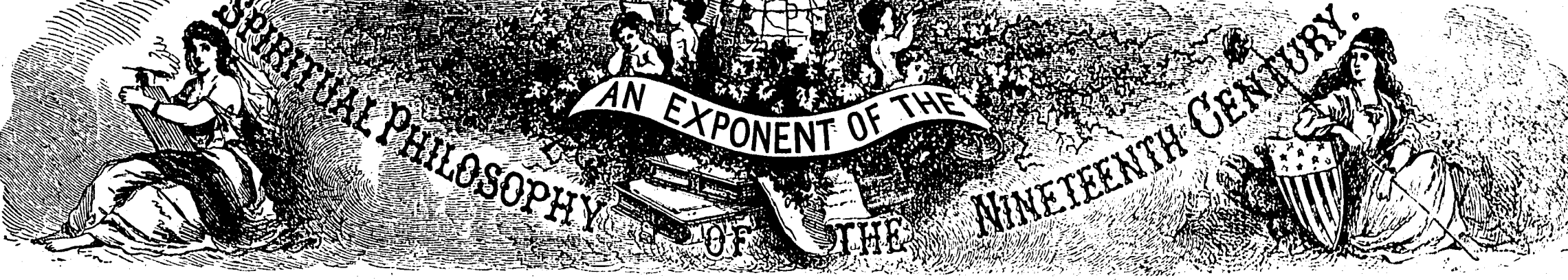


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## Original Essay.

### RIGHTS OF MEDIUMS, AND RIGHTS OF PHILOSOPHY.

BY PROF. JOSEPH R. BUCHANAN.

There has been so much discussion as to the nature of mediumship, and the proper course to be pursued in the treatment of mediums, that extreme parties have been formed on this subject, and one who approaches it in a spirit of kindness and impartiality may easily give offence to extreme partisans by more moderate views.

Faith and skepticism should be so balanced in a normal mind as to leave the judgment free from any passionate bias except the normal bias toward kindly views of human nature and experience. Mediumship has been received with excessive credulity, as well as excessive skepticism, but as the latter is the prevalent condition of mankind, and is one, moreover, which tends to harshness, injustice and cruelty, we should be especially guarded against its delusions, for the delusions of skepticism are not only very stubborn, but are generally accompanied by dogmatism, discourtesy, and overbearing assumption.

Mediumship is an exquisite and beautiful endowment of the human constitution, not more rare than eloquence or any other brilliant power, being merely a higher endowment of qualities common to all mankind—qualities which, as the type of humanity improves by culture, will become common to all civilized races.

It depends upon a finer constitution of the nervous system, and especially upon the development of the anterior and interior portions of the brain. The inner aspect of the front lobe, the *gyrus frontalis*, the parts around the *corpus callosum*, and those just above and anterior to the *corpus striatum*, which give breadth to the front lobe, are those most necessary to mediumship, and when largely developed insure its existence unless they are rendered torpid by a coarse, animal life.

Mediumship, therefore, is closely identified with spiritual refinement, and all the delicate poetical and lovely attributes of humanity, excepting those which give strength and resisting power. It is like the delicate bloom of the flower, something which is unfit to bear the contact of coldness or harshness, and generally disqualifies its possessor for exercising the necessary force and stern resistance which should be exercised for self-protection in an ungenial society.

This fact alone gives to mediums a strong claim upon our courtesy, sympathy and friendship—the same claim which is made by the innocence of childhood or the beauty of woman.

The Greeks placed their mediums in temples, and surrounded them with an environment of reverence and admiration, which were eminently suitable to develop their noblest powers. It requires the sunshine of love and admiration to develop the best qualities of childhood and the most perfect graces of womanhood. The analogous qualities of mediumship require the same treatment—the same cherishing care and kind appreciation—the same manly energy to protect from rudeness or injury, and the same womanly sympathy to elicit its highest powers.

Alas! how different has been the treatment of mediumship from these requirements? Like an orphan in an almshouse it has seen more of heartless scorn, cold indifference and insult than of human sympathy and just appreciation. It has won its recognition generally by patient endurance of wrong, and saintlike returning of good for evil.

The good people who thus trample upon a quality which should be regarded as one of the most beautiful flowers on the pathway of human life, are quite as conscientious perhaps as the overseers of the poor, who dole out justice according to their conceptions without any influence of human love toward the unfortunate.

It is considered quite the thing—not only virtuous, but highly scientific and philosophical—to recognize the medium not as a human being, entitled to as kind regard at least as any other friend, but as a sort of machine to be experimented on, as physiologists experiment on the bodies of animals, without even relieving their sufferings by chloroform.

It is considered by many entirely proper to approach the person through whom we hope to attain what the Greeks attained in their temples, or to get an introduction to the dear and sacred forms long hidden from our eyes by the curtain of death, with even less of courtesy and respect than we should exhibit to a professional juggler or a thimble-rigging swindler. If this rudeness

does not vent itself in insulting expressions or insinuations of imposture, it is at least poured out into the psychic atmosphere so freely that the coarsest sensibilities might feel it, and to the exquisite impressibility of the medium it becomes a source of torture, or a slow moral poison depressing every mental and bodily faculty, and often paralyzing their best powers.

Against this covert assault, which gives the medium such feelings as most persons have in the presence of a serpent from which they cannot escape, there is no defence, for the medium is seldom sufficiently determined to claim his or her rights, and if the presence of an improper person is objected to, it is charged to a design to avoid investigation and facilitate imposture.

I have no hesitation in saying that every medium who holds intercourse with the public should have a friend or friends sufficiently firm and judicious to protect the medium, as we protect our wives from vulgar company, by positively refusing introduction or admission to those in whom there is not enough of refinement and true courtesy to render their presence inoffensive. I commend most heartily the wise and appropriate expressions on this subject of Thomas R. Hazard and Mrs. L. Andrews.

It is true that science has its claims, and may justly claim the right to a most thorough and critical investigation; and this right should be accorded in the proper manner, but *stupidity and bigotry* have no right to present themselves in the name of science and claim any of its privileges.

When experiments have been successfully performed under the most satisfactory conditions, and especially when they have been often repeated and witnessed by competent and reliable investigators, the demand that the same tedious investigations and tests shall be repeated for every new observer is neither modest nor reasonable.

The old foggy who wagged against Alfred R. Wallace that he could not prove the earth to be round by actual measurement of its surface, was a fair type of the unreasonable skeptic. When he lost his wager, and lost his temper too, he was a fair example of the class of stubborn skeptics who ignore all preceding experience, and believe nothing without a new trial under conditions dictated by themselves, in which they introduce a liberal share of discourtesy to the medium.

That mediums should be treated with suspicion and managed as if we considered them knaves, is neither just nor philosophical. Mediumship is not a condition implying dishonesty, but a condition implying extraordinary delicacy, and therefore imperatively requiring delicacy and justice in its treatment.

Virtue is not encouraged by censure, suspicion or slander; crime is not discouraged by quarrelsome abuse. On the contrary, kind and profoundly courteous treatment is the method that ennoble humanity. Every good teacher knows that by extending courtesy, confidence and kindness he develops the virtues of his pupils, while scolding, jealousy and railing accusation, continually demoralize them. Mediums are peculiarly sensitive to such influences. When a gentleman of strict honor and love of truth, of dignified and courteous deportment, of kind appreciation, sympathy and friendship approaches, they feel the influence of his presence—their powers are unlocked, their sentiments become more elevated, wise and truthful, and not only do spirits of a higher order approach, but the communications flow in a higher channel.

On the other hand, when narrow-minded and suspicious persons approach and give free vent to their suspicions by remarks and propositions which imply that the medium is entirely unworthy of respect and confidence, the laws of human nature must operate as they would in any refined society. The powers of the medium decline at once, her moral nature is brought down not merely to the level of the skeptic, but to the level of the base character which he ascribes—and she often becomes incapable of rising to the level of truth and purity in which satisfactory results may be reached.

It is a mortifying and painful circumstance arising from the prevalent animality of mankind, that whenever one has witnessed a very interesting and marvelous fact, his reputation for veracity is endangered if he attempts to impart his knowledge to society. This tariff of *bigotry and stupidity* against the introduction of new ideas is nearly prohibitory.

If one has marvelous powers in his constitution, and desires to give the benefit thereof to society, is there any justice or good sense in assuming an unfriendly attitude against him and maintaining that he is *guilty until he proves himself innocent*—that he must be regarded as a criminal until he has gone through trial as a criminal and defeated the accusation? If so, it is virtually a crime to introduce knowledge that is essentially new.

It is not philosophy or science which prompts to such a course, so hostile to human progress; it is simply *stolidity*—the opposition to the increase of human knowledge—the stolid desire to keep all things as they are—the same impulse which has warred against every improvement in knowledge from the day of Galileo and Columbus to the present time, and is just as stubborn to-day as it was four hundred years ago.

Materialism, or the animal nature of man, demands purely material tests, and recognizes nothing else as evidence, but normal intelligence (science and philosophy) demands evidence or proof, and is as well satisfied with moral evidence and sound reasoning as with touching and handling. Such evidence is sufficient to hang a man; it is sufficient to control the investment of our whole estate and the risk of our life upon the dictum of a physician. To ignore such evidence

in psychic investigation, to which it is peculiarly applicable, is a *pig-headed policy* which often ends in blank stupidity; the spectator accustomed to ignore reason and think he is right in doing so, becomes so stultified by his evil habit confirmed, that finally, when he actually sees, touches and knows the astounding facts which he has been denying, he looks on in stubborn vacuity of mind, like a dazed idiot, says nothing and professes to believe nothing.

*Stupidity* is entitled to nothing but compassion or instruction; but the *pragmatic stupidity* which assumes the dogmatic and patronizing style of egotism dealing in infallible science, is simply a social and scientific nuisance, always in the way of new truth, and entitled only to receive such crushing blows as it receives from Epes Sargent and Thomas R. Hazard.

Spiritualists have submitted so long to the criticism and even the dictation of skeptical stupidity, as almost, in some cases, to become unconscious that philosophy has rights which are paramount over the rights of dull ignorance, and that mediums and their friends have rights which are paramount over those of idle curiosity and malicious hostility. Philosophy has no right to propagate and demand evidence for unverified theories. Mediums and their friends have no right to believe and propagate unverified statements, but the verification of a reasoning man is something different from the verification of an unreasoning pig. The verification for a gentleman is different from the verification for a malicious and ill-bred ignoramus.

There is nothing in the demands of true science and philosophy which is not in harmony with ethics—with justice and courtesy to every human being, above all to those who teach us something essentially new and, therefore, wonderful, who are especially entitled to our gratitude and friendship.

But, dropping this most suggestive and copious theme, for the practical question how to satisfy the rights of mediums and the rights of philosophy at the same time, I would say that in the investigations of thirty-five years, which have carried me outside of known science in continual contact with the marvelous, I have never found it necessary or expedient to treat the persons upon whom I have made experiments with any less courtesy than I would claim for myself; nor would it be compatible with my own feelings as a gentleman to show any such discourtesy.

I have never seen any reason to regret this policy. To treat a person of delicate sensibility with politeness and respect, is to exalt his self-respect; to treat him with perfect candor and confidence, is to inspire his sense of honor; to treat him with cordial love, is to ennoble his whole moral nature and prepare him to act as an honest, truthful and faithful friend. Such should always be the relations between the experimental inquirer and the person upon whom his inquiries are to be prosecuted. If the results are to be pure and truthful.

The subject of our experiments may have been demoralized by association with those who do not observe the law of love, and may not, therefore, at the first interview, be entirely free from that demoralizing influence, but the normal relations are soon established; and thus, if we earnestly seek the truth in a spirit of love and justice, we are sure to find it, as we are equally sure not to find it if we approach the investigation in a spirit of scorn and distrust, with a greater love for our preestablished notions than for the truth which may be discovered.

Guided by these principles, we may even make use of demoralized mediums—of those who have little moral stamina of their own, and have been deteriorated by contact with a weak-minded or vicious public, and lift them into the atmosphere of truth and candor, so as to render our interviews satisfactory.

But shall we reject precautions and tests? By no means. But very few such tests are necessary. A close observer and correct reasoner can satisfy himself without a parade of precautions which are insulting to the medium, and which indicate an absence of all the courtesies that should belong to human intercourse. Instead of trying the medium, clasp his hands; instead of searching his person, examine the materialized spirits; instead of hampering his movements and showing a vigilant suspicion, ask for phenomena which are in themselves entirely conclusive, being beyond his physical ability or beyond his knowledge and mental capacity, and when wonderful manifestations are received, do not be parsimonious in recognizing their merit and thanking the person to whom we are indebted. Thus placing our intercourse upon the high plane of true Christian ethics, we shall find that virtue is its own reward in the rich and beautiful truths that we shall gather.

These suggestions are made not only for investigators, but for mediums, a wronged, insulted and persecuted class, who have always commanded my best sympathies, and who from their delicate, yielding nature, seldom know how to demand their own rights. I would counsel them to seek the cooperation and protection of friends, and to refuse absolutely all intercourse with those who approach them in an unfriendly spirit.

To the friends of Spiritualism I would say that you should surround your mediums with an atmosphere of kindness and sympathy, and when in spite of such conditions you find any who, from natural lack of the moral sense, will not adhere to truthful dealings with the public, you should firmly urge them to retire from the field, and direct the public attention to those only whom you find worthy of confidence. These you should cherish and honor with the kindest care, defending their reputations when assailed, and

spreading their fame far and wide, for they are fountains of living truths, refreshing as oases in the desert.

Skepticism is first cousin to malignity, and never fights a battle against truth without the aid of calumny. The press teems with falsehoods and calumnies against spiritual truths, and it is one of the most sacred duties of Spiritualists to resist and refute them. Every medium has his or her share of calumny, and Spiritualists should strive by their active friendship to make amends for all the mischief done in this way.

In the vindication of the assailed mediumship of the Fox family, Mrs. Dr. Hayden, Dr. F. L. H. Willis, Mrs. Conant, Florence Cook, Mrs. Hardy, Mrs. Compton-Markoe, Mrs. Andrews, Mrs. Stewart, Mrs. Thayer, Mrs. Hollis, the Eddy family, Mr. Mott, Mr. Munder, Mr. Hartman and a score of others to whom we are deeply indebted for the exercise of their wonderful powers, Spiritualism has passed beyond its early condition as an incredible rumor, to that of an established branch of useful knowledge.

Justice and self-respect, therefore, demand that Spiritualists should no longer occupy in science the suppliant position of those who are suspected strangers in business circles, and dare not present themselves without exhibiting their credentials. Instead of apologizing for their own belief or knowledge, and offering the endorsement of mechanical tests, they should speak out as the teachers of geology or astronomy, and hold their opponents to a strict responsibility for their voluntary ignorance and opposition to the progress of knowledge.

They should strike at the commanders of the mighty hosts of materialistic science, and in overthrowing such champions as Faraday, Huxley, Haeckel, Buchner, Spencer, Tyndall, Agassiz and Henry, teach their innumerable hosts of followers that in the Thermopylae of philosophy neither scientific renown, nor government patronage, nor honorable titles, nor universities, nor organized multitudes can stand against the flaming sword of Truth.

## Foreign Correspondence.

### Travels in the Lands of the Aztecs and Toltecs.

Written expressly for the Banner of Light,  
BY J. M. PEALES.

NUMBER ONE.

It was the Sunday after Mardi Gras, March 5th, that I sailed out of New Orleans on the steamer *Merida* for Vera Cruz, a somewhat famous Mexican city.

I know not the land where the citron grows,  
Where midst the dark foliage the golden orange grows;  
Thither, thither let us go.

Mardi Gras—a popular festival in some of the Southern States—is intended to crown a season of jewelry, of feasts, masks and merry-making, prior to the forty days of Lent, when Christians are supposed to go from amusements and gormandizing banquets to the channels of God for prayer and penance. The custom originated in the Orient. Afterwards to Rome, it became fashionable in all Catholic countries. The Catholic element is exceedingly powerful in the Crescent City.

The pagentry on this great gala day was brilliant and gorgeous. Thousands of strangers had flocked to the city. The hotels were thronged. All was gayety. Citizens paraded the streets, masked. Some were attired like kings, others like Indians, Arabs, beggars, apes, and a few like "devils," with long, dangling caudal appendages—a sort of sideshow for the comfort of the saints! Considering the decorations, illuminations, bands of music, glittering accoutrements, the financial outlay must have been enormous! And all for what? Who were made better or wiser? Why such gormandizing, such burlesquing, and such horrid masks? Is there not enough of masked hypocrisy in the world? enough of display and rotten respectability? Is not deception the way to office? Is not sham king and gold the god of the land? How many Christians can sing:

No inch of land do I possess,  
No cottage in this wilderness.

THE HOUR OF SAILING.

"What time do you start, Captain?" "Eight o'clock, sir, sharp." The morning was calm and beautiful, peculiar to these sub-tropical climes. A group of New Orleans Spiritualists had reached the steamer before me, to speak words of cheer. Among them I noticed Ex-Senator Harris, Judge Jewell, (late United States Consul to Canton,) China, Dr. Cooper, (the city physician,) Professor Johnson and Dr. Veazie, (of the Medical Hospital,) Captains Field and Grant, Captain Pogram, (of the steamer *James Howard*), Cols. Hutchinson, Henderson, Cellos and others, with several ladies, presenting bouquets for my state-room. There is a warmth of heart, a rapturous flow of soul and a genuine hospitality in all Southern lands that seldom obtain in the more frigid latitudes of the North.

Just out from the mouth of the sluggish Mississippi, and the waters of the Gulf became troubled. A southeast storm set in. I was deathly sick—and so were some of the officers of the ship. Nervous and feverish after the vomiting, I cried out lustily, as my custom is, for the Indian spirit, Powhattan. His soothing magnetism is ever to me a mine of health. Not Jesus, nor John, do I expect to see when first conscious of the light that glids the morning-land; but the pleasant face of Powhattan, who I trust will bear me on his strong bosom of love to the red man's home,

Sweet will be this rest for a season in the Indian's heaven!

WHY TRAVEL ALONE?

"Why not travel on the Continent with a friend?" said an English gentleman to Disraeli. "Travel with one," was the Premier's reply, "if you wish to lose him."

Alas! alas! we wear each other out;  
With self-discipline each other we infect;  
Each is a perfect circle, edged about,  
And if we more than touch, we intersect.

Addison and his old associates traveled, disputed and parted. The poet Gray and the companion of his youth, making a tour up the Lavant, quarreled over the meaning of an Italian word, and never again met. Poets have their weaknesses. Dr. E. C. Dunn and myself circumnavigated the globe the trust of friends. And it is not in the power of mortals or demons to sever these circling, binding links of friendship, planned by spirits and polished by angel fingers.

MUSINGS ON THE GULF.

"It is coming hot weather; why do you not wait for the winter days of 1877 before going to Yucatan and Central America?" "Wait, wait," "It is the voice of the sluggard! The future—to-morrow even—is the Paradise of fools. To-day is the all of mortal time that one is sure of. Then why wait, doze, dream?" If difficult to reconcile Genesis and geology, it is not difficult to see that the energy ascribed to the devil is greatly to his credit. The devil, however, is a myth; angels are realities. They became such through aspiration, obedience and energy. These are the golden steps that lead to the radiant shores of immortality.

I am no cynic. Devotedly do I love my race—especially my spiritual kin. Acquaintances, good and oily-tongued, flock around me. They are as numerous as the gulf waves that now kiss and toss the *Merida*. My friends are few—comparatively few; yet precious as blood of martyrs. "Henceforth I call you not servants," said Jesus, "but friends." Judas was an acquaintance of Jesus, Paul an admirer, John a friend!

Humanity reveals itself in fragments; one being the embodiment of this another of that exalted love or ugliness. None are full-orbed. The athlete has no intelligence; the sage no muscle; the monk no love. The thinker is all head; the moralist all conscience; the philanthropist all heart; the saint all devotion. But where are those unselfish, peace-loving and royally-rounded natures that fill the soul's highest ideal? Sighs my soul to see a man! Too tenderly have I dealt with parasites in the past, and put too much confidence in what Ruskin denominates "average-humanity."

On the steamer is a quaint, eagle-eyed old gentleman, a worshiper at the shrine of Edgar A. Poe. He just read me these lines:

"The agonies which I have lately endured have passed my soul through fire. Henceforth I am strong. This thought who love me shall know, as well as those who have so relentlessly sought to ruin me. \* \* \* I have absolutely no pleasure in the stimulants in which I sometimes so madly indulge. It has not been in the pursuit of pleasure that I have periled life, and reputation, and reason; it has been in the desperate attempt to escape from torturing memories—memories of wrong and injustice, and imputed dishonor."

The above calls to mind these terse rhymes:

As a scolding after midnight, or sun is setting high,  
So may the lesson be that tells the blossoms of pain;

For only at the ending of the journey lies the crown,  
And none see all its light but they who on its light look down.

Life's labor won is never won until it first be lost;  
As priceless things most priceless are when bought at priceless cost.

The sorrow and the shining that are over, shall be the way  
That leads us from a darkened past into a brightening day.

Though still, as in the past, the night must come before the dawn,  
The loftiest loves in sorrow still must deepest down be born.

God still is writing gospels in the lives of those that sing,  
Even while their hearts refuse to let the graven's chisel in.

Though all have been shamed, and still they sin, it shall not be in vain,  
That any human heart has drank the dregs of human pain;

Not all on page of parchment, or on monumental stone,  
The records have been graven that the universe hath known.

Appropos to this thought, how profound the words of the German Philist:

"Wherever thou mayest live, thou who carryest but a human face; whether thou plantest a sugar-cane under the rod of the overseer; whether thou warmest thyself on the shores of the Fire-land; or whether thou appearest to me the most miserable and degraded villain, thou art, nevertheless, what I am; for thou canst say to me: 'I am.' Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on that step of humanity on which thou standest—for it is a step of humanity, and there is no gap in the development of its members \* \* \* but I certainly stood there at one time—and thou wilt also stand certainly at some time upon the same step on which I now stand, even though it lasted million and million times million years—for what is time?"

March 9th, put into the miserable harbor of Tampico to deliver mail and receive merchandise. Two small crafts manned with Indians came out to us, laden with goats' hides, coffee and sarsaparilla. The city, old and unique, nestles along the Tampico River some distance inland. Though claiming a population of 7,000, it has little or no enterprise. Catholicism is the reigning religion.

VERA CRUZ, MEXICO.

On the summer-like morning of March 10th we awoke in full view of Vera Cruz—City of the True Cross—sitting at our very feet, squat down in the sand, with long mountainous ranges and towering Orizaba, as purpling, glistening backgrounds in the hazy distance. The city was founded by Cortez, and in spirit is Spanish yet. It numbers 12,000, the Indian population being far the most numerous. Mount Orizaba, 17,000 feet high—seventy miles inland from the coast—is capped and crowned with eternal snows.

Vera Cruz is walled, compact, built of stony to all appearance, seemingly clean; and yet reported to be the sickliest, deadliest city in the Mexi-



If Dr. Newbrough seeks to throw suspicion upon me by calling in question the honesty of Mr. and Mrs. Newton, at whose house the séance was held, and the others belonging to the Society, I am quite welcome to all the capital he can make of that direction. In regard to the thing that the







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## Fallibility of First Impressions.

In a late number of "Psychic Studies," Dr. A. Butler, Professor of Chemistry in the University of St. Petersburg, gives an interesting account of his investigations at the séances in London of the well-known English medium, Mr. Williams. At two séances which he attended, Prof. Butler was unfavorably impressed. Little circumstances, about as weighty as those which induced Mr. Bronson Murray and his co-signers to put forth a statement impugning the media honesty of Mrs. John Hardy, awakened the suspicions of the Russian professor. He was touched by a hand that came from a cloth sleeve; and he fancied he smelt phosphorus, and saw particles of phosphorescent light. "I came away from Williams," he says, "with the worst impressions. I could not shake off the strong and unpleasant suspicion that I had been the whole evening the sport of a number of persons, strangers to me, but well known to one another."

Had Prof. Butler rushed into print, as many less prudent investigators might have done, he would have greatly wronged a genuine medium. He waited and looked further. He and his friend, Aksakof, then had five different séances with Williams at their own hotel. At only one of these sittings was any other person present, and he was a Russian. Two of these sittings "were of a nature to leave no further room for doubt" as to the genuineness of the phenomena and the good faith of the medium.

"From this it is plain," remarked Prof. Butler, "how necessary it is to be careful in forming a judgment, and how easy it is to arrive at wrong conclusions if they are founded on first impressions or on insufficient observations. Ordinary skeptics fall not unwillingly into this mistake, and think themselves justified in giving but a passing attention to the phenomena; on this they proceed to judge of them in their dogmatic tone of infallibility. This was Tyndall's mode, for example; whereas other men of science, who went to work with greater care and precision, found it necessary to pursue their investigations for a considerable length of time before they could announce anything as a fact. So acted Wallace and Crookes, with whom I had an opportunity of conversing a few days later."

Experienced investigators will recognize the force of Prof. Butler's remarks upon his own too hasty judgment. Well would it be for the cause of truth if all investigators would be equally cautious and equally frank. What do persons, like the signers of the New York statement as now in denouncing, on such slight and insufficient grounds, a well-tested medium like Mrs. Hardy? They assume that all the experienced persons, both in Boston and in London, who have vouched for the phenomena through this respectable medium and worthy lady, have been fooled and cheated; that for years she has kept up the reputation of a great medium, and drawn crowds to her séances, while she was all the while nothing but a vulgar impostor; and that it was left for the vigilant eyes of a few ladies in New York, after one or two sittings, to unravel the whole mystery, and discover that it was based on nothing after all but a stupid fraud!

Now we confess that in the present advanced state of knowledge in regard to the spiritual phenomena, and in a city like Boston, we do not think it at all probable that any person without some medial power could pass himself or herself off for any length of time as a medium for the production of the spirit-hand, independent state-writing, and similar marvels. It is assuming rather too much as to the stupidity of certain people and the sagacity of others. To suppose that by such obvious processes as watching the movements of a medium's hand or foot at a single sitting, discoveries were made which several hundred curious and exacting investigators had failed to discover, during months of attendance, is to suppose something very improbable. "Mrs. Austin's niece" is, we do not doubt, a very bright young lady; but we must be permitted to doubt whether her individual testimony as to seeing "Mrs. Hardy's foot manipulating the ball" is to be taken as conclusive against the phenomena, testified to by such investigators as Garrison, Wetherbee, Gardner, Denton, and other experienced persons.

Almost every student of the phenomena can recall experiences similar to those of Prof. Butler. Unfavorable first impressions have been reversed by careful, persistent, patient examinations. A person may attend a dozen sittings for the materialization phenomena, and make a long record of suspicious circumstances, that may seem to be conclusive as to the practice of imposture, and he may go a thirtieth time and be thoroughly satisfied that the phenomena are genuine, and that he has been doing the medium great injustice by his suspicions and misconstructions. This experience is so common, that we need not en-

large upon it any more. It fully explains these "premature exposures," which, sifted down, are found to be no exposures at all, and which frequently result in the ultimate admission by the assailing party that he has been too swift in his judgment.

That a sensitive medium may be influenced by malevolent spirits to do things for the express purpose of corroborating the suspicions of persons present, anxious to detect a fraud, is no longer a matter of doubt to the careful investigator. This fact is one of the elements to be considered in making up an opinion; and all condemnations of genuine mediums are worthless, unless due weight has been given to this liability in judging of phenomena. Malevolent spirits may be powerful enough to interfere with the work of the medium's regular "band," and these malevolent spirits may be brought by the very parties who sit in judgment on the manifestations. To those ignorant of the phenomena this supposition will be mere "foolishness," but the experienced know it nevertheless for a truth.

One of the parties brought forward to testify to a certain fraud exposed at Chicago in 1873, when Mrs. Stewart was the medium, writes: "I was present, sitting near the cabinet. Mrs. Stewart professed to be ignorant of the fraud, and very thankful for the exposure." She was well aware that she was sometimes at the mercy of mischievous spirits, especially when all the influences of the persons watching her, and hoping for an exposure, were conducive to the very act they were so eager to proclaim. Captain Hook, one of the supervising committee of three, at Terre Haute, who took charge of the manifestations through Mrs. Stewart, in giving a brief account of the committee's relations to her, writes, under date of March 20th, 1876:

"We learned of her husband incidentally that she possessed mediumistic powers, but refused to let them be made public because of the persecutions that would follow, and for the further reason that she was subject to the control of evil, disruptive spirits. These objections were overcome, and the first séance was given Jan. 1, 1873. For several weeks they were private; her powers increased rapidly, and she finally consented to make them public. We were constantly annoyed by this class of spirits referred to: they frequently broke up the private séances, and we were occasionally forced to prematurely close the public séances through their disturbing influences. The medium, when tied securely with a rope around the neck, the ends of which were passed through openings made in the cabinet and securely held, and while under that test condition, would be suddenly controlled by these spirits, who would cause her hands and face to appear at the aperture, replacing her in the ropes as suddenly as before—a feat that we defy any sleight-of-hand performer to accomplish."

"During the seven months that Dr. Penney's reward was offered, he was continually threatened by this class of spirits that they would compel the medium to secrete paraphernalia which would cause her exposure and a forfeiture of the reward. Fearing this, the doctor was in the habit of having a select committee of friends to examine her before the committee selected by the company would take charge of her. With these precautions he felt perfectly secure. So perfect was this control that, under these influences, she would conduct the domestic affairs about her house under an unconscious influence, and it was impossible to detect the entrancement."

Since the full-form materializations through Mrs. Stewart have begun, these annoyances from malevolent spirits have ceased. Of her own good faith and high character as a woman the committee entertain no doubt. Of course it is an open question how far the spirits now controlling her are good, bad or indifferent. Probably they are very much like average human beings, a mixed set. The committee have found the "band" truthful, intelligent, and apparently earnest in their desire to promulgate the simple truth in regard to the phenomena. We shall look with interest for further developments.

## "Not Much of a Shower."

"The editor of the New York World is comforting his readers with the assurance that Spiritualism has 'subsided'; that a glance over the subject now reveals 'a curious and complete decline.' There is no complacency like that of ignorance. There is something absolutely touching in its childlike unconsciousness. We commend to this editor's attention the following passage from Epes Sargent's recent Reply to Tyndall:

"Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exponents seem to multiply, and its cultulators call it bad names, such as jugglery, epilepsy, mediumism, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanism and pseudo-science. It has survived not only the frauds and misdeeds of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the hypocrisies, credulities and stupidities that would seek a shelter under its name."

The World admits thus much, however. It says: "The most patient and pain-taking investigations up to the present time have only attested the occurrence of certain phenomena, both physical and intellectual, which are explicable on no known physical theory."

Well, then, if no known physical theory can account for the phenomena, is it so very stupid to bring in a spiritual hypothesis, and see if that will not answer? Many of us think that it will. Are we therefore to be called bad names, and to be set down as fanatics, mediumists, and persons with "a disordered nervous system?"

The whole animus of the World crops out in its closing sentences. The superstition and fanaticism which it charges on Spiritualists are evidently what biases its own animosity. It wants to know if "it is any less repugnant to the wisdom and instincts of mankind to seek after the dead than it was when the early legislators of the race forbade it?"

Here it comes! Why does not the law take hold of the subject as Moses did of old when he wanted no spirits but his own favorites to be obeyed? Why not put down mediumship by statute? That is evidently what the World would like to see done. "Thou shalt have none other God but me!"

But what does it mean by saying that this seeking after the dead is "repugnant" to the instincts of mankind? Most philosophers assert just the contrary. Mr. E. B. Tylor, in his "Primitive Culture," proves conclusively that all races of men, civilized and savage, instead of finding a belief in spiritual beings "repugnant," have instinctively taken it up and clung to it. Sir Charles Lyell, in his "Antiquity of Man," shows, from the discoveries in the cave of Aurignac, that even the pre-historic man was a good Spirit-

alist. Strange that he too should have believed things so repugnant to his instincts! No matter, World! It is popular just now to abuse Spiritualism. So keep it up. Fire away.

## Woman Suffrage in the Legislature.

The State Senate passed the bill for amending the Constitution so as to give the right of suffrage to woman, but the House defeated it by refusing to pass it to its third reading. So that it becomes manifest that all these soft Convention professions of friendship for the cause of woman amount to nothing whatever, but are put forth with such regularity for no purpose but to catch votes. It is too bad that a matter of such serious import should be made a football for men who are ambitious of nothing but their own promotion. They pretend to advocate the enfranchisement of woman before election, but when it comes to voting in the Legislature they are not on hand at all. On the contrary, they are ready to oppose the measure. The measure, however, is far from being killed by this adverse action of the House. Its friends will feel that they have not got to begin quite at the beginning again. They have gained a visible amount of headway now, which is to be to their advantage permanently. By having carried one branch of the Legislature, they are able to point to actual progress for the cause, and as success is always a strong argument upon the popular mind, the measure already gained will be serviceable for future uses. We therefore congratulate the friends of this cause of modern times on their present accomplishment, and take leave to assure them that the obstacle that still remains will be valuable by compelling them to collect their strength afresh and concentrate their efforts for another year. Let a State like Massachusetts adopt this grandest of suffrage reforms, and there is no saying how rapidly it would sweep across the continent of States.

## Paraffine Molds in England.

In Manchester, England, Mr. C. Reimers has got casts of spirit-hands while the medium was enclosed in a bag under rigorous test conditions. In regard to the bag, Mr. Reimers says, in a communication to the London Spiritualist of March 17th, 1876:

"I had a fit of doubt, not as to the value of the test in itself, but as to its value to the most exacting skeptic. The idea struck me that in his mind the seam of the bag, running down the front, might be loosely fastened and opened to let the untied hands out. So I resolved to run a double thread every three inches round the seam, knotting and cutting it separately. Another thread was run all along the seam, and the ends let out on the outside. With this improvement I placed the medium in the cabinet and reduced the daylight to the proper tone. Not only came the spirit hand out more shining and beautiful than ever, but Mike, with his black beard, and looking like an Arab in his white drapery, made his appearance quite clearly and distinctly. Last Saturday we obtained, in the presence of Mr. Oxley and Mr. Marsden, a mold of a right hand again, after the spirit asked us whether we wished the right or the left one. Now I have before me two casts of each hand, and the comparison between the fine lines of either accurately repeated, but only slightly modified by the different curvature of the hand and fingers, demonstrates the original as the hand of the same distinct individual."

## Mrs. C. Fannie Allen.

This popular and talented lady speaker and improvisatrice lectured at Rochester Hall, Sunday afternoon and evening, April 2d—on both occasions to large and highly interested audiences. The subject-matter for the afternoon discourse—pronounced by the audience—was "The Spirit's Notion of God" and "The Centennial Year"; while that of the poem consisted of "Progressive Life" and "What will the Harvest be?"

These various subjects were respectively treated in a sparkling and happy manner, her versification especially producing a profound impression.

In the evening there were a flood of questions, ten or twelve submitted by the company, all of which were most pertinently and promptly answered, the major part of the discourse being a successful effort to respond to the inquiry—"What is Spiritualism?" Topics furnished for the poem were, "Banker Hill Monument," and "What is Music?" which were woven into very remarkable poetry.

Mrs. Allen, in her way, is a spiritual phenomenon, and we are glad she is kept so busily employed. She goes from here to Brooklyn, N. Y.

The following comforting words come from one of the very best of the Banner's friends and tell so much truth that we don't think our readers will call us vain for printing them: "The first issue of your new volume, Mr. Editor, (Thirty-ninth) is a royal number—one of the very best ever published. Seemingly nothing is wanting in its variety, being spiced with philosophy, history, poetry, fact and personalia, beside offering numerous mental tidbits of special flavor and genial relish. Among its contributors I notice the strong and well-known names of Prof. Eccles, Mr. Stebbins, and Dr. Hallock, (who has a specially good article on 'The Religion of Spiritualism,') Dr. Shattuck, Hon. T. R. Hazard, Mr. J. M. Roberts, Mrs. F. O. Hyster, Mrs. Mary F. Davis, Rev. W. S. Bell, A. E. Giles, Esq., Mr. James P. Greaves, (of the Pacific coast,) and many others. And the double Message Department seems, if possible, more interesting than ever. But of exceptional interest just now is the discussion in regard to Mrs. Hardy's mediumship, of which the number alluded to gives a full report, pro and con. 'Success to the Banner!' should be echoed all over the land, and backed up, too, with plenty of material aid."

A gentleman writing from Utica, N. Y., March 27th, says: "I am pleased to notice A. E. Newton's defence of Wm. Eddy in the last Banner of Light. I met the Sun correspondent at Rutland, Vt., who claimed to have found out the trap and passage from the cabinet—went to the Eddy homestead with him—occupied the same room with him four days, and came away with him. The weather being very bad the entire time, we were closely confined to the house, so he was hardly out of my sight during the visit, and I am quite positive that his story is a pure fabrication, so far as his explanation of how the materializing was produced at that time. I am pretty well acquainted with Horatio and William, and my opinion is that they are the best abused mediums in the country; and that this abuse is heaped upon them by people far their inferiors in many cases."

Reports of Anniversary Exercises have reached us from the friends in various parts of the United States, and we shall give them to our readers in our next issue.

## Mediumship of Mrs. Hardy.

DEAR MADAM—At a meeting of the New York Association of Spiritualists, held at Harvard Rooms last evening, (March 27th) the following resolution was adopted unanimously:

Resolved, That the ladies and gentlemen whose names were subscribed to the Report read before our Conference this afternoon, by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons who, in our estimation, are entitled to our full credence and confidence.

P. E. FARNSWORTH, Sec'y.

To Mrs. Lita Barney Sayles, 140 W. 42d street.

In justice to Mrs. Hardy it is our duty to state that the society meeting at Harvard Rooms, and by which this resolution was passed, was not the organization before whose members she held her séances while in New York. That body was the Republican Hall Society, and when Mr. Austin made his appearance before its members, demanding their endorsement, they at once refused it. We are further informed that it was only after a second attempt by Mr. Austin, that the Harvard Conference, even, was led to enter the arena.

The reply of Mr. and Mrs. Hardy to the charges made, is given below:

To the First Society of Spiritualists of New York, meeting at Harvard Rooms:

Inasmuch as the statement concerning Mrs. Hardy's mold séances in your city, signed by Bronson Murray and others, was read at your Conference, we ask, as a matter of justice, that our reply be also read at the same place, as well as the statement in last Banner, signed John Hardy.

In the first place, allow us to express our surprise and astonishment at the course pursued by Mr. Murray and the other signers, calling themselves old Spiritualists, toward a medium of ten years' standing, meeting with us at these séances, all of them under strict test conditions, and pretending to the very last that they were well pleased and satisfied as to their genuineness, allowing us to leave your city without even a hint of anything wrong, and then, in star-chamber fashion, conspiring to blast the fair fame of a medium of explanation, denial or defence; without even extending the poor boon, granted by the common law, to the murderer before trial to plead guilty or not guilty, and then rush said star-chamber proceedings into the press all over the country. Had anything been discovered during any one of these séances tending to prove fraud, why was not the medium confronted with your proofs on the spot? thus giving an opportunity of explaining or denying, if possible, instead of bidding us God-speed to the very last, with a Judas kiss from Mrs. Austin thirty minutes before boarding the steamer. Talk of old theology! why, there is not a church in the country that would thus have condemned, unheard, one of the most miserable of its members! If such are the fruits of Modern Spiritualism, then either old theology or materialism would be preferable, for there is more humanity in either.

In regard to the charges made in said statement, the most of them are too insignificant and ridiculous to claim our notice.

As to the paraffine dropped in the street, while we were going to the séance, it was a handful of pieces that had been removed from the cast previously taken, while in your city. The paraffine molds are removed from the plaster cast in pieces, and saved for further use at the next trial. The valise containing the paraffine sprang open and some of these pieces fell out and Mrs. Hardy and myself gathered them up. Mrs. Austin did not exclaim, "There is a paraffine hand!" the word mold, or paraffine hand, was not mentioned by either of us three, on the occasion, and Mrs. Austin did not even stoop to gather up a fragment of it, and the question was not broached at Austin's house, previous to starting, as to whether we had any molds or not. So this merely resolves itself into a question of veracity between Mrs. Austin and ourselves.

As to the charge that what is seen and felt in the aperture of the table, claiming to be hands, on which rings have been put hundreds of times, and which takes bells from our hands and rings them; oftentimes three at once, are the toes of the medium, as certified to by Dr. Hull on this occasion, it is too ridiculous to notice. Mr. Murray knows better himself, from his own experience with Mrs. Hardy at his own house and other places.

In regard to fingers being seen by Mrs. Lane protruding from under the dress of the medium, it was a manifestation of materialized fingers, often occurring with this medium when sitting with Spiritualists. On this occasion Mrs. Hardy was sitting before and near an open grate fire, hot enough to destroy a paraffine mold in five minutes. It was explained at the time, and Mrs. Austin made this remark: "What a sensation I might get up, were I so disposed, by declaring I saw a mold fastened under your dress!"

The only point worthy of notice in this famous document, is in regard to the weighing process. This test has been applied about twelve times in the presence of large companies, four times of which were in public halls, the weighing each time superintended by a committee chosen by the audience, and weighed by them before, and re-weighed after the séance then and there, and never going from the cognizance of said committee; the result, on each occasion, a weight gone from the vessel containing the liquid, equivalent to the weight of the mold taken.

Now, on this occasion, instead of having a disinterested committee from the audience, one of which at least being a friend of the medium, and having the whole thing settled on the spot, Mr. Murray goes alone, slyly, and weighs a certain portion of paraffine. Then he loses weight, and it goes into the hands of two others, who have every opportunity of manipulating the same at pleasure. Then water is added to it; then, after the mold has been obtained, instead of re-weighing the vessel in presence of all the parties, they slyly wait till the "dispersal of the company," when two ladies take the paraffine, while yet so soft that it can be rolled together, and lay it away till the next Monday morning. Who or how many had access to it between Saturday night and Monday morning, no friend of the medium knows. Then Mr. Murray again, alone, takes it away, and weighs it, and behold! it weighs the same as before. And will you call this a fair, candid and honorable proceeding? And does Bronson Murray lend himself to such an equivocal method of trying a medium he has sat with, tested and endorsed during five years? and sign his name, in condemnation, on such testimony? *Et tu, Brute!*

Of the Austins, we have nothing more to say. Their conduct in this whole thing (taking into consideration that we were their urged and invited guests,) is beneath contempt. But Mr. Murray, whom we respect as a candid, honest and upright man, and who fully and thoroughly endorsed Mrs. Hardy as a genuine medium, in the matter of these séances, before your honorable Conference, the Sunday following these séances, and who was probably induced to sign the Austin document by the seeming discrepancy in the weighing process, ought not to have tried a dog on such loose management as that last weighing.

Perhaps we have more experience in this matter than he has. Let us suggest to him the following experiment:

Take a stated quantity of paraffine, dissolve it in water, and then allow it to stand until the water becomes thoroughly cold. Turn off the water, and the wax will weigh the same as when deposited in the vessel. But remove the paraffine, as was done in this case, while yet soft and pliable enough to be rolled together, and there will be water enough remaining in the mass sufficient to weigh down the mold of any hand. Will Mr. Murray try the experiment?

The very fact of the paraffine being removed from the vessel, as that was by those ladies, and rolled up while yet soft, and weighing the same as the original, is proof positive that a portion of the paraffine had been abstracted from the mass. To have proved this point it ought to have weighed two or three ounces more than the original. Thus much for the weighing process.

Mrs. Hardy thoroughly appreciates the good sense of the Conference, in twice refusing to lend

their sanction to that unfair, unkind and *ex parte* statement, and trusts that it will not be long before she will prove to you that you have not misapprehended your confidence. It is gratifying to be assured that she still has some true friends in your city, and friends who do not desert when under a guerrilla fire like this are friends indeed. She has no fears for the future. The loved ones over the border, who have so signally stood by her for the past ten years, will see her safe through to the last. And we assure you we are very grateful that the Conference remembered that Mrs. Hardy was not present to defend herself, and took the course they did.

Yours fraternally,  
JOHN HARDY,  
MARY M. HARDY.

4 Concord square, Boston, April 3d, 1876.

## "Spirit Invocations; or, Prayers and Praises."

Is the title of a really interesting book which will be issued next week from the Press of Colby & Rich, No. 9 MONTGOMERY PLACE, BOSTON. This new volume is a skillful compilation by Allen Putnam, A. M., (author of "Bible Marvel-Workers," "Natty, a Spirit," etc.) from the prayers delivered, while entranced, by various intelligences, through the organization of Mrs. J. H. Conant, at the Banner of Light Public Free Circles.

Those who have attended the remarkable séances held by this now ascended medium while she was in physical life, will remember the pathos and power infusing every word of those petitions with which the services were always prefaced.

In the book now referred to, the vocalized aspirations of more than one hundred different controlling intelligences, of varying nationalities, religions and social states, have been collated by a mind ripe in development, and fitted in the fullest measure to select the richest fruit in this garden of spiritual grace. The book deserves to be circulated everywhere.

## N. Frank White.

This talented and popular lecturer has been laboring in Troy, N. Y., for the last two months, to the very general satisfaction of our friends there, as the following official proceedings of the Society plainly indicate. Mr. White possesses very strong healing power, and during his stay in Troy he exercised it to the great advantage of invalids, many of whom he was very successful in healing.

While in Troy, N. Y., Mr. White has just closed a two months' engagement with us, and from the fact that many of our present society were first convinced of the truth of Spiritualism by and through the mediumistic tests given by Mr. White some twenty-seven years ago, which convictions finally led to the formation of our present incorporated body; and whereas, Mr. White was one of the very first rapping mediums, and has continued to battle for the great truths of spirit communication up to the present time; therefore, Resolved, That the Troy Progressive Spiritual Association herewith tenders its most heartfelt thanks to Mr. N. Frank White for his very interesting and valuable lectures to us during the past two months.

Resolved, That we recommend Mr. White to any spiritual or liberal societies as an excellent inspirational speaker, a splendid medium, possessed of the healing powers, also the happy power of giving tests, white or during his lectures, by means of raps, which can be heard by most of his hearers while listening to his speaking. We further believe Mr. White will add to the number of any society who may be fortunate enough to engage him.

By order of the Board of Directors of the Troy Progressive Spiritual Association, H. FENIGSON, Secretary.

Troy, N. Y., March 26th, 1876.

Mr. White is speaking in Washington, D. C., this month. In May, he will lecture in Bridgeport, Conn.

## Removals.

On account of the projected remodeling of the interior of the Banner of Light Building, No. 9 Montgomery Place, Boston, the tenants thereof have found it necessary to seek for other quarters.

Dr. H. B. Storer and his regularly engaged clairvoyant, Mrs. Maggie Folsom, have removed to 41 Dover street, Boston.

Mr. J. William Fletcher, Mrs. Susie Willis Fletcher, and Miss Mattie A. Houghton, have changed their abode to No. 7 Montgomery Place, (lower floor,) two doors distant from the Banner Building.

## The Boston Liberal League.

An important meeting of the League will be held at Parker Memorial Hall on Friday evening, April 14th. Rev. M. J. Savage, F. E. Abbot and other popular speakers will be present and address the meeting. Mr. Savage has announced his subject to be "State Secularization."

Let there be a grand rally of all the Liberals in this vicinity, as business of importance will come up for discussion and conference.

I would, in the present epidemic of exposure of this class of mediums [for materialization], caution those who undertake the investigation that they must enter upon it with the utmost candor, freedom from prejudice, patience, and kindly feeling, as well as with alertness and skill, if they would arrive at conclusions which will "stand the fire" of this day of judgment. Let them remember that it is not absolutely necessary that they should be overwhelmingly convinced at once, or else rush to the opposite conclusion of imposture!—A. E. Newton.

A correspondent writing from San Eleazar, Tex., recently, says: "The Message Department I consider very important, and in my estimation it adds greatly to the interest of the Banner of Light. I would like also to see the questions and answers resumed; I think them of great advantage to investigators of the Spiritual Philosophy, and also to seekers after general truth."

The birthday of Dr. John H. Currier was celebrated at his residence, 71 Leverett street, Boston, on the evening of Wednesday, March 29th—a large company of the old and new friends of this pioneer worker assembling to do honor to the occasion. The date of birth was the 25th, but the gathering was postponed because of the severe storm on that day.

ALLEGED SPIRIT PICTURES.—Our article under the above heading has called forth from Allen Putnam, Esq., a long and suggestive essay upon spirit-photography, embracing notice of Mr. D. N. Ford's statements, recently published in the Banner, and other facts pertaining to the photographer B. P. Brown, which we shall publish next week.

Prof. S. S. Baldwin, "exposer of Spiritualism," as he calls himself on his bills, is at present roaming at large in the West. As he is reported to claim in some localities that he is a medium, thereby deceiving both churchman and Spiritualist alike, the friends of truth will do well to keep a watch on his movements.















# Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1876.

## The Twenty-Eighth Anniversary of the Advent of Modern Spiritualism: Commemorative Exercises at Paine Hall, Boston: Speeches, Singing, Children's Festival, Grand Ball, etc.

The first of March 1876, marked the twenty-eighth anniversary of the advent of the birth of Modern Spiritualism. Our readers will recall to mind the numerous announcements recently printed in these columns and put forth by the friends in various parts of the United States, whereby it was evidenced that the day would be widely and generally observed as one of rejoicing and festive mirth by the adherents of the cause.

In Boston large audiences assembled at Paine Hall, Angell-street, throughout the day, and expressed the most enthusiastic and blended with sentiments instinct with the broadest charity.

The celebration was presided over by J. B. Hatch, (Charlestown District, conductor of Children's Festival, and his assistants, and was conducted with the utmost measure of success under the auspices of that organization. Both Mr. Hatch and the Committee of Arrangements deserve the thanks of the Spiritualists of this vicinity for their steady and self-sacrificing labors in carrying out so pleasantly the multitudinous details of the enterprise.

**MORNING SESSION.**  
Dr. A. H. Richardson of Charlestown District, called the meeting to order at the appointed time, and introduced Miss Hattie W. Harrington, soloist, and Henry C. Lull, accompanist, who preceded the services with the song "Sweet Spirit, Hear my Prayer." Dr. Richardson then proceeded with a few pertinent words to launch the people assembled—in a mental sense—upon a successful voyage, where truth was the favoring current and eloquence the fresh breeze which wafted them along. He referred to the sublime teachings of the Spiritual Philosophy, which for the last twenty-eight years had accomplished so much for the elevation and purification of the human soul, and its emancipation from the chains of theology, and to the wonderful scope of the phenomena, which continued to develop into more and more startling phases as new proofs were demanded by the avid investigators. On the present occasion, he said, our hearts go out in thanksgiving because of the divine relationship with all that is good and true which Spiritism has revealed to us; not only does it point bright and beautiful pictures of the life that is to come, but it decks the path of the present with the flowers of brotherly and sisterly love. He hoped the deep significance of the occasion might be comprehended by every heart, for it was a day in all the revolving cycles of the years that deserved honor at the hands of mortal man; it was the birthday of this glorious religion. He concluded by introducing L. P. Greenleaf.

Mr. Greenleaf, in commencing, depicted the state of the human mind and its views concerning various weighty matters twenty-eight years ago, and traced briefly the important results flowing from the truth which had been obtained through the demonstration of facts presented by Modern Spiritualism—to those who were open to the light of the world the audience before him had not to celebrate. And how important, indeed, had those results been! Who could truly say—no matter what the position occupied—that he (or she) was the same as regarded opinions and conceptions on the important topics of human life and human destiny, as before the advent of Modern Spiritualism? Spiritualism, however, was not limited to the age of its modern acknowledgment—it was old as humanity, its manifestations were to be traced on every page of history's unfolding; but each exhibit of light and power had been made in accordance with the need of the times in which it appeared; it was the churchman only who blundered, when he sought to bring forward the manifestations of nearly two thousand years ago and to engrain them upon the great tree of present human needs. Spiritualism in its modern dispensation (as the church did not) fully met the wants of the age and people; it appeared to reach the spirit of the age, and to blind faith, the specter of the despotism of past ignorance. Spiritualism did not mean merely the fact of the possibility of spirit communion—it signified the highest use of human life in all its concerns; it had raised since its modern advent no costly cathedrals, no grand churches to awe the beholder, while his heart was far from the principle to which the material show was dedicated, but it had built, and was still building in human souls, characters replete with the glory of true manhood and womanhood, which would exist when churches would crumble and cathedrals fall, and creeds be known no more! For twenty years, the speaker had worked for Spiritualism, and rejoiced to see its borders widening to the most distant quarters of the world. He closed by an earnest argument in proof of the fallacy of ascribing the shortcomings of many of its individualized and idiosyncratic followers upon Spiritualism itself; the particular fault complained of in each case lay with the instrument, who was blind, but a human being after all—his (or her) mere belief did not cleanse him from the imperfections common to the whole family of man. "To pile up all that was vile upon Spiritualism, and to hold the act as proving the son to be vile, was as ludicrous an act as would be of him who should write 'fool' upon the back of one of earth's best known philosophers, with the vain hope that the operation would be generally recognized as a truthful brand."

Miss Harrington sang, "Only a Dream of Home." Mr. Lull accompanying her with a cabinet organ, after which the chairman introduced to the people Mrs. Jennie S. Rudd, of Providence, R. I., as one of the pioneer workers in the field.

Mrs. Rudd, on being introduced, spoke as follows: Twenty-eight years ago the first rap sounded which brought to modern ears the intelligence of a practical communication with the disembodied ones; it was in itself nothing surprising, but only the most natural way of attracting the attention of the listener, just as, on reaching a friend's door, we tap for admittance; but how glorious the result! Twenty-eight years ago the church spread a pall of gloom all over the land; "Hark from the tomb a doleful sound," was her fervent melody; men and women, fathers and mothers, had seen their children close their eyes in what mortals call death, and had laid them away in the silent grave, and knew not whether they had gone. They had read the Bible year after year, but had failed to penetrate beyond the circumscribed limits of the "letter which killeth," to the sublime liberty of the "spirit which giveth life." The great query, as the human race: "If a man die shall he live again?" was still unanswered to the satisfaction of the reflecting mind. Spiritualism truly did not begin twenty-eight years ago; day, since the spiritual forces have made themselves apparent in some form or other since the dawn of time, but although the spiritual manifestations were going on in various parts of the world, although we as spirits made rap on the doors and windows, and caused various sounds in the effort to attract the attention of the people, we failed to come in direct communion with mankind till the Yankee questioner developed the fact that our sounds were the product of invisible intelligence; the Yankees are reported to be the most inquisitive people in the world, and when we, as spirits, came to this nation and rapped, we opened the gateway of communication, and gained a power through that life which in an humble cottage home which had been thought to be lost. And from that quiet home the telegraphic wires have expanded! There is scarcely a hamlet in the United States to-day whose inhabitants have not heard of Spiritualism and spirit communion in some form or other; it matters not if they have

coupled it with scorn, if they have denominated it "humbug"—it is all the same to us, because it is proof positive with us that they have been thinking of it, and of us, and when the human mind begins to think on this subject, it left free to follow its convictions the most important result is sure to obtain.

Some say, Why did Spiritualism come so humbly? Why did it not appear for recognition through the lips of some eminent divine? Friends, the question was asked years ago, when Christ came to the world; men had become so accustomed to bow down before the arm of power that they then expected the new dispensation would come clothed in a panoply of earthly power, but it was not so. Nevertheless the teachings of him who was born in a stable have spread over the globe, permeating every system of thought, every condition of humanity, and such will in the future, to a yet grander extent, be the destiny of the new dispensation which appeared on earth twenty-eight years ago. At that date we came to a humble home and brought this word of love spoken from the souls of rejoicing angels; we with a brush of the hand swept away the gloom of the grave and taught all human beings that there was no death, that it was only a change of the mortal and putting on of the immortal; we brought a "happy new year" to the children of earth, pointing them to grander things yet to be; they had looked earnestly for it, but not in its lowly form; it has come at last, filled with that love which shall yet be the moving principle and power of the world!

You ask us: "What have you done?" and we might ask you in return to day: "What have you not done?" Have we not accomplished the work which so strongly characterized the early days of Christianity? Have we not healed the sick, opened the blind eyes, unstopped the deaf ears, and bade the captive go free? Have we not gone further in the path of reason than the church dogmatism which was reared on the memory of these by past phenomena, and declared to men and women that no such thing as a vicious atonement exists either in the economy of nature for work neglected, or in that of the spirit life for wrongdoings done? Have we not proclaimed to all: "You must work out your own salvation by your own deeds in the future from the effects of your own shortcomings in the fields of time?" Have we not given to the mourner in doubt a proof that we can answer the world's great question: "If a man die shall he live again?" Have we not demonstrated that there is no death, that what is called so is but the enfranchisement of the soul from the worn out garment of the physical, and the putting on of the new and glorious apparel of life and light and love? We have built well on the hill-tops of fearless hearts the monuments of eternal truth! We have taught the souls of men and women to rear spiritual homes in the world to come, whether their steps are tending, homes where they may reside when the conflict of the material is merged in the blessed calm of the higher life! We have brought no grand titles to ennoble our mediums on earth, but we have endeavored to unfold true womanhood and true manhood, that you may receive fresh and untainted the messages of love and light that come to you from our spheres. You may say to us that the forms of many of our mediums are covered with the dust which they have gathered as they walk up and down the earth in obedience to the demands of their mission; but was not the same accusation raised against Christ and his disciples? It is no wonder, when we think of the blows we have been obliged to strike at olden errors through the brave men and women who were fitted through spirituality to enable us to speak through them. We say, friends, to day there is a new year in our dispensation, that never before in the years that have passed since its advent has Modern Spiritualism occupied the position in the hearts of the people that it does at the present hour; never before in the sermons of the churches, in the columns of the secular newspapers, in the pages of popular literature, has there been enrolled so much of spiritual thought and revelation. To be successful, a book or play must now contain a golden thread of the new philosophy, and the papers of the day, discovering that tidings concerning the new truth are earnestly sought by their patrons, are furnishing yet more of the facts as they come up for notice.

Now you enter upon another year, the twenty-ninth, and we come to say to every soul before us: How will you pass that twenty-ninth year? Shall we come before you next year and see that you have improved spiritually? that you have built up great temples of spiritual light around you? that you are laboring to be more true to yourselves and humanity, and to make your lives grand acknowledgments in practice of Spiritualism's central truths—the Fatherhood of God and the Brotherhood of Man? Shall we see that each is endeavoring to elevate the standard of his (or her) individuality till it shall grasp the hands of the angels above you? or shall we see you asleep, preferring that the mediums should do the work to do? God forbid that you should look upon you at the end of your twenty-ninth year and see that you have been remiss in your duty, but rather may we see you bringing forth fruits meet for repentance. We ask each one of you to-day: What have you done to assist in bringing our messages to the children of earth? Let us not look around the city of Boston when this year has passed and see that you have been dormant, but rather that you have been wide awake and working with your loved ones from the summer-land for the unfolding of spiritual truth. Be firm and fearless; listen to the voice of the angels as they draw near, feel that each has a work which no other can do, and endeavor to accomplish it; be true to the angel world and your own, and you will find that never in earth's history has there been a year more alive with the beauty of the higher state, than this upon the experiences of which you are now entering.

Dr. Richardson next called upon Hattie Wilson to address the audience. The intelligence controlling her said it was the duty of the adherents of Spiritualism to endeavor so to live that on the passage of each year they might perceive that the spiritual senses that they had secured another round in the ladder which led upward to the heavenly heights—that they occupied a position in advance of that they previously held; but it really seemed to the speaker that too many of the Spiritualists were halting just where they were twenty-eight years ago—they were "tenting on the old camp ground," where they had established themselves when the knowledge of the possibility of spirit communion first reached them. The debris of the years passed was not removed from their souls, and how could such Spiritualists expect the angels to endeavor to make their way through it to reach them, when it was a plain duty to clear the pathway and extend to them a pure fresh welcome? The spiritual world and those who dwell therein were only of a finer order of materiality, and spiritual defilement met with in the minds of mortals was just as repulsive to the returning spirit, as an marked degree of uncleanness would be to the dweller in mortal. The process of de-ecence was but the gaining of a new tent in the camp ground of the Infinite, and the character of that tent and its location as to desirability or otherwise, depended on the efforts made in this sphere of life to gain knowledge of higher things and to clothe it with deeds done for the good of humanity. The spirit controlling prophesied that great as had been the trials of the spiritual media in the past, there were still more serious ones in store for them and the cause they represented.

Isaiah C. Ray, of New Bedford, referred in a highly complimentary manner to the work accomplished by the previous speaker, and called attention to the fact that years ago it had been his privilege to introduce her to a Spiritualist audience at her first public lecture.

Henry C. Lull sang "The Golden Star." Mrs. Sarah A. Byrnes, of Wollaston Heights, was then presented to the audience. The element of spiritual truth, she said, was not the special property of the Spiritualists, it was a common fact for the common people, and perhaps its most stupendous results were being accomplished secretly among the masses. Some twenty-two years had passed since she first stood as a public laborer upon the spiritual shore; during that time great advances had been made, and the

horizon was gradually broadening. Spiritualists were now demanding that mediums be educated not only as to the needs of their work, but also as to general information, since a dull, polished instrument was better than a dull. What were we celebrating to-day? Were we merely commemorating the dawn of the Hydesville phenomenon? or were we rather honoring the embodiment of a principle which had since walked, mightily and strong, along the highways and byways of earth, breaking the bonds of theologic creeds, and emancipating the human mind from the domination of error's midnight dream? We are (she said) celebrating the embodiment of such a principle, a principle which has been wrought in the lives of workers who have been emancipated from the ills of mortal existence and are standing to-day as witnesses of the truths which we here promulgate! Where is our sister, Achaia W. Sprague, who labored so indefatigably for the cause? where is Rosa T. Amely, who stood so fearlessly before the people in the early days? where is Fannie A. Conant, who on earth worked so hard to rend asunder the bands of superstition? where are they all to-day? Forgotten? No, they now live, and shall live forever in the grateful heart memory and love of a world of spiritual believers. We have—in view of the wide following, secret and open together, which Spiritualism has gained since its advent—reached a time when the question is not: Who are Spiritualists? but: Who are not? She ended by calling upon the friends while they rejoiced in their triumphs to remember the early toilers who sowed the seed of the present abundant harvest!

Henry C. Lull being called upon, gave a brief receipt of his experiences as a church member, and afterwards as a Spiritualist and medium. He had been strongly denounced by some of his brothers and sisters of the church, but since he withdrew from their communion, and entered what they claimed to be the service of Diabolus, several of them had felt in their hearts to go and do likewise, and had been led to embrace a faith in Spiritualism.

After a song by Miss Harrington, "The Empty Rocking Chair," the meeting adjourned till two o'clock.

The time at noon was pleasantly passed by those who visited Boston from various parts of the State—and the number was large—in strolling about the city, or in reviving old friendships contracted in by-past convention days. The ladies of the Lyceum spread a bountiful collation in the dining hall of Paine Building, where the lecturers, and many of the visiting friends, partook of their hospitality with evident enjoyment.

### LYCEUM FESTIVAL.

In the afternoon the larger (upper hall) was thronged at an early hour in anticipation of the announced exercises on the part of Children's Progressive Lyceum No. 1 of Boston, and its guests. The hall was finely decorated with festoons of green, garlands of flowers, etc., to which the banners and targets belonging to various Lyceums represented in the gathering added a beautiful contrast. The principal standards displayed, two of which were placed near the front of the hall, and the other two suspended before the rostrum, bore the following inscriptions:

*Salem Progressive Lyceum.* Organized May 3d, 1868.

*Revere:* "To God and reason ever true, Eternal progress we pursue."

*Children's Progressive Lyceum.* Organized July 7th, 1867. East Boston.

*Children's Progressive Lyceum, Boston.* Organized August 3d, 1867.

*Revere:* "The truth against the world."

*First Spiritual Association, Boston.* Organized August 31st, 1867.

*Revere:* "Purity, Truth, Progress."

After a word of welcome to the people assembled, also to the delegates from the Salem, Plymouth, and other Lyceums present, from Conductors Hatch and the execution of a fine Banner March, the following programme was carried out with marked ability: Song, by Miss Amanda Ballou, of the Salem Lyceum; Recitations by May Potter, of Boston, Harry Bates, of Charlestown, Ella Carr, of Boston, Frank Cobb, of the Wingham Lyceum, Alfretha Hull, of Boston; Duets by Miss Harrington and Mr. H. C. Lull; Recitations by Lizzie Knight, of the Salem Lyceum; Carrie Hale and L. E. Bullock, of Boston; Duets by Miss Bailey and Mrs. Hall, of the Salem Lyceum; Recitations by Lizzie Thompson and Harry Bates; Harmonica solo by Mr. Taylor; Recitations by Mabel Edson and Esther James; Quartette by Misses Adams, Cross, Collier, Milend, Cora Hastings accompanist; Recitation by Eddie Washburn; Reading by Helen M. Dill; Recitation by Ernestine Eldridge; and a Song by Mr. Chas. W. Sullivan.

During the meeting pleasant addresses were made to the children by Mr. Hooper, of the Salem Lyceum, and Mrs. John H. Currier, A. H. Richardson, and Misses Adams, Cross, Collier, and Milend. An episode of a pleasant character occurred during the session, Mr. Hatch, Conductor, being presented by the officers and members of the Boston Lyceum with a gold pen and pencil, and a pair of gold-bowed spectacles—the speech being made by Henry Drisko, and the donee acknowledging the totally unexpected gift in such language as came to him at the moment.

At the close of the festival the spectators dispersed, and the Boston Lyceum and its guests ascended to the dining hall, where they partook of a substantial collation.

### ADDRESS BY GEORGE A. BACON.

While the festival above described was in progress, the lower (smaller) hall in the Paine Building was filled with an audience composed of those who were unable to gain admittance into the upper. This meeting was presided over by George A. Bacon, of Boston. Miss Maria Adams introduced the exercises with a song, after which Geo. A. Bacon, the Chairman, proceeded to speak as follows:

All my personal objections being overruled, and my demurrer against officiating as your chairman this afternoon having been set aside, there is no other available alternative left me but to make the best of a bad bargain, and submit to the inevitable with as good a grace as possible.

The exercises of to-day, however varied in character, are intended to memorialize the advent, twenty-eight years ago to night, of the tiny rap which has proved to be the open sesame to our knowledge of the hereafter, and given to the movement resulting therefrom, the name of Modern Spiritualism.

Our interest in sympathy with, appreciation for and devotion to this subject has brought us thus together, as I have said, to commemorate the establishment of a spiritual telegraph between the two hemispheres of life.

To celebrate, with appropriate rites and services, those epochal events around which tenderly cluster the most precious associations, those pivotal experiences which give shape and character to human thought and human action for ever afterwards—is but a natural expression of the heart and sentiment of humanity, and which in fact has always thus spoken since man has had an existence and a history on this planet. Let us, then, welcome these varied expressions, though they voice but imperfectly the language of the soul.

The enthusiasm which was mine twenty years ago, as to the change in the affairs and relations of men which Spiritualism was expected to bring about at an early day, has in process of time, become considerably modified. But though the promises and prospects which flashed upon my vision so long ago, as to the legitimate outcomes of Spiritualism, are still unfulfilled, I bate not one jot or tittle of their being more than redeemed at no distant day. In this connection, the lesson I have learned is, that the element of time, as a necessary factor in the evolution or redemptive process of man's higher destiny, is more clearly seen at forty than it is at twenty years of age.

How replete with folly the attempt often made by the pretentious but unthinking critic, to measure and compare the importance and significance of this spiritual movement, with anything of a purely secular or materialistic character. There exists no relation between them.

If I have learned one thing more than another, after realizing the fact of my own ignorance of what we subject—and I say it reverently—it is that no mortal man or set of men are basing this job. Inaugurated by the higher angels of Wis-

dom, Love and Truth, they are carrying it forward without reference to our wishes or preferences. The best of us are but feeble instruments, poor spiritual bricks in the uprearing of this spiritual temple.

As partial means to a desired end, the utmost service we can render, despite the bitter draughts so often placed to our lips, is to work on in singleness of heart and humility of spirit, supplemented by our most intelligent reason, to the end of the chapter, patiently waiting whatever compensation is our due, to the time when it shall be awarded us.

We are called upon to-day to commemorate a revolution, as surprising in its manner of coming and continuance, as it is happy and blessed in its consequences. And this is the only point I care to make, as my contribution to the hour and the occasion. Spiritualism is destructive, constructive and reconstructive. Already has the world had palpable evidence of this truth. In art and science, in medicine, literature, and the church, each and all have felt its permeating influence for good. Despite the protestations of selfish professionals, notwithstanding the denunciations of the clergy and the press (including the New York Times), Spiritualism has pursued its even and uneven tenor of its way, until it is now admitted by its bitterest opponents to be a power in the land, of still augmenting force. And it is manifestly destined to go forward, as by a fiat of the Almighty, conquering and to conquer, until those special truths it came to teach shall everywhere be recognized, appreciated, and practically exemplified. By it artistic minds have had new ideals and new creations unfolded; receptive brains on the scientific plane have made valuable discoveries, inventions, &c., through its direct agency. Numberless are the instances where professional M. D.s, having demonstrated the futility of their medical practice, have seen their so-called incurables turned over to the more tender mercy of some non-professional brother or sister, who, despite clamor for the establishment of an equilibrium of the vital and spiritual forces, and witnessed the complete recovery of these patients whom they had declared were beyond the reach of human aid.

While medical treatment has thus been made to feel the blessed influence of a new order of things, the literature of the age, that which reflects the spirit of the times, the thoughts of the people, the aim and scope of its scholars; which gives the latest and best results in concrete and elaborate form—all this bears willing testimony to the great advance which has been made in this direction, since the advent of this despised Spiritualism, and which is in no small degree attributable to it. In imaginative poetry, in descriptive verse, in works of fiction, in stories of society, in tales of domestic life, in personal sketches, &c., the benign influence recognized as an offspring of this same permeating power, is clearly discernible by the insightful eye and observing mind. Even newspapers, those echoes of the surface tones of society, and which until recently felt it to be their special privilege to caricature and ridicule, to treat with scorn and contumely every reference to Spiritualism, now find it to their advantage to speak not only respectfully, but to report its doings approximately correct. In fact, as mental mirrors which reflect the popular thoughts of the people, they are now often known to solicit and gather for public mention, whatever occurs of a spiritualistic character. Spiritual revelations have also had the effect to open the eyes of certain materialistic and scientific men wider and more wondrously than any other event during the last century, prolific as it has been with startling phenomena of every character. And while they are known as a class to move more slowly than any other, some of them have been made to take certain steps, witness certain facts, and finally to acknowledge this particular truth—that the sum of their knowledge did not include all there was in nature, did not exhaust the universe of matter and of mind. These investigations will continue, marvels will yet unfold to meet with scorn and contumely every reference to Spiritualism, now find it to their advantage to speak not only respectfully, but to report its doings approximately correct. In fact, as mental mirrors which reflect the popular thoughts of the people, they are now often known to solicit and gather for public mention, whatever occurs of a spiritualistic character. Spiritual revelations have also had the effect to open the eyes of certain materialistic and scientific men wider and more wondrously than any other event during the last century, prolific as it has been with startling phenomena of every character. 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