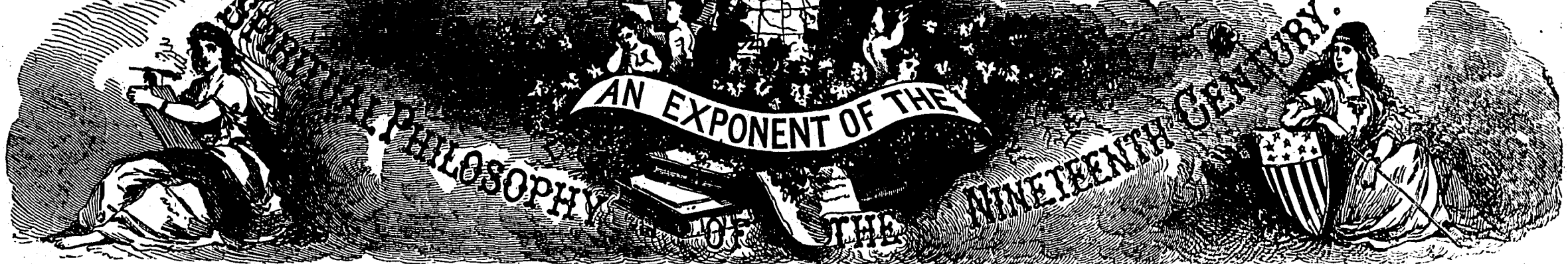


# BANNER OF LIGHT.



VOL. XXIX.

W. M. WHITE & CO.,  
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 10, 1871.

{ \$3.00 PER ANNUM. }

NO. 13.

## Spiritualism.

### DR. HARE AND HIS SCIENTIFIC DEMONSTRATION OF SPIRITUALISM.

BY ALLEN PUTNAM.

Among the earlier laborers in the explanation and defence of Spiritualism, there was one, portions of whose writings have failed to receive such notice and to be put before the public in such form as their merits justify. We refer to Prof. Robert Hare, of Philadelphia, often called Dr. Hare. His native abilities and his pursuits through a long life fitted him as few others are fitted for skillful and thorough investigation; and he made a more direct, extended and successful effort to demonstrate scientifically the presence and action of spirits than any other man in this country whose descriptions have come under our notice. In the application of science to prove Spiritualism true, we think he has had no peer among men. The scientific world deemed his powers somewhat weakened because he accomplished, in fact, what they deemed incredible and impossible. A sense of pleasure thrilled the mind while the pen attempts to bring this noble man and the noble work of his last years anew before the public.

In showing who and what he was, we rely upon Appleton's New American Cyclopaedia for the facts, as follows:

Robert Hare was an American chemist and physicist; born in Philadelphia, Jan. 17th, 1781, and died there May 15th, 1858. His tastes led him to scientific pursuits. At the early age of twenty, he communicated to the Chemical Society of Philadelphia a description of his first and most important scientific invention—the oxyhydrogen blowpipe, which was afterwards named by Prof. Silliman the compound blowpipe. This attracted at once the attention and commendation of the most eminent scientists of Europe, and for this invention he received the Rumford medal from the American Academy at Boston. In 1818, he was appointed professor of chemistry in the medical school of the University of Pennsylvania, and held that office for twenty-nine years. His course of instruction was marked by the originality of his experiments and of the apparatus he employed. His instruments, often designed and sometimes made by himself, were furnished in great profusion. He left these to the Smithsonian Institution, of which he was one of the few members. The perfection of the forms of some of his apparatus was acknowledged by Faraday, who, after various attempts to introduce improvements, adopted them in preference to any forms he could devise.

Dr. Hare was a very frequent and able contributor to scientific periodicals, especially to the American Journal of Science; and he was also a correspondent with such eminent men as Berzelius, Liebig, Faraday and others. His attention was not, however, confined exclusively to scientific subjects, for he sometimes discussed important political and financial questions. He was a frequent speaker at meetings of scientific men; and in conversation, especially when it assumed an argumentative character, he discoursed with great ability.

The external features of Dr. Hare were in harmony with the strength and massiveness of his intellectual qualities. His frame was powerful, and remarkable for its muscular development, and his head was large and finely formed. Such is, in brief, the account of this man, written for the Cyclopaedia, it is to be presumed, by some eminent scientist. There is, however, something more added in the biography which deserves careful note: "During the last few years of his life, while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been somewhat weakened." In what way did this weakening appear? The biographer says: "He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought, correct replies to questions of which no one knew the answer but himself, he became a believer in spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be true, he lectured and published on the subject."

It is painful to notice such a defamatory action of prejudice as makes a very intelligent writer convey the impression that the eminent Dr. Hare, while most of his faculties retained their original vigor, had yet some weakness, such as would let him become a convert to Spiritualism by a single attendance at the exhibitions of a medium; and that, too, while Dr. Hare, in his last published work, had distinctly and elaborately stated that he first and repeatedly witnessed the manifestations in the parlors of his refined social acquaintances; that he subjected them to the closest scrutiny there; that he was for a long time skeptical; that he constructed his apparatus for scientific tests, and used it in the parlor of a friend, "with an accomplished lady" as the medium; and that, upon positive proof of spirit presence, thus and there scientifically obtained, he became a convert to the faith of a Spiritualist.

And because the Doctor was not afraid to believe and avow what was proved to be true on such a subject, his friendly biographer was biased to say that some of the strong man's faculties appeared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in advocating what he considered to be true" was still possessed by him in his full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength—will be seen to have pushed science into a realm where his fellow-scientists were too feeble—morally, at least—to accompany him.

Dr. Hare's book entitled "Spiritualism Scientifically Demonstrated" is quite voluminous, and by far the greater part of it unattractive to the cursory reader, though instructive to profound thinkers and logical intellects. For this reason the work has had no marked popularity. It was not fitted to have that. And yet there are about twenty pages in it which are of great clearness, value and interest. Having recently taken down the work from the shelf, and glanced through it anew, we felt convinced that some copious extracts from it would be instructive, acceptable and useful to the readers of the Banner.

Feeling thus, we addressed the following letter to Prof. Hare, which explains itself. We enclosed it, unsealed, to the editor of the Banner. A day or two subsequently he sealed it with wax, put his own signet or stamp upon the wax, and forwarded it to Mr. Mansfield. Promptly it was returned to him accompanied by an answer, which will appear below. Both the editors of the Banner say that my letter was returned in precisely the same condition in which it was when sent, with the seal unbroken. There is no longer need to argue in favor of Mr. Mansfield's genuine mediumship, or that he does not open, nor read in any way, the letters which are answered through him. So many of us have watched him for more than ten years, and have had him so many times answer our written questions closely folded up while we stood by and saw that he did not unfold them, and seemingly did not look intently at the paper, but only fingered it to get an impression from it, or more probably to emit upon it a magnetism which would enable a spirit to read it—this has been so many times done, that no new affirmations in his favor can add force to the vast number which have heretofore been made. He is what he claims to be—the instrument of spirits.

Upon receiving the answer and turning to the end of it to see whose name was there, it struck us forcibly that the orthography of the words *Robt. Hare* was, in the form and out of the letters, as much like the same hand writing indicated by copperplate fac simile in the Doctor's book, as copperplate and pen could exhibit; and upon comparing the two, the conviction that the same mind controlled Mr. Mansfield's hand which controlled the hand that furnished an autograph for Dr. Hare's engraver, was made strong. The naming of the year in which our acquaintance was formed, of the person who brought our pamphlet to his notice, of Natty and his cousin William, as well as the particulars in the answers to our several questions, all indicate to us some other mind than Mr. Mansfield's—yes, Dr. Hare's mind.

#### LETTER TO DR. HARE.

Feb. 14, 1871.  
426 Dudley street, Boston Highlands.  
DR. ROBERT HARE, Spirit Spheres—Honored Sir: I have recently re-read with care your valuable work, entitled, "Spiritualism Scientifically Demonstrated." In the course of fifteen years, I have made such mental growth as enables me to find there a clearer demonstration of spirit agency and more valuable instruction than I found at my first perusal.

The conviction is now strong in my mind that matter for a small pamphlet might be taken from it which would prove very useful at the present time, and would be very extensively read. I should let the pamphlet contain the diagrams showing your apparatus; enough of the results obtained by its use to manifest its competency to prove the presence of spirits; also your honored father's communication, and the remarks with which you prefaced that.

Such a work would bring out in narrow compass the strong points which your title leads the reader to look for, and I submit to you the following questions:

1. Would the issuing of such a pamphlet meet with your approval?
2. Are the plates used in printing your diagrams now in existence?
3. In whose possession are they?
4. Are there any legal difficulties growing out of the copyright?
5. In whom is the copyright vested?
6. Do you desire me to seek the accomplishment of such a publication?

Please add your own suggestions and wishes. With high regard,  
ALLEN PUTNAM.

#### THE REPLY THROUGH MANSFIELD.

ALLEN PUTNAM—Dear Sir: Yours of the 14th at hand—contents noted. Before I attempt to respond to the queries therein contained, I will allude to pleasant reminiscences of bygone days. I think commencing somewhere about 1854, I will not be positive as to the exact time. But not far from that time our sympathies were awakened for each other, espousing as we did a course which was based not only on science, but common sense and reason—viz., spirit inter communication.

I well remember first reading your investigations at a circle which was held at your house in Roxbury, Mass.—(my mind was first called to it by my old friend, Alfred G. Hall, whom I met at a circle in New York City)—your experience with that dear spirit. Since my arrival here, I made it my business to seek that spirit out, and he related to me not only his experience with you, but spoke of his cousin William, and others that at this moment have passed my recollection.

I had always associated Natty—that is, in my mind—as a child, from the narrative. But to find a spirit here representing the same Natty full fifty years in general appearance, and a little astonished me; and yet I had but thought for a moment. I should not have expected less. I will here say our interview was pleasant, and to me highly interesting.

But to your queries: Your suggestions as to preparing some extracts from my book, and placing them before the public, as by your suggestion, meets my mind exactly. You are at liberty to call just such matter as in your judgment would meet the wants of the public.

A work of that nature, with or without the diagrams, would no doubt be productive of much good.

1. I repeat, yes, you have my fullest approval.
2. I think they are, but do not see them now. My opinion is, our worthy brother Charles Partridge will inform you where they are. If not, ask my dear friend Margaret B. Gourlay, who now is (I think) in Philadelphia.
3. That I could not say, but I feel confident Bro. Partridge has them.
4. Well, if disposed to make them, there might be, but I do not imagine any, as it is now out of print. Mrs. Gourlay will advise with you in reference to that.

5. It was entered in Mrs. Gourlay's name and right; by advising with her you will learn all that is necessary.

6. Most assuredly, my dear Putnam, and if at any time I can be of service to you, command me—I will be at your service.

Very sincerely,  
ROBT. HARE.

18 Feb. 1871.

J. V. Mansfield, Medium, 361 Sixth Avenue, New York City.

Such a letter explains itself, and calls for no comments. We have full faith that it came from the Robert Hare to whom we wrote the one to which this is in response. The reader sees how squarely and fully our questions are met. Had Mr. Mansfield read our letter, we cannot imagine how it would have been in his power to meet our inquiries so specifically and been correct in all points. He had not the useful information, and he would scarcely have ventured upon the assertion that "a work of that nature, with or without the diagrams, would no doubt be productive of much good." Our letter carried the implication that we deemed the diagrams essential, and it is almost infinitely improbable that Mr. Mansfield would have held any opinion as to their importance so decided as to say to us that we overestimated that point. We had done so unconsciously, or rather ignorantly, when writing our letter, but before the answer reached us had seen that we could accomplish our object about as well without as with the diagrams. And when we found our correspondent stating the same, we felt that there were not many minds in existence so familiar with this particular subject as to see that the diagrams could be dispensed with—Dr. Hare's would be.

Mr. Partridge, having been written to by a business correspondent, replied in substance that he supposed the plates of the diagrams were stowed away somewhere in his lumber-room, but gave no intimation of an intention to look for them.

Mrs. Gourlay writes that we have her full permission to insert this article in the Banner of Light, though she expects soon to arrange for a new edition of Dr. Hare's book.

Under these circumstances we omit all attempts to furnish illustrations of Dr. Hare's apparatus. His descriptions are so full that the careful reader will find no difficulty in seeing the apparatus mentally, and will scarcely desire the illustrations. We fit our article for the Banner, leaving the matter of inserting it in pamphlet form for future determination.

We shall now let Dr. Hare himself become chief writer. Our extracts will be extensive, and to some minds dry and uninteresting, but to those who are seeking for and can comprehend positive demonstration, they will be instructive and helpful. His account begins as follows:

"I contrived an apparatus which, if spirits were actually concerned in the phenomena, would enable them to exercise their physical and intellectual power independently of control by any medium."

Generally an embodied medium is needful for spirit communications, and there is obvious danger that the medium may modify what a spirit seeks to do or say. To avoid this danger was Prof. Hare's purpose. Notice his wording above, and you will see that he contrived an instrument so as to let a spirit perform his work under circumstances which absolutely excluded control or modification of it by the medium. His description of the apparatus is as follows:

"Upon a pasteboard disk, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the centre a small pulley was secured, of about two and a half inches in diameter, fitting on an axle-tree which passed through the legs of the table, about six inches from the top. Two weights were provided—one of about eight pounds, the other about two pounds. These were attached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet-zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disk. A stationary vertical wire, attached to the axle, served for an index."

On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the pulley and disk to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table, and seeing the letters, could cause the disk to rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter rotated could be brought out under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested.

These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disk.

I then said, 'If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index?' Forthwith this letter was brought under the index.

'Will the spirit do us the favor to give the initials of his name?' The letters R. H. were successively brought under the index. 'My honored father?' said I. The letter Y was again brought under the index.

'Will my father do me the favor to bring the letters under the index in alphabetical order?' Immediately the disk began to revolve so as to produce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that the name of Washington should be spelt out by the same process. This feat was accordingly performed, as well as others of like nature."

It may be well to interrupt quotation here, and reflect for a moment upon the personages engaged in and the circumstances of this trial. Here was Prof. Hare, at the age of a little more than three-score and ten, still vigorous, active, sagacious, cautious, himself a peer among the most profound and accomplished scientists in the land, whose opinion upon questions growing out of Spiritualism was sought and obtained in 1853, when he endorsed Faraday's conclusions unqualifiedly; a man of property, of high standing among the most learned and accomplished, an experienced and skillful experimenter, whose conclusions and opinions

upon almost any point in natural science would carry great weight throughout the scientific world—such a man constructs and uses an apparatus to demonstrate the presence of spirits scientifically. And where does he make his test? Not in his own laboratory—not with any professional medium, but at a social gathering where "an accomplished lady" acts as his medium; and the results are as above described. Added to those came also the following sentence: "Oh, my son, listen to reason." Still this cautious scientific man was not fully satisfied; for he says:

"I urged that the experiment was of immense importance, if considered as proving a spirit to be present and to have actuated the apparatus, notwithstanding thus precise experimental proof of the immortality of the soul; that a matter of such moment should not be considered as conclusively decided until every possible additional means of verification should be employed."

This led my companions to accuse me of extreme incredulity. 'The medium said she should not deem it worth while to sit for me again, and one of the gentlemen sat himself down by the fire-side, declaring me to be "inaccessible of conviction, and that he would now give me up."'

Nevertheless, the medium, relenting, gave me another sitting, at her own dwelling, a few days afterwards when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-how process, was made to pull it round by a horizontal motion of the table supported on castors, instead of the tilting motion. The results confirmed those previously related."

The extracts thus far relate to the early experiments, while Prof. Hare was yet a skeptic and his medium a private lady of high accomplishments. Two trials—one at which the table was tilted up and down, the other at which it was moved horizontally to so turn his alphabet as to spell out sentences, while the alphabet was effectively hid from the medium's sight—are definitely described thus far, and both were successful. We see no way to make his result anything less than a scientific demonstration of spirit-presence and action, unless we either question his competency as an experimenter, his truthfulness as a describer, or imagine a clairvoyance which enabled his medium, unassisted by spirits, to see his alphabet through or around a sheet of zinc.

The narrative continues thus: "On the following week I took my apparatus to the house of a Spiritualist, where a circle was being held. The apparatus being duly arranged, a lady whom I had never noticed before, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation was successful; the spirit spelt his name out in fully other than the usual manner, and at my request, there was repetition of the former demonstration."

A few paragraphs will next be quoted which the untutored in spiritualistic lore may sneer at as visionary, but which will seem to the instructed appropriate and sound:

"Although the requisite letters were ultimately furnished, it was evidently some difficulty, as if there was some groping for them with an imperfect light. This has been explained since by my father's spirit. He alleges that, preferably, the eyes of the medium would be employed, but that, although with difficulty, he used mine as a substitute."

But although, with a view to convince the skeptical, spirits will occasionally give manifestations when the vision or muscular control of the medium is nullified, it is more difficult for them to operate in this way; moreover it is more difficult for some spirits than for others.

"Those persons who obtained my test manifestly were interested in my success. Others have refused to aid me in like manner. One who has assisted me with much zeal has communicated that he would work my apparatus when arranged for a test, but that, as it caused much more exertion, and of course retardation, he advised that the test should be brought out not be interposed when it could be avoided."

The above extracts show that spirits are not omnipotent; that they are restrained and confined by laws and circumstances as we are. They also show that Prof. Hare early learned that laws govern spirit-actions, and was careful to note such of them as were discernible, and shape his methods of investigation according to their requirements.

He continues his descriptions as follows:

"The table, at this stage of my inquiry, was not more than thirty inches in length. I had improved the construction in the following way: Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to two wheels of about five inches in diameter. One of these wheels was grooved so as to carry a band which extended around the pulley of the disk. Hence, pushing the table nine inches horizontally, by the necessary rotation of the supporting wheels, caused the disk to make a complete revolution. It was while the table was of the size above mentioned that I first saw the violent action to which they might be subjected without any corresponding or commensurate visible cause. The hand of the medium being laid upon the table at about half-way between the centre and the nearest edge, it moved as if it were animated, jumping like a restive horse."

Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disk. No manifestation took place through the disk, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my apparatus. The reply through the alphabetic card was, 'Let the medium see the letters.' At first, it struck me that this would make the experiment abortive, as it would remove the condition by which alone independence of interference by the medium was secured. However, it soon occurred that, by means of a metallic plate, made quite true, and some brass balls, like billiard balls, with which I was provided, I could neutralize the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them.

Accordingly, as soon, almost, as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disk began to revolve in such a way as to bring the letters under the index in due alphabetic order. Afterwards various names were spelled and communications were made. At subsequent sittings, the grandfather and brother of the medium manifested their presence successively by spelling their names on the disk. My father, by means of this apparatus, gave me the name of an uncle who was killed by the Arabs

nearly seventy years ago. In order that, without any possibility of contact with the legs, the medium might sit at the table, the length was subsequently extended to six feet, being so made as to separate into three parts, for convenience in carrying from one place to another.

A board or tray on castors was sometimes used as a support for the hands of the medium, being interposed between the hands and the table. On one occasion, where the hands of the medium were supported by the plate and ball upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and plate accompanying the motion.

On various subsequent occasions, I have had this experiment of putting the hands of the medium on a plate and balls repeated, and with the same result. The interposition of the plate and balls makes it much more difficult for spirits to move a table than when the hands are directly applied. In the latter case, the spirits actuate the hands primarily, and the table or apparatus secondarily; but when the hands are incapacitated from influencing the motion, the spirit has to assail the inanimate matter directly, assisted only by the emanation from the medium. In this attack upon ponderable matter, the spirits of the second sphere are the most capable; but even with their assistance, the condition of the medium must be very favorable to render success possible."

The test described in this last quotation is an admirable supplement to the previous ones. Clairvoyance may possibly be supposed adequate to read the alphabet either through or around a metallic plate; therefore some persons might ascribe the former successful results to that faculty. But in this later experiment, clairvoyance finds no reason for entrance. Here the medium sees the alphabet, but now her hands are nullified in the operation, and the table has been made so long that her feet could not touch its legs unperceived. The hands bear upon a rolling ball on the top of the table, so that any pressure, excepting directly downward, will roll the ball without moving the table. And yet the table was moved in such ways as to spell out names and sentences. This is a more satisfactory demonstration of spirit presence and action than the former one, as it more conclusively shuts out hypotheses which would find in the medium's own capabilities an adequate cause of the manifestation. By thwarting the Professor's purpose to render the eyes of the medium useless during the test, the spirits forced him to exclude the use of her hands, and thus made the combined tests complete, covering the whole ground.

Substantially such apparatus as is here described for spirits to manifest through was used by Prof. Hare for many months in Philadelphia and in Boston with good success; but he did not ordinarily force the spirits to put forth the extraordinary efforts which were needful to his most right tests.

The extracts which we shall next present will describe a different apparatus, and present some results which were obtained independent of either vision or mental action; and, may we not add, independent of muscular action also? These seem to put spirit action before us more independently of any other mediumistic aid than is furnished by the simple sphere, aura or emanation of the medium than do the former ones, and therefore may be even more satisfactory and conclusive:

"While receiving communications from my spirit sister, the table tilting toward the medium"—so as to move the index—"I suggested that the relative position of the medium should be reversed, so that she should be on the same side with the apparatus. By this change, the table would have to rise under the hands of the medium. The proposed modification was successfully carried out."

I asked my sister how a spirit could work an apparatus with the medium's hands on the upper surface of the table. The reply was, that the presence of the hands of the medium enabled the spirit to act in opposition to them.

Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulcrum, and three feet on the other—the longer end suspended on a spring balance. When a medium, eleven years old, placed his hands on the short end, that end rose, while the other or longer end went down; in some instances showing an increase of downward pressure on the balance equivalent to seven pounds."

These two cases where the object upon which the hands rested rose up under them, in the one case so as to move the index on the dial plate, and in the other so as to make pressure of seven pounds on the scales at the other end of the board, are clear and distinct demonstrations of action which man could not fit to such cases. An intelligent agent with powers different from man's was at work there. One was present who could and did cause wood to rise up when a medium's hand pressed it downwards.

The explanations are as continued as follows:

"This experiment was subsequently repeated at my laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parietes of the containing vessel, the balance was affected as in the experiment above described, although not to so great an extent. In one case Mr. Kennedy satisfied himself that the medium did not touch the vessel, by placing his own hands below those of the medium."

We stop here a moment to draw particular attention to this see-saw demonstration. Call to mind the children's see-saw—a board run through a barred gate and resting on one of its bars—one quarter of it on one side of the gate, three-quarters on the other—but this long end is held up by the hook of a spring balance or steel-yard. Now everybody knows that if you put your hands on top of the short end you cannot press upwards, but only downwards and slightly sideways. A downward pressure would tend to lift up the long end and make the weight lighter on the scales—pressure sideways would not change the weight, pressure upwards is impossible by man's hands when those hands are resting on the top of the board—and yet it was while the boy's hands were thus placed on the short end that the long end was made to press the scale downwards seven pounds. It is obvious that some power, availing itself of the emanations from the boy's hands was able to apply a force on the under side of the



short end, and so lift that as to press the long end down and make its weight increase seven pounds. Here we have no use of human clairvoyance, vision, intellect or muscle—but only an emanation from a human organism, and who has ever known embodied man to produce such results by means solely of his emanations?

We next quote as follows: "My much esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and caution. The board, as already described, being about four feet in length, is supported on a rod as a fulcrum at about one foot from one end, and of course three feet from the other; a glass vase, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parietes of the vase. Water was poured into the vase so as to rise into the cage till within about one inch and a half of the brim."

Such is the description of the preparation made for a precise and cautious repetition of the experiment that brought out a result which Prof. Henry deemed incredible. But this was not properly preparation for repetition of the former test. For in the former case the boy's hands were on the short arm of the board, and the spirits had to lift that short arm. But now, in the case about to be tried, the glass vase is placed on the long arm, six inches from the fulcrum, and of course thirty inches or two feet and an half from the scale-hook which supports the end. Here, then, in order to depress the scale, the force must act downwards. Pressure by the hand would increase the weight indicated by the scale. All opportunity for the medium to press downwards, however, is excluded, because his hands are to be in the wire cage, which rests, not on the board, but is held in place by iron rods which are fastened to the trestle below the board. He is not to touch the board—nor is he to touch the vase holding water; but is to put his hands into that portion of the water which rises up into the wire cage, which, though within the vase, does not touch it at any point, but has an independent support.

We will here mention that an objection to the experiment under consideration was once made to us by one of the Professors at Cambridge, to this effect, viz., that the mere insertion of the medium's or anybody's hands in water thus placed, would increase the weight by just as much as that amount of water would weigh which would fill the space which the hands would occupy. He was correct; but his objection would not hold in the former experiment where the basin of water was on the short arm, for there the action would be to diminish the weight at the extremity of the longer arm, and thus make the upward action of the spirit equal to more than the seven pounds. The reasons why it does not impair the force of the subsequent experiment we defer until the reader is permitted to learn the result of that test.

We quote as follows: "A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as the conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds weight nearly. It will be perceived that in this manifestation the medium had no means of communication with the board, beside the water. It was not until he became quite still that the invocation was made. \* \* \* The distance of the hook of the scale from the fulcrum on which the board turned was six times as great as that of the cage in which the hands were situated. Consequently a force of 3 x 6 = 18 pounds must have been exerted."

This experiment has since been repeated again and again, but on a smaller scale, when not only the downward force was exercised, but the spelling of words was accomplished.

On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the hands, on warming it up to a comfortable temperature, the desired manifestations were obtained.

If the reader brings forward in memory the facts given in the foregoing description, he understands that the inverted glass vase was nine inches in diameter and five inches deep—the water in it three and a half inches deep. The inverted wire gauze cage, let down within the vase, did not reach to the bottom of the vase by an inch and a half, consequently the water in the cage was not more than two inches deep, and the cage was nowhere more than seven inches in diameter, and probably was not more than five inches down where the water was. The water into which the medium (Gordon) put his clasped hands was then but about two inches deep and five broad. Now how much would the water weigh which his hands would displace under such circumstances? We have just hung a tin pail, two-thirds full of water, upon the hook of our spring-balance, and hung the balance-pail and all—upon a long wooden pin projecting from the wall of our basement. By thrusting both of our hands into the water in the pail so as to submerge both entirely to the wrists, we did not increase the weight more than one pound and a quarter. We will give the Harvard professor permission to subtract the above amount from the eighteen pounds, and call the pressure witnessed by Prof. Hare sixteen and three-quarters pounds; still we ask him what produced that amount. The result is just as good with this deduction as without it. Yet Prof. Hare must not be supposed guilty of an oversight in this matter. He states with sufficient clearness that the increase of pressure, which the immersion of the hands would cause, had taken place before the spirit-power was applied. "It was not till he (Gordon) became quite still" (his hands were already in the water) "that the invocation was made."

Whether the pressure, in the above case, was eighteen pounds or only sixteen and three-quarters, the demonstration is clear and positive, and will stand the closest scrutiny of the most enlightened and critical science. The demonstration proved that some power unknown to science depressed the scale.

Many readers of the Banner of Light may deem this a heavy or wearisome article; may feel that they do not need such dry demonstration. We hope that such will patiently bear with the Banner while it furnishes food for a more exacting and less favored class—a class that asks for palpable and logical demonstration of spirit-presence, and cannot attain to faith in Spiritualism intuitively. It should not be forgotten that the doubting Thomases, when once convinced, attain to a more intelligent faith than almost any others, and are among the most able and convincing expounders of the faith that is in them. We know not where else strictly positive demonstration of spirit presence and action among men is so compactly and clearly presented as in the foregoing extracts, and we feel that we are furnishing an article which many a reader, who does not per-

sonally need it, will find exceedingly instructive to some thinking and logical friend or neighbor.

We are unwilling to give the reader leave to stop until he has seen the beautiful and instructive revelations which were made by the father of this eminent man to his inquiring son, and verified through the apparatus described above.

This communication, covering about thirteen pages in Dr. Hare's book, is, in our judgment, the richest gem in all that part of spiritual literature which we have read. Its style is simple, clear, concise and smooth—more so than that of Prof. Hare himself or that of Mrs. Goulray, his medium. The narrative is methodical and perspicuous. The English language has seldom, if ever, been made to convey more instruction in the same space, or been woven into more smooth and chaste sentences. The communication relates to the position and physical features of the spirit-world, the nature and source of its light—of its government, its social constitution, the studies and pursuits of its inhabitants, their marriages, their religious teachings, their music, their bodily forms, their raiment, their powers and methods of communicating with man, their voyages of discovery, their hungerings and thirstings, their need of rest, &c., &c., and this in such terse and polished language that it would furnish the answers to a very instructive catechism relating to the home and the pursuits of the departed ones, which would be valuable in the Lyceum and at the fireside of all who have children. We hope that some one will thus put it to good use.

Of course we cannot vouch for the accuracy of the statements, but, on most points, they seem to us reasonable; they charm us, and we accept them as the clearest and most rational account we have met with of the summer-land. We hope the Banner of Light will copy the whole communication, either in immediate connection with these descriptions of demonstrations, or in a subsequent issue. They are on pages 87 to 97 inclusive.

## Banner Correspondence.

**LOUISIANA.**  
**NEW ORLEANS.**—J. W. Allen writes, May 18: EDITORS BANNER OF LIGHT.—Your paper of May 5th came to hand in due season, and met with its usual glad reception. From a perusal of the accounts given of mediums and manifestations I conclude that "the shower," instead of being "a well nigh over," is only just commencing, or rather it seems as though we were going to have a flood.

We of New Orleans have been unusually blessed, in that we have had regular speaking for five weeks. Mr. J. M. Peebles was here, and lectured every Sunday morning and evening for four weeks. The audiences were large at each lecture, and the last evening the hall was crowded. Everybody seemed well pleased.

There is an effort being made to have Mr. Peebles return next winter for three or four months. Mr. N. Frank White is here, and lectured to an appreciative audience. He is an active, whole-souled Spiritualist and medium, and possesses the qualifications for one of the best of missionaries. He has been doing a good work in Texas. He leaves for Goldsborough, N. C., to-morrow, at which place, and wherever he may go, we wish him a friendly greeting and large audiences.

Miss A. W. Baker has been with us a short time. She has met with some success in securing subscribers for the "Banner of Light."

We hope to make a successful effort next winter to establish a Lyceum here, as we have long felt the need of having one.

**OHIO.**  
**SPRINGFIELD, CLARK CO.**—Sarah J. Lewis writes us, May 16th, that the cause of Spiritualism is slowly working its way into notice in this town. She refers in fine terms of commendation to the Banner of Light, and the work it is doing, saying that "it is truly a welcome guest in our family." At her house occurred the first spiritual manifestations which ever took place in the city. A small circle meets twice a week in Allen's Hall, Mr. John P. Allen, a genuine Spiritualist and "well-to-do" citizen—furnishing the use of the hall and lights on each occasion. The incidents of the "circle" who meet at this hall—though few in number, are earnest, and greatly desire lectures. They will be glad to do what they can toward entertaining and rewarding any lecturers who, traveling that way, will call on them.

She describes the city as very Orthodox, some seventeen churches being in full operation. There are several large machine shops and manufacturing establishments in the place, also one large hotel, called the Lagonda House, and some others. A fine Opera House and many stores tell of the flourishing character of the locality.

**MICHIGAN.**

**BATTLE CREEK.**—J. K. Dearth informs us, under date of May 20th, that at the annual meeting held by the Spiritualists in that vicinity, the following officers were elected to carry on the business for the ensuing year: President, A. P. Averill; Secretary, J. V. Spencer; Treasurer, William Merritt. The meetings of the Society are held in Stuart's Hall, as usual, and are well attended. Our correspondent says: "During the past year we have collected and paid out between \$200 and \$300. The Methodist Episcopal Church, with their minister, Mr. Buel, attacked us, but their arguments were successfully met by Mr. A. B. Whiting. The Adventists, under Elder M. E. Cornell, also attempted to 'move on our works,' but Mr. V. F. Jamieson put them to flight. The results of both these manœuvres have been favorable to the cause of spiritual progress, and highly encouraging to the believers in our faith. The past year has been rich in food for the inner man, by way of lectures, poems, music, &c. Hoping the next and coming years will be as fruitful, we will work on, believing that unseen friends will aid us until we too shall join them."

**NEW HAMPSHIRE.**

**BRADFORD.**—Mrs. L. A. Sturtevant, May 18th, speaks of the efficient services given at the late Spiritualist Convention at Sutton, by Mrs. Sawyer, of Manchester, N. H. She says that the people there as a comparative stranger, (except to the writer), but before she left all were ready to accord their grateful thanks for her labors among them. The writer says: "After speaking twice on Saturday, officiating at the organ, serving as Chairman of the Committee on Resolutions and making herself useful generally, it seemed to be the general feeling that she should give two lectures on Sunday, which she did, to the satisfaction of all. \* \* \* From a personal acquaintance with Mrs. S. of two years' standing, I know her to be a true and noble woman, just as willing to work in the Lyceum, the sewing-circle or sociable, as upon the rostrum, and that, too, from no mercenary motives."

**GOD IN THE CONSTITUTION.**

Secularian bigots are anxious that their idea of God should be recognized in the Constitution of the United States. He is the Constitution of the Universe, and will govern it, including the United States, by immutable law, without any assistance from those who have never recognized him where he is most manifest—IN THE CONSTITUTION OF MAN.

Recognize the citizenship of Woman in the Constitution of the United States, and more of God will be inserted therein than all the creeds of Christendom contain!

Maxim for women of fashion: Never bring a husband to an evening party. There is nothing so much in the way.

Maxim for men of fashion: Always take your wives when you go out of an evening. There is nothing that would so much improve your morals.

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable than a mine of gold.

For the Banner of Light.  
**MORNING STAR.**  
The Legend of an Indian Maid.

By "Ta-wah-wah," through the mediumship of Mrs. Susan G. Horn, author of "Strange Visitors."

Long moons have passed since o'er these hills  
The red man, moved by bitter ill,  
Breathed vengeance on his foe,  
And from the mountain and the dell  
Reached the wild warriors' yell  
To lay the white man low.

An Indian chief, of warlike fame,  
One daughter had, whose fitting name  
Was peerless MORNING STAR;  
And many a haughty Indian brave  
Dowed at her feet, like humblest slave,  
Whose fame had spread afar.

Black was her hair as raven's wing;  
Her voice like muting birds in spring;  
Her step light as the fawn's;  
Her large, dark eyes beamed love on all,  
And sunshine with her touch did fall,  
And darkness turned to dawn.

To the chief's lodge a trader came  
To barter beads for Indian game,  
For furs and skins so gay.  
He wooed this maiden with his eyes,  
And, ruthless, won this beautiful prize  
To while his hours away.

The chieftain wished his daughter wed,  
And borne to the great warrior's bed  
Who claimed her youthful charms—  
A chief of years and great renown,  
Who'd bring a string of scalps to crown  
The bride who'd bless his arms.

Fair MORNING STAR grew sad to think  
That from her lover she must shrink,  
And wed her father's choice.  
The pale-face vowed words in her ear,  
Which, like a viper, glittered clear—  
It was a traitor's voice.

He whispered, if she'd be his bride,  
To meet him at the river's side;  
Three suns he'd for her wait.  
No Indian chief should claim her hand;  
He had a trusty, ready band  
To save her from that fate.

He left, and she was plunged in woe;  
To the chief's lodge she soon must go—  
A sad, unwilling bride.  
"Twas night—the moon would see her woe.  
Unseen she left her father's bed  
And wigwam of her pride.

O'er the broad fields and mountain slopes  
Bright MORNING STAR now stealthily creeps,  
While darkness brooded low.  
How sad her heart, that she must leave  
Her tribe, who for her loss would grieve!  
But tears she will not show.

The night fell darker o'er the vale;  
The sharp wind blew a bitter gale.  
Her steps grew weak and slow.  
At length she lost the slender trail,  
At which her dusky cheeks grew pale.  
Ah! whither should she go?

Through slimy pools and meadows dank,  
Like hunted deer, her bare feet sank.  
But soon she raised a cry,  
So fierce and wild it waked the night,  
And put the startled wolf to flight,  
And roused the buzzard night!

An adder had her bare foot stung!  
His planted fangs her heart-strings wrang.  
Alas! no help was near.  
She struggled with her deadly foe,  
And, wild with pain, she turned to go  
Back to her home in fear.

Too late! She ne'er will reach that place  
Where the rude wigwams of her race  
Her dying eyes may cheer!  
She'll see no more the Indian maid,  
No more will wander in the glades—  
Around her home so dear.

Ah! better thus that she should die,  
Than by the pale-face traitor's lie  
Be led to greater ill!  
Meanwhile they missed her from the tent,  
And warrior chiefs and brave were sent  
To search o'er vale and hill.

They started, and the wulkin rang  
With cries and yells and arrow's twang.  
As hidden white men rose  
Upon the unsuspecting braves,  
Who struck like madmen at the knaves,  
Their treacherous, bloody foes!

Poor MORNING STAR their war-cries hears,  
As louder, wilder, now it nears  
The brook to which she crawls.  
On—on they come! She hears their tread—  
The flying troop, like lightning sped—  
And as she looks one falls!

The rising moon which lights the sky,  
Reveals to her sad startled eye,  
Her treacherous lover slain.  
Her people murdered by his hand,  
Their blood empuing the land,  
Cried out from brook and plain.

His wicked scheme she sees too late,  
And bravely struggles with her fate,  
His evil to atone.  
She vows her soul shall ever stay  
Beside that stream by night and day,  
And there keep watch alone!

Till round one council fire they stand,  
And red man clasps the white man's hand—  
No longer foes, but friends.  
With smile sublime her vow she made,  
On the cold ground her head she laid,  
While death her spirit rends.

Through summer's calm and winter's storm,  
This Indian maiden's spirit-form  
Its faithful watch doth keep.  
She hears her dying nation's cry—  
Like hunted wolves they're doomed to fly,  
And in the dust to sleep.

No friend so faithful, true and fast,  
As Indian, faithful to the last.  
So this poor Indian maid  
Leaves the Great Spirit's hunting-ground,  
And by the limpid stream is found,  
Till scalping-knife is laid.

Now every maiden passing by  
That haunted stream doth heave a sigh,  
And long for war to cease.  
Then MORNING STAR shall call her maid,  
In hunting-grounds of that blest state,  
Sweet Summer-Land of Peace!

**GREAT MEN.**—Franklin was a printer; Bolivar, a druggist; Mahomet Ali, a barber; Virgil, the son of a potter; Milton, the son of a scavenger; Horace, the son of a shopkeeper; Demosthenes, the son of a cutler; Robert Burns, a plowman in Ayrshire; Shakespeare, the son of a wool-stapler; Cardinal Wolsey, the son of a pork-butcher; Oliver Cromwell, the son of a London brewer; Whitfield, the son of an innkeeper at Gloucester; Columbus, the son of a weaver.

A old Connecticut lady who was very much troubled by the prospect of the introduction of gas in her village, and the consequent disease of whale oil, asked with much earnestness: "What is to become of the poor whales?"

A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns, a pillow in death.

## Spiritual Phenomena.

B. F. RICHARDSON, THE BLIND MEDIUM.

DEAR BANNER—I recently wrote you from Philadelphia, before leaving which city I twice visited public séances held by Benjamin Franklin Richardson, the blind medium, who, it is said, graduated for the ministry from a poor-house in Orange County, Vermont, his father having died two months before he was born, and his mother at his birth. "When I was seven months old," says he, "I lost my eyes by canker-rash, and never saw anything on the earth with them that I can remember." Of course Richardson has had no school education whatever. It is said that there has been no growth or development of his brain since his eighth year, and his vitality seems correspondingly low. His spirit guardian, Dr. Harvey, (discoverer of the circulation of the blood), asserts that without their aid he could not live an hour. He was taken sick with consumption in 1859, when about sixteen years old, and, as is alleged by his autobiographer, was supposed to be dead, and his body about to be buried four days after, when the funeral was arrested by an aunt, who thought she discerned moisture on the inside of the glass of his coffin. Restoratives were administered, and in about an hour he awoke with a scream: "Light! oh light! you are all gone now! Oh! why did you bring me back to this world, so dark and dreary? There is nothing for me here; you have taken me from my father and mother!" From this period dates Richardson's mediumship. He moves about a crowded room, and describes the complexions of persons and the color of their garments and ornaments, with almost as intelligent precision as if gifted with material vision, and says that he hears the voices of his spirit guardians, and feels the pressure of their hands as distinctly as if they were still in the form.

He opens his séance with prayer, followed by a sermon, partaking rather too much of ordinary pulpit prosody to suit my taste; after which the audience are requested to prepare any questions they see fit, which are promptly and plausibly answered by intelligences that purport to have passed from the earth into spirit-life. In all these and several other of Richardson's spiritual gifts there is nothing strikingly significant or remarkable, and I revert to them only by way of preface, to speak of another phase in his mediumship that I do not remember to have seen brought to notice elsewhere. At one of the séances it was claimed by the medium's guardian spirit that a copy of the New Testament existed in the other world, and, by request, a chapter purporting to be in it was rehearsed. This was done in so ready and off-hand a manner, that, coming, as it did, from an individual whose weak and uncultured mind I felt sure was not competent for the composition, I thought the phenomenon worthy of further investigation, and a few days after I called on Dr. H. T. Child, whom I knew to be an expert photographer, and asked him to accompany me to Richardson's rooms, 633 North Eleventh street. He kindly consented to gratify me, and on our arrival finding the medium at leisure, we requested a sitting. Richardson was soon entranced by what purported to be the spirit of Dr. Valentine Mott, late of New York, who, in answer to our queries, stated that they had a copy of the New Testament in their sphere, though it varied in some respects from ours, and that he would gladly rehearse to us any chapter we should name. We asked that he would repeat to us Christ's Sermon on the Mount, which request was immediately responded to, as follows:

"Brethren, love ye one another, and let all your conversation be ye, yea, and nay, nay. Therefore (thereby) ye shall have no unclean thing to overcome. Love your neighbor as ye would that your neighbor should love you. Turn away from all evil communications, and be glad that ye are the children of one Father. Let not hatred be kindled in your souls, but love your enemies, and sustain them when they are going astray. Lift up your heart with rejoicing, and be with them that mourn, to comfort them. For your countenance shall give them comfort in the kingdom which is to come. Blessed are they that are meek in spirit, for they shall see the glory of God manifest. Blessed are the peacemakers, for they shall set up the kingdom of God among men. Blessed are the meek in spirit, for they shall inherit meekness in the world which is to come. Blessed are they that are athirst for righteousness sake, for they shall be filled with spiritual wisdom, for the angels of God shall attend them. Therefore be not discouraged when your enemies shall persecute you, and when they shall strike you on the right cheek turn you also the left. Rebuke them not because of their chastisement, for their abuse will give you strength when you shall come into the kingdom of my Father. For I shall go from you leaving this testimony, for it is the will of my Father which is in heaven. Therefore rejoice that ye are inhabitants of one kingdom, for when these things shall take place that ye shall fully love one another, then shall all carnality be swallowed up in faith, and all joy shall be given to the world, both in the flesh and in the spirit, for the spirit and the flesh shall become as one."

The fifth chapter of the second epistle of John was next asked for. In reply, the controlling influence stated that several of the epistles were absent from their copy of the New Testament, and among them, all of those of John; further, that John the Baptist, John the Evangelist and John the Revelator were all the same individual person. We then asked that the first six chapters of John's gospel should be repeated as they appear in the spirit version, and our request was promptly responded to, the language and sentiment varying from that of our Testament somewhat in the same degree and manner as occurs in the Sermon on the Mount.

Having understood that what purported to be the spirit of Jesus of Nazareth sometimes manifested through the medium, I asked that he might come and give us some further light on the subject of his nature and mission than is made plain in the New Testament. The medium took his seat, as is his manner when the spirit control is about to change, but immediately arose and said: "Dear child of earth, trouble not thyself concerning the means of salvation, for ye are even within yourself endowed with power to deliver yourself from every transgression—thou hast within thyself the power of life. Look not into the darkness, but look thou into the light which is within thyself; for, like as thou art, I was born of the flesh—born subject to the law of the flesh. I lived according to the law. My divine existence is like unto thine, and thou art like unto me, except that thou hast a material body, while I come unto thee through another's. Ye are commanded not to be disturbed, for in the spirit there are powers of wisdom, of goodness, of holiness. For as every man is born of the spirit and the water, even so am I born of the spirit and of the water; and if ye were born according to the law of the flesh, so was I. For I came not into the world of my own consent, but I came into the world subject to the law. But man hath made me his God. But verily I say unto thee, there is but one God that thou hast not seen, nor canst thou comprehend the Great Central Fountain from whence flows all things that exist—this Great First Cause, this immortal principle that moves all things. Therefore let not thy

heart be troubled, but walk thou in the light, according to the best of thy ability, for thus thou art saved from all that would otherwise destroy thee. If thou art full of goodness within thyself, then thou hast the kingdom of God abiding within thee, and thou hast power over all unclean things, and thou shalt cast them off. I say unto thee, every child of earth is subject to the law, subject to the condition of spirits, subject to the surroundings of each individual. Each must save himself according to the ability given him. For some may not have that light that thou hast, and they that have not that light, that wisdom that thou hast, are not subject to the same conditions that thou art. There is no redeemer except that which is within you."

All the foregoing communications were written out verbatim by Dr. Child from his short-hand notes. I have misgivings whether they are worth printing, but as your journal contains as full and candid an exposé of the various phases and phenomena of modern Spiritualism as any other periodical, and will doubtless be referred to in the years to come, when our divine philosophy "shall cover the earth as the waters do the sea," I thought that you and your spirit guides might decide to give them a place in the Banner. If so, readers of course will take them for what they are worth, in accordance with their individual convictions.

THOMAS R. HAZARD.

New York, May 4, 1871.

## OUR BELOVED HAVE DEPARTED.

Our beloved have departed,  
While we tarry, broken-hearted,  
In the dreary, empty house;  
They have ended life's brief story,  
They have reached the home of glory,  
Over death victorious!  
Hush that sobbing, weep more lightly—  
On we travel, daily, nightly,  
To the rest that they have found;  
Are we out upon the river,  
Sailing fast, to meet forever  
On more holy, happy ground?  
On we haste to home invited,  
With friends to be united  
In a surer bond than here;  
Meeting soon, and met forever!  
Glorious hope! forward us never,  
For the glimmering light is near.  
Ah! the way is shining clearer,  
As we journey ever nearer  
To the everlasting home;  
Comrades who await our standing,  
Friends who on the shore are standing,  
We salute you, and we come.

[From the New York Times, May 25, 1871.]

## Mrs. Woodhull and her Critics.

To the Editor of the New York Times: Because I am a woman, and because I conscientiously hold opinions somewhat different from the self-elected Orthodoxy which men find their profit in supporting; and because I think it my bounden duty and my absolute right to put forward my opinions and state them with my whole strength, self-elected Orthodoxy assails me, vilifies me, and endeavors to cover my life with ridicule and dishonor. This has been particularly the case in reference to certain law proceedings into which I was recently drawn by the weakness of one very near relative and the professed selfishness of other relatives.

One of the charges made against me is that I lived in the same house with my former husband, Dr. Woodhull, and my present husband, Col. Blood. The fact is a fact. Dr. Woodhull being sick, ailing, and incapable of self-support, I felt it my duty to myself and to human nature that he should be cared for, although his incapacity was in no wise attributable to me. My present husband, Col. Blood, not only approves of this charity, but cooperates in it. I esteem it one of the most virtuous acts of my life. But various editors have stigmatized me as a living example of immorality and unchastity.

My opinions and principles are subjects of just criticism. I put myself before the public voluntarily. I know full well that the public will criticize me and my motives and actions in their own way and at their own time. I accept the position. I except to no fair analysis and examination, even if the scalpel be a little merciless.

But let him who is without sin cast his stone. I do not intend to be made the subject of sacrifices, to be offered up as a victim to society by those who cover over the foulness of their lives and the foulness of their thoughts with hypocritical mouth of fair professions, and by diverting public attention from their own iniquity and immorality, the finger of me. I know that many of my self-appointed judges and critics are deeply tainted with the vices they condemn. I live in one house with one who was my husband; I live as the wife with one who is my husband. I believe in Spiritualism; I advocate free love in the highest, purest sense, as the only cure for the immorality, the deep damnation by which men corrupt and disgrace God's most holy institution of sexual relations. My judges preach against "free love" openly, practice it secretly. Their outward seeming is fair; inwardly they are full of "dead men's bones and all manner of uncleanness." For example: I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another man, a holy institution of equal eminence. All three concur in denouncing offences against morality. "Hypocrisy is the tribute paid by vice to virtue." So be it. But I decline to stand up as "the rightful example." I shall make it my business to analyze some of these lives, and will take my chances in the matter of the editor.

I have faith in critics, but I believe in public justice.  
VICTORIA C. WOODHULL.  
New York, Saturday, May 20, 1871.

## Improvement in Type-Setting.

MR. A. H. Bailey, of Somerville, Mass., presented to the consideration of the Massachusetts Institute of Technology, a few weeks since, his plan for a practical system of logotype composition to facilitate printing, rectifying the various steps in the progress of this wonderful art, and the many efforts made in Europe and America to substitute syllables and short words for the common one-letter types, and explaining a system devised by himself, which he claims will reduce the time of composition one-half. In 1859 Mr. Bailey completed a system of combinations, embracing the entire alphabet in syllables and the most common short words, contained in cases of convenient size for practical use in hand composition. His arrangement is thoroughly systematized, requiring by its method less memory, and with less chance of picking up the wrong letters than in the old way, facilitating also, for the same reason, the distribution of the types, though the gain is less in distributing than in setting. He took an article as printed in a Boston daily, and compared the number of movements of the hand necessary to set the types in the old and in his system, with the following result: By the old method each line required from thirty-one to thirty-eight motions; by his system, thirteen to twenty. This indicates a gain of one-half in the movements of the hand, and after the plan is learned, a corresponding gain in time.

It would seem that this system promises gain of time, economy and material, and greater accuracy in composition. The philosophy of the improvement is, that the compositor takes two, three or four letters at every "lift," or arm-motion, instead of only one type, as by the present method. Some such improvement in the art of type-setting is a necessity in these days of rapid work, when every possible facility is demanded in putting before the public the intelligence for which the demand is increasing. Mr. Bailey has the brains to command a triumph for his thought.

A young gentleman, speaking of a young beauty's fashionable yellowish hair, called it pure gold. "It ought to be," said a bystander; "it looks like twenty-four carrots."







This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not personally abusive, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JUNE 10, 1871.

Office in the "Parker Building,"  
No. 133 WASHINGTON STREET,  
Room No. 3, UP STAIRS.  
AGENCY IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.  
WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.  
LUTHER COLBY, EDITOR.  
LAWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

### The Treatment of Lunacy.

We have taken frequent occasion to discuss with much candor the condition and management of our asylums, both public and private, for the care of the unfortunate insane, and have felt compelled, in the cause of truth, to make statements by way of illustrating and enforcing our arguments that the public press, for interested reasons, prefer to wink at and withhold. When, however, we find our own position strengthened by the reluctant testimony of those who differ from us, and even go out of their way to attempt to ridicule us, it affords us extreme pleasure to refer to it; and that is simply what we do in quoting the accompanying extract on this important subject from the editorial columns of the New York World. It only shows that, as in the case of the Indian, so in that of the lunatic question, the ground taken by Spiritualists is the advanced ground, to which people gradually come up, like the sinners in the poem, who came to scoff but remained to pray. This is what the World has to remark on our lunatic asylums:

"And as the great public has no interest in propitiating anybody, we feel moved by this curious exhibition to fix the attention of the public upon the anomalous and unsatisfactory condition of our lunatic asylums in general. It is the general belief that we have made immense progress in the treatment of the insane during the present century, and in this country; and it is undoubtedly true that, in no far as concerns the methods of detention and of discipline employed to restrain the minority of pronounced madmen from doing deadly mischief to themselves or to the majority of their fellow-creatures, we have indeed greatly bettered the practice of past ages. But in respect to the sane side of our institutions for the insane, we are, so to speak, at a standstill. Our superintendents, for the most part, are men who make excellent nurses and temperate jailors of the lunatic, but who are too utterly ignorant of psychology, and too unfamiliar with the healthy processes of the mind, to be of any practical use as physicians to the sufferers put under their charge. It is a simple truth that no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums. The same thing is as true of the asylums of Europe, if we except one or two in which there is a Maudsley. The most philosophical, and at the same time the most practical treatise on the diseases of the mind, which has ever been written in the whole world, is the result of the studies and observations of a physician who never had an asylum for lunatics under his charge, and who, in his latter days, earnestly denounced the whole extant asylum system as contrary to sound physiology and unworthy of the general scientific progress of the age."

The substance of the matter is conveyed above, in the single remark that "no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums." "Too utterly ignorant of psychology," is the whole fact. When men in charge of these institutions are not too conceited and self-opinionated to learn, they will begin to find out something useful about the laws of the mind, and how spirit influences spirit, the fact of obsession, the great truth of invisible control, and the rules that govern conditions of feeling. These men of science (so styled) have slammed the door of their temple in the face of knowledge, and barred her entrance; and the consequence is that she has been obliged to employ other agents to do her offices. The searchers for Truth will never wholly die out on the earth; and if those who have become possessed of a medium of it prefer to take it off and bury it as a treasure of their own, they will have no reason to complain if others receive the larger share for which they are waiting with patience and in humility. The distressed of unsettled minds are to be studied from another and a spiritual side, if it be ascertained, as the World confesses, that no new fact has yet been added to psychological knowledge by the management of our lunatic asylums.

### Charge to a Grand Jury.

Judge Foster, Presiding Justice of the Supreme Judicial Court of New Hampshire, delivered to the Grand Jury at the opening of the recent session of that Court in Keene a charge abounding in reminiscences of the olden times, as illustrating the progress of the human race in the ways of civilization, and the necessity of shaking off the spirit that moved to the legislation of a former period. His local allusions were appreciated by the community to which they refer. Some things he said about witchcraft interest us in Massachusetts, and perhaps those who profess faith in Spiritualism. The Judge congratulated his hearers that "vain and idle superstitions gained no such mastery over the minds of the people of New Hampshire" as was the case in Massachusetts. "There," he remarked, "Cotton Mather preached and taught—here, Joshua Moody, of Strawberry Bank. The one endeavored to support the doctrine of the supernatural power of evil spirits—the other assailed it not only by argument and logic, but with sarcasm and ridicule. Nevertheless our ancient legislators held sufficient faith in witchcraft and in the personal machinations of the devil, to endeavor to guard the people from harm in that regard by such a law as this: 'If any Christian, so called, be a witch, y<sup>e</sup> is hath or consulteth with a familiar spirit, he or they shall be put to death, and for further guaranty of security the iron horse-shoe nailed above the door took the place of the legend which adorned the wainscots of the old English homesteads. The death-penalty was never inflicted upon a convicted witch in this State; but Eunice Cole, 'a bent and blear-eyed poor old soul,' in her lonely hut on Hampton Beach, fell under suspicion, and, for alleged complicity with evil spirits, was for a long time imprisoned by order of the Court."

Judge Foster also cited the case of Jane Walford, who was tried in Portsmouth, in 1636, upon the complaint of Mrs. Trimmings that being accosted by the said Jane and requested to lend her a pound of flax, she, the complainant, was struck as with a clap of fire on the back, while Jane van-

ished toward the water side in the shape of a cat. Upon her trial, Agnes Paddington affirmed that "Mrs. Evans said she was followed by a yellow cat wherever she went. John came and saw the cat in the garden, and took down his gun to shoot her. The cat got up on a tree and the gun would not take fire." Jane was supposed to be this yellow cat. But the officers of the law neither shot the cat nor burned poor Jane, as was the habit elsewhere. On the contrary, she brought her action for slander against Robert Couch, for saying that she (the said Jane) "was a witch, and he could prove her one," and by the verdict of a jury recovered five pounds damages. New Hampshire never hung women for impersonating the devil, nor played off the petty spite of magistrates and ministers upon innocent people, by taking their lives and confiscating their property. Nor did she share in the wickedness of pressing mute witnesses or such as declined to make answer because they either had none to make, or it was certain to be used against them. The case of poor Giles Corey, of Salem, who was thus pressed and starved to death in 1692, is matter of shameful record, and nothing crueler is to be found in the deeds of the old Spanish Inquisition. But we are not out of the superstitious old influences yet. The ministers still rule in the Massachusetts Legislature.

### The Conscience-Keepers.

"No true belief"—says B. O. Taber, in the Cairo (Ill.) Evening Sun—"will ever be established under any form of compulsion, mental or physical; and no truer standard of mental development and civilization exists than that free tolerance for the opinions of others, and the willingness to let reason have full freedom of action even in examining the mysteries of revelation." We can have no higher standard of perfect mental freedom than this, nor do we ask for any. It suggests no self-appointed keepers of our consciences, but leaves each one to himself. Then if there is a conscience, it is left to assert itself. In fact, there can be none on any other principle. Another man cannot force a standard of action into the thought of another and domesticate it there. And if he could, the other one would not be bound by its authority, for the simple reason that it is no part of himself, but wholly extraneous and foreign. Nor is tolerance anything in the nature of a favor granted to others, as if we were right and they were wrong. Each individual has as much right to his sincere opinion as his neighbor has. A common sympathy of views is another matter from authority. No possible union of views can establish that.

The pulpits of the creedists, having abandoned the old argument against Spiritualism of "Pshaw! it will soon die away," now unite to denounce it as a device of Satan, carrying away captive weak-minded persons of both sexes, who would rather be led into the slough of infatuation and deceit than not. They have for some considerable time past been bombarding our faith and its followers with all the vigor of their concentrated batteries. Now, we want to inquire of these preachers, who invested them with the right to set up, shape and operate a public conscience? By what authority do they presume to call themselves conscience-keepers for others? We would like to know why people have not just the same right to become Spiritualists as our defamers and denouncers have to become Universalists, Presbyterians, Adventists, Calvinists or Catholics. Who is it that establishes one as right and all the rest as wrong? Who is there that knows enough to be able to tell another what ought to be his form of belief? The rule should be that of perfect freedom; and where men differ, as is to be expected, that difference need not be a ground of accusation. One may be just as righteous as another—God knoweth alone. How fantastic, then, for a poor human creature to set himself above any of his fellows, and presume to tell him he is a fool, a knave or a sinner, merely because he does not agree with himself in his forms of religious faith! It is time this farce over so momentous a matter was by common consent brought to a close.

### Strong Words for Justice.

How often are we pained, by reference to our exchange list, at seeing the wide-spread influence of that public sentiment, which, while it smiles upon the male betrayer, consigns his unfortunate victim to the hell of earth's unbridled passions, as seen in all the purlieus of vice in our great cities. The Upas tree, which is represented as destroying everything coming under its baleful influence, is more worthy of being transplanted to the side of the "river of the water of life," in the "land beyond," to poison—if possible—even the air of immortality, than the scheming villain who moves cat-like among the crowd, seeking to engage and interest the feelings of a young and hopeful girl, is worthy of introduction into society. Taking even the broadest view of the case, one would be led to say that, in justice, the sentence should be no heavier upon one than upon the other party; but one has safety, the other destruction; one has honor, and one is blasted with infamy. May the day speedily come when earth's inhabitants and the denizens of the spirit-world shall cease to know the sorrow and the shame which is so strongly portrayed in the annexed extract from one of our Western exchanges, giving an account of the examination of Jennie McIntosh for the murder of her infant child (which crime was committed with a hope to conceal her infirmity):

"Then Jennie was led away to prison. And her father, bent with sixty years and troubles manifold, went along with her, his head bowed, and weeping from his eyes bitter tears that became alike his manhood and his fatherhood. While the dirty dog, the cowardly miscreant, the author of the poor girl's sin and shame and crime, and whose guilty secret she has kept in trial and prison, walks abroad in the daylight somewhere, unwhipped of justice. She could not fall so low but that he is a thousand times worse. She could not be so guilty but that he is a thousand times guiltier. Those who shudder at her crime will pity her. But for him there can be nothing but utter loathing and detestation, the curses of men and the wrath of Heaven."

### In the South.

The light of Spiritualism is finding its way all through the South. Our lecturers are well received wherever they go. Mr. Peabody's reception in New Orleans was very cordial, and his lectures were appreciated. N. Frank White, after lecturing several months in Texas, where he created a general interest in the Spiritual Philosophy, followed Mr. Peabody in New Orleans, and gave a lecture full of telling truths concerning the new light. From thence he went to Newbern, N. C., where he had previously labored with good success. He then visited Goldsboro', N. C., Portsmouth, Va., and Washington, arriving at Vineland, N. J., in season to fill a month's engagement for June. He will be at home in Seymour, Conn., in July, and answer calls to lecture. He will be in Boston in August, and will accept calls to speak in Massachusetts August and September. Write to him at once and keep him at work.

Mrs. Needham will please accept thanks for donation of flowers for our Free Circle table.

### The Church and Crime.

A glance at the moral condition of a great city like New York will better illustrate the responsibility that devolves on the church, which has boldly assumed guidance and control in civil and social matters, than a view of the country at large. We are told by good authority that a certain section of that city, where is a population of 238,067 souls, has had provided for its spiritual welfare ninety-eight churches and missions—or but one church for every 2,704 persons. It is in this section, we are further informed, that are to be found the hordes of criminals and paupers who crowd the prisons and almshouses. The churches are responsible for this. Could not Spiritualists, with the same number of places of assembly and worship, have done far better? Last year, it is added, the number of paupers cared for in the public institutions of the city was 92,000 received by the Commissioners of Charities and Correction, and fourteen thousand by the Commissioners of Emigration. Benevolent institutions have provided for still others. Nine thousand arrests were made during the year for crimes of violence, and several thousands were for crimes against property and other violations of the law. In order to support this army of criminals and paupers, the people, in addition to their voluntary contributions, had to pay in taxes nearly one and three-quarter millions of dollars, and three millions more for a police to watch and arrest them. To this is to be added the large number of crimes committed by resident villains all over the metropolis.

Now this is the pointed and pungent commentary which a paper like the Herald has to make on such a state of things: "We believe it is owing to the lack of churches and religious instruction. Protestantism, which once held this ground, has, as it were, shaken the dust from its feet, and no longer eats and drinks with publicans and sinners, as the Master once did, but rather with the wealthy and the polished and the moral portion of the community, and Catholicism has been left almost alone to care for the souls of the people." "But in this age of magnificent church edifices, artistic music, eloquent preaching and wealthy and fashionable worshippers, such missions for the masses are like the well-picked bones we throw to dogs. The rough bench and the straight-back seat, the drawing tune and the droning sermon do not inspire greater love for God and religion in the minds of the poor and ignorant than the opposites do in the minds of the rich and the cultivated." It is all money, glitter and show, that is the cause of the lamentable evil. Men must needs abandon Mammon-worship, and take on the humble spirit of Christ—their professed Master—before they can expect to keep down crime or convert a world that is ignorantly filled with it.

### Allice Cary.

[The following message from the spirit of Allice Cary was given at the Banner of Light Free Circle, May 15th, through the mediumship of Mrs. J. H. Conant.]

#### YES, GOD IS LAW, AND LAW IS LOVE.

The voice of dear ones, soft and low,  
Said, come again, when from us you go,  
And bring us news from o'er the river;  
That shall still our doubts forever and over.  
I will come again, for I find it true,  
That there is communion 'twixt me and you;  
I will bridge the river with deathless bloom,  
From the sunny slopes beyond the tomb;  
I will weave for you a crown of flowers,  
Fresh gathered from Heaven's Eden bowers,  
And lead you forth in Nature's realm,  
To learn of God, the great I Am.  
I have come again, but not to say  
To your doubts, "forever pass away;"  
But to water the flowers of faith and love,  
That their fragrance reach my home above.  
I have come again, for I find it true  
That there is communion 'twixt me and you—  
'Twixt the life below and heaven above,  
Where God is law, and law is love.

From Allice Cary, to the friends who love her.

### Edward Francis Walker.

[On Tuesday, May 23d, the following spirit-message was given at our Free Circle, with the request that it be printed in advance. It is a touching incident of regard for the welfare of dumb animals which the spirit still retains in the higher life, and takes this method to redress the cruelties his pet horse is subjected to by a hard-hearted master. Here is the spirit's story:]

My name was Edward Francis Walker. I was born in Boston, and I died in Boston. I was thirteen years old. I have been dead nearly four years. Since my death my parents have moved to Chicago. Most of my father's business was there, and my mother said Boston was in the shadow since I left. She wanted to go away from it.

Now what I come here for to-day is this: My father, in my lifetime here, owned a horse which I was very fond of. I always called him mine. I named him "Ned." Before father moved, he sold him, and sold him to a man who promised always to use him well. And when he had him, he did, but he has sold him, and he is shamefully abused and I want my father to come on here and hunt him up, and buy him, and take care of him.

I don't know but what it's a bad thing to be a guardian angel to a horse, but that's what I am to Ned; and he can't speak for himself, and I shall speak for him as long as you give me a good chance. Ned is kept half starved, and is overworked, and is abused in almost every way. He might be made a smart horse of yet. He always was when father had him.

I want father to come on and find the man he sold him to, and make him tell whom he sold him to, and seek him out, and buy him back and take him home; and if he has not got any use for him, board him out, and see that he is well cared for. Mother will find a use for him. [Then you will be happier.] Yes—a great deal happier; sometimes it makes me so unhappy, I'm sorry I died, because he would never have been sold if I had lived.

Edward Francis Walker, to Edward A. Walker, of Chicago, Ill.

### Salem.

Thomas Gales Forster, the well-known and eloquent expounder of the philosophy and ethics of Spiritualism, closed a month's engagement at Lyceum Hall, Salem, Mass., by two highly interesting lectures, on the afternoon and evening of Sunday, May 28th. His afternoon subject was: "The Little Church around the corner," and that of the evening: "There is a Spirit in Man." Job. xxxiii: 8. The hall was filled to repletion, and as evidence of the general increase of interest in Spiritualism, notices fair and impartial appeared concerning his remarks in the Salem Observer and Gazette, and also in the local paper of Peabody. Bro. Forster next goes to New York, where he speaks during June and July.

### Baltimore, Md.

The Spiritualist Congregation of Baltimore, Md., incorporated in 1865, has secured Lyric Hall, Law Buildings, for its use in the future.

### Spirit Power vs. Vitriol Throwing—Remarkable Cure by Dr. J. R. Newton.

One of the most rapid and wonderful exhibitions of the curative force centered in Dr. Newton, the well-known healer, took place at his rooms, No. 35 Harrison avenue, Boston, on the morning of Thursday, May 25th. We publish the facts of the case as received by us from the lady upon whom the operation was performed, that others suffering from a like hopeless affliction may know that there is yet "balm in Gilead," and that another example of good works from "demons" (vide Elder Knapp) may be put on record.

On Tuesday evening, April 25th, at about half-past eight o'clock, as Mrs. Mary Ward Wellman, of Stoughton, Mass., was passing from the millinery store of Mrs. Ames to the post office of said town, she was assaulted by several persons in female attire, who accosted her with "Good evening"; and when she, thinking she knew them, replied, they separated, and, coming up on both sides of her, exclaimed, "Ah, Mrs. Ames! you had a fine opening—we will see about the closing!" They then seized upon the cloud which she wore, and thus momentarily confining her head, they threw into her face, especially upon her eyes, an unknown acidiferous compound—by some supposed to be vitriol—which had the effect of instantly paralyzing her eyelids and apparently destroying her sight forever. She tried to tell them they were mistaken—that she was not the one they sought; but they were too quick for her. They then escaped.

For a month she suffered the tortures of mind and body incident to a loss of eye-sight in this busy world. She never expected to see again, and was utterly at a loss to whom to attribute the dastardly outrage. She was comparatively a stranger in Stoughton, could not imagine any enemy she had who would have performed the act, and therefore concluded that she was really mistaken for some other person. She continued blind and unable to open her eyes till the morning of May 25th, when she visited Dr. Newton at his rooms, hoping for aid. She was encouraged to apply, from the fact that, a few days previous, a lady friend of hers had called on the Doctor, and had received from him a bandage to be applied to her (Mrs. Wellman's) eyes. On giving it, the Doctor said the patient would be able, on wearing it, to see for a brief time, and that, as it were, scales would fall from her eyes, but that a cure could not be effected without personal treatment. The bandage was made use of, and resulted as the Doctor had said. The lady friend did not, however, tell the patient what had been said about the "scales" coming from her eyes. Mrs. Wellman was able to have a glimmering vision of a chair which stood near her, and then said, "Why! I am rubbing something out of my eyes." She seemed very much astonished at this unexpected phenomenon, which her friend (then present) remembered that Dr. N. had predicted.

Encouraged by this, Mrs. Wellman decided on trying a personal treatment; visited Boston in company with the same lady friend, and at an early hour on the morning of May 25th found herself in the reception room of Dr. Newton. A lady patient who had come some four hundred miles to be treated by him for partial blindness and other troubles, and who had had an examination on the previous day, (and who was cured by the second treatment, May 25th,) was the first, according to the list (the regular plan being to admit patients to his office by numbers given by his clerk); but the Doctor was suddenly seized with an uncontrollable power which led him immediately to seek the presence of Mrs. Wellman. He rushed into the room without coat or morning wrapper on, and commenced lightly lifting the shades she wore over her eyes. She supposed it might be a child's hand, as she had heard that all manner of patients visited the Doctor, and was so totally blind as to be obliged to judge only by the sense of touch; but, on stretching out her hand, she felt the arm of a man, and said, in her great hope, "Is this Dr. Newton?" The Doctor made no reply, but with a sudden and violent motion disarranged and scattered her hair, throwing her chin upon the floor, and then proceeded to make rapid passes over her forehead and eyes, at the end of which he commanded, "Receive my spirit, and open your eyes!" By the spirit of the living God, open your eyes!" He led her to the centre of the reception room, where there were some twelve persons (who will testify to the truth of the matter); and as the patient slowly and questioningly opened her hitherto paralyzed lids to the light, he told her to read from a book he presented; and she who for four weeks had not clearly seen any earthly object read to him "The Landing of the Pilgrims." The Doctor then told her to look out of the window and expose her eyes to the strong light of the sun, which she did. He took from her the shades she had worn, telling her she must walk in the street without them now; that she was perfectly well, and would not be troubled by the shutting of her eyes again till they closed on the scenes of mortal existence.

This cure, the Doctor says, was even to him performed in a most unusual manner, and outside the regular form through which, by reason of the great number who visit him, he is obliged to operate. The lady was a perfect stranger to him. He did not know either herself or her escort, as, when the cure was performed, he led her to an elderly gentleman who was present, and said, "Here is your lady; she is perfectly restored." But the gentleman said, "I am not acquainted with her;" and Mrs. Wellman informed him, as soon as her confused feelings would allow, that a lady friend had left her there a helpless blind woman, and would return for her soon, to find her cured and with a heart overflowing with thanks to God and Dr. Newton.

We wish the whole skeptical world could have sat with us on that bright spring morning, and heard, as we did, the good Methodist sister, as, with all the enthusiasm of a blasted life restored and re-dedicated to use, she poured forth her thanksgiving for her cure, and blessed Dr. Newton as the instrument of God; saying, even, that the miracles of Christ were not more wonderful to her than the cure which the Doctor had wrought on her: "Whereas I was blind, now I see!" John Randolph, of Roanoke, is represented, after gazing at a beautiful sunrise at the Peaks of Otter, in Bedford County, Va., (five thousand three hundred and seven feet above the level of the sea), as turning to the servant who accompanied him, and saying, "Never from this moment believe him who tells you there is no God!" But to the mind of the lover of the human race, grander than Nature's sunrise or sunset glory are demonstrations like these of the existence of the Infinite Soul, where the wasted fires of life are re-kindled, where the lame "leap as an hart," where the "deaf ear is unstopped," and "them that are bound" in the fetters of disease and pain and darkness reveal in the light and freedom bestowed by the angels and their instruments—the glorious children of one common Father.

"An Ancient Séance, and what came of it," by A. B. Giles, Esq., will appear in our next issue.

### More Evidence.

We transfer the following statement to our columns from The Orleans American, published in Abilene, N. Y., as additional evidence that likenesses of the departed can be and are made by so-called Spiritualists:

MR. EDITOR—Dear Sir: I desire to make the following statement through the medium of your paper, and respectfully request you to publish the same:

#### SPRIT PICTURES.

Some time last November, on hearing of a spirit artist then in the eastern part of the State—Mr. Milleson by name—I was induced to write, giving him an invitation to come to my residence at South Barre, and draw a likeness of some departed family relative of whom we had no copy. According to invitation, in the latter part of March following said spirit-artist called at our residence, and since that time has been a constant member of our family. Through him, in the meantime, have been drawn several fine faces, representing men, women and children. They are drawn in a nearly dark room, and with a black lead pencil. They are all drawn life size. What is most wonderful to us is, that we fully recognize in one of the drawings the life-like image of our oldest child, who passed from earth-life nearly thirty years since; and it is known that we never had any painting or picture of any kind whatever of our child, and moreover, the artist did not know that we had lost a child, but said to us, on his arrival here, not to speak concerning any of our departed friends. I would say, as I present the drawings, that my residence is South Barre, free to all for examination if they desire.

M. B. DELANO.

South Barre, May 4th, 1871.  
In addition to the above, we learn from our contemporary in Chicago, (the Religio-Philosophical Journal,) that Mr. Willis, a spirit-artist, is having good success in taking this class of pictures. The Journal has no hesitation in vouching for him as a genuine spirit-artist.

### Movements of Lecturers and Mediums.

J. M. Peabody returns to speak in Cleveland, O., in June. The 16th, 17th, and 18th he will attend the annual anniversary meeting in Sturgis, Mich.

Mrs. F. O. Hyzer is engaged to speak in Wilmington, Del., for a year. She has already commenced her labors.

Dr. E. C. Dunn, of Rockford, Ill., has been giving courses of lectures in Battle Creek, Breeds-ville and other localities in Michigan.

Dumont C. Dake writes us that Mary E. Weeks, whose office is at De Haven Block, Dearborn street, Chicago, is a most estimable lady and grand test medium.

Prof. Wm. Denton speaks in Portland, Me., Sunday, June 11th.

N. Frank White's address through June, Vine-land, N. J.; July, Seymour, Conn.; August and September, Boston, care of Banner of Light. Will answer calls to lecture the Sundays of July in Connecticut, and of August and September in Massachusetts and the East. Address as above.

Prof. William F. Lyon, writer of the "Hollow Globe," will receive calls to speak Sundays at points within reach of Chicago, Ill.

J. H. V. Toohy is engaged to lecture for the Marlboro' Spiritual Association at half past one o'clock, and for the Hudson Liberal Lecturing Society at half past six o'clock, on the first and second Sundays in June.

Dean Clark addressed good audiences at Harmony Hall, Stoneham, on the afternoon and evening of May 28th. He would like to make further engagements. Address, care Banner of Light.

### Prof. Mead and the Psychopathic Institution.

We learn that the subscriptions toward the establishment of this benevolent and truly humane institution have already reached between twelve and fifteen hundred dollars. The absence of persons known to be favorable to it delayed the effort to obtain signatures until the latter part of May. When it is considered that the project, in its main feature, was new, the results of the effort, so far, may be considered very encouraging. It is beginning to be realized that, as one gentleman writes, those of our faith have practical aims; they believe in uses, which they are now, more than ever, ready to show to the world.

Prof. Mead has returned to the city, and taken apartments at 1061 Washington street, where he will be ready to give information upon the details of the plan.

There is also an opportunity now afforded of consulting Dr. Mead professionally in the diseases of his specialty. Having been for many years Professor of Materia Medica and Therapeutics, then of Obstetrics and Diseases of Women and Children, and subsequently of Insanity and Medical Jurisprudence, in regular medical colleges, and for eighteen years in charge of two institutions for the treatment of mental diseases, with enlarged opportunities for observation in European hospitals, and being also a gentleman of liberal views, his advice in such cases will be of great practical benefit.

### Spiritual Meetings in New York City.

The Society of Spiritualists of New York have recently removed from Apollo Hall, as their place of Sunday meetings, to Lyric Hall, on 6th avenue, near 41st street; mornings the meetings are held in the small hall, same building, and in the evenings in the large one, occupied in the morning by Mr. Frothingham's Society. The Spiritualist meetings are well attended.

During May Mrs. Hyzer, of Baltimore, was to have occupied the desk, but, on account of a severe illness, she was unable to do so, and for three Sundays Mrs. Cora L. V. Tappan filled the vacancy. Mr. A. A. Wheelock spoke there last Sunday. During the months of June and July Mr. Thomas Gales Forster is engaged. He is very popular in New York.

The meetings this year, as last, are managed by Mr. P. E. Farnsworth, whose son presides with great ability at the organ.

### Spirit Communion.

"IS PROF. WILLIAM DENTON AN ATHEIST?" This question was answered by the Controlling Spirit of the Banner of Light Free Circles, Feb. 2d. The report is printed upon our sixth page.

"HAS JESUS CHRIST MADE HIS SECOND ADVENT ON EARTH?" was also answered by the Spirit. See Message Department.

"War Bonnet" reports himself "from the great hunting-ground beyond the stars," to "Henry Phillips." It is our earnest desire that the white man addressed report to us whether or not the red man's message is true.

### Woman Suffrage Convention.

The San Francisco Pioneer of May 18th, says: "As we go to press the Pacific Slope Woman Suffrage Convention is in session, and will probably close its sessions this Thursday evening, its third day, though urgent requests have been pressed on the management to continue it for another day. This Convention has been characterized by far the largest woman suffrage gathering ever held in this city or on this coast. It has been an increasing success from its organization to this writing. The delegations have been unusually large, particularly from the different counties in this State."















