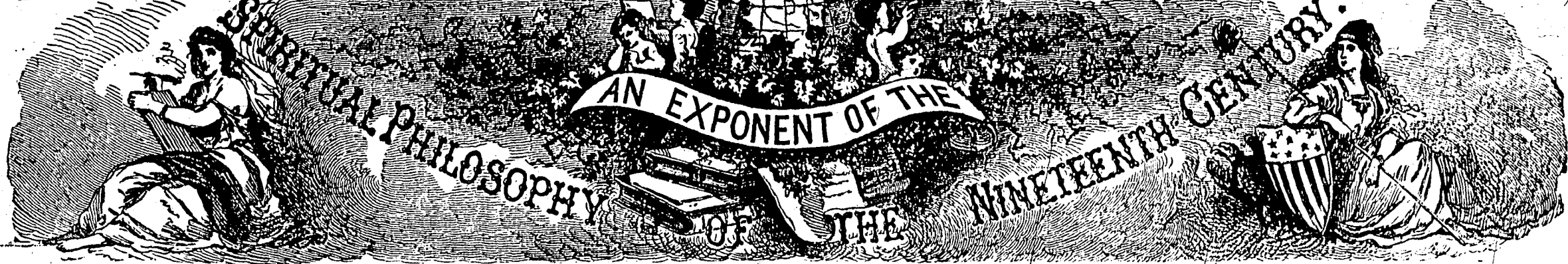


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IMMORTALITY PROVED.

TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

[The matter given below is the first installment of a pamphlet which, at the period of its publication—some time about the year 1860—caused great excitement. It is our purpose to give the entire work, in due succession, that our readers may be able to judge concerning it for themselves. The copy from which this is obtained—as the book has long been out of print—was kindly supplied us from the private library of Dr. G. W. Babcock, dermatologist, 23 Winter street, Boston. As a proof to our readers of the press of matter on our columns, we will state that the volume has been in our possession and awaiting publication for nearly two years.—Ed. B. or L.]

SECTION I.

The arguments considered which oppose the doctrine of Spectres.

Among the opinions of the present day, which render it neither clear nor dark, is that of materialism, which maintains the position that all exercises of the mind are the exercises of matter more or less refined and organized; therefore, when this material organization ceases, all cognition must cease; body and soul, life and intelligence die together. Thought and the capacity of thought have no existence between death and the last day. Now, if this position and inference be true, the doctrine of Spectres is overthrown at once. Sure we may be that what never exists can never really appear, however I may be deluded by my own imagination or the artifice of others. This position, therefore, before we proceed, demands particular discussion.

If thought be the entire effect of material form, and excellent thought of excellent form, as these philosophers seem to suppose, it follows that the more excellent the body is, the more excellent will be the mind. But facts show the contrary. The goose, which sometimes appears in elegant human form, we despise; while we admire the fables of Æsop, and the sublime verse of that poet, who was told what is the mark of interrogation. "But although the externals of body may be deformed, yet the internals of it may be well organized and refined." What says the anatomist respecting the orang outang? "Not only the externals but the internals of his body resemble those of man, particularly the tongue and brain. There appears no difference between them; yet the animal is dumb, and has not so much sagacity, even to provide for herself, as the elephant or the beaver." However certain laws and dispensations of Divine Providence, accommodated to the rude apprehensions of mankind in early ages, punished the posterity of sinners, yet it is one of the first dictates of reason, as well as of a better covenant, that justice does not require any person to be rewarded or punished for the virtues or vices of another. If soul and body die together; if all intelligence and cognition cease from that moment to the last day, what becomes of personal identity and accountability? The essence of personality is intelligence. Every intelligent being is a person, and every person an intelligent being. Therefore the uninterrupted continuation of any particular intelligence necessarily implies his personal identity, whatever body or whatever garment he may or may not happen to wear. Therefore, premising deference, personal identity does not necessarily comprise the whole man, soul and body, as Dr. Watts supposes, nor is it the mere consciousness of my past and present experience compared, as Mr. Locke supposes; for this my very consciousness presupposes that existence of which I am conscious. I may have committed faults and performed virtuous actions in time past which now I do not remember, and am therefore not conscious of them. Still, those actions were mine, whether I am conscious of them or not; and so far as any one can prove them to be mine, so far he can prove me to be the same person that I was in the time when those actions were performed. For more instruction, the reader may consult that excellent dissertation of Bishop Butler on this topic, from which I extract a few lines: "As upon two triangles being compared or viewed together, there arises to the mind the idea of similitude, or upon twice two and four the idea of equality, so, likewise, upon comparing the consciousness of one's self in any two moments, there immediately arises to the mind the idea of personal identity; and as the two former comparisons not only give us the ideas of similitude and equality, but also show us that two triangles are alike, and twice two and four are equal, so the latter comparison not only gives us the idea of personal identity, but also shows us the identity of ourselves in those two moments—that is, the present, and that immediately past; or the present, and that of a month, a year, or twenty years past. Or, in other words, by reflecting upon that which is myself now, and that which was myself twenty years ago, I discern they are not two, but one and the same self. But the consciousness of what is past does thus ascertain our personal identity to ourselves; yet, to say that it makes personal identity, is to say that a person has not existed a single moment, nor done one action but what he can remember, and none but what he reflects upon. And one should really think it self evident that consciousness of personal identity presupposes, and therefore cannot constitute personal identity, any more than knowledge in any other case can constitute the truth which it presupposes."

If this account of personal identity be just, then, by the doctrine here opposed, death puts an end to it. Affection, thought, intelligence, consciousness, all are no more, and therefore the person is

no more; and, as he is no more, nothing can be his. Now, existence is entitled to no reward, deserves no punishment, is guilty of nothing, and accountable for nothing. In a future day, something may be raised up just like him in body and natural faculties of mind. But, for this something, creation, not resurrection, is the appropriate term. Now, can we conceive that the person struck entirely out of existence a thousand years ago, and this person newly created in his likeness, should be one and the same? No. We can as well conceive that two small houses built a thousand miles apart, and entirely resembling each other, are one and the same house. These new persons, if they reason as some of us do, will think it somewhat strange that they should be accountable for crimes said to have been committed by them long before they were created. This doctrine, however, affords comfort and encouragement to all distinctions of sinners in this world. Our punishment in a future state, say they, will not be inflicted upon us, (for afit death we shall exist no more,) but upon our representatives who shall bear our names, and be made to think that they were we. Let us, then, eat and drink, for to-morrow we die. Let us imitate those noble animals around us, which innocently deceive, kill and take possession; for to-morrow we shall exist no longer. What a foul reproach, then, does this doctrine exhibit against the wisdom and equity of the righteous Governor of the world! We now attend to the language of scripture respecting this opinion. The parable of the rich man and Lazarus is grounded on the hypothesis that some persons are happy or miserable in the separate state, while others are living in the present world. The text, "Absent from the body and present with the Lord," by the subtle philosophy of this enlightened age, signifies that after we, as persons, have been annihilated for some ages, a number of new persons, just then created, who shall be our selves, will be present with the Lord. But in view of the simple Christian who knows but little, the plain meaning of the text is, that in the very same hour and minute while we are absent from this corruptible body, we are present with the Lord. Such an ignorant Christian is not able to conceive how a person and a similar person, residing on the two opposite shores of the vast duration of nihilism, can be one and the same person, any more than to conceive how a person and a similar person, residing at the same time on the two opposite shores of the vast Atlantic, can be one and the same person. Our Lord said to the penitent thief, "This day shalt thou be with me in paradise;" that is, before the close of this natural day, thou shalt be with me in heaven. So the penitent thief, in his state of ignorance, would naturally understand it; but priestly subtlety requires this paraphrase: "This day thou shalt die, soul and body, and remain personally annihilated about two thousand years." Then a person entirely new shall begin to exist, and shall erroneously imagine that within a few months he had committed a theft; that within a few hours he had been crucified, and obtained a promise which was now completely fulfilled. All this deception will take place because he will be you. However, by intercourse with others, he and you will discover these chronological errors, and that those things which you had done, suffered and enjoyed, took place about two thousand years before, you—that is, before the second you—existed. It was well for the thief that he knew not and believed not this paraphrase; otherwise that promise would have been a poor, cold consolation to him. The Sadducees denied the resurrection, and the existence of angel and spirit; and their denial of the former was grounded on their denial of the latter. They seemed to admit that, if spirits existed in a separate state, they might assume bodies; but, as there were no such spirits, in their view, the inference was certain that no such transition could take place. Therefore the argument of our Saviour attacked the very foundation of their theory, by shewing that the patriarchs, though dead for many years, and their bodies not raised, were still alive while Moses stood at the burning bush. Our Lord cited these words, addressed to Moses at that time: "I am the God of Abraham, the God of Isaac, and the God of Jacob;" and then says, "God is not the God of the dead, but of the living; for all live unto him." That is to say, they do not live unto man. In his natural view, they are dead in every respect. They see no life in his body, nor anywhere else; still they live unto God. In his view, they have life, thought, affection and intelligence; therefore those dead patriarchs were alive at the time when Moses held the burning bush. "Fear not them which kill the body," saith our Lord, "but are not able to kill the soul." But why? What is the reason they are not able to kill the soul? If soul and body die together; if death destroys the essential properties of the soul as well as of the body, certainly they who are able to kill the body are able to kill the soul. But the words now cited were uttered by him who could not err; and, for the writer, it is impossible to conceive how words could be framed to make a proposition more plain and intelligible. But in this age of light and darkness, many who believe on immortality and the separate state utterly deny that any departed soul ever returns or becomes visible to our bodily eyes. Of this persuasion are the authors of the American Cyclopædia. Their arguments, which demand attention, are the following. The first argument contemplates the ignorance and vulgarly associated with the opinion which maintains the existence of Spectres: "It is true, there were many Christians, in former times, who gave full credit to such narratives; these were times of great ignorance and superstition. But since phil-

osophy and Christianity have walked hand in hand, the faith of ghosts has been more and more renounced, invariably." So it seems that, if a pious man has learning enough, he is perfectly secure from all such delusion. But is this representation entirely consonant with facts? That Christian literature has invariably renounced this opinion is by no means correct. Not only was the faith of Spectres supported by some of the most learned and eminent characters of antiquity, but moderns, illustrious both in theology and philosophy, even since the Protestant Reformation, have given their decided opinion in favor of this doctrine. Among others are Doctor Lightfoot, Mr. Flavel, Mr. Horvy, Mr. Addison, Doctor Samuel Johnson, and the excellent Mr. Swedenborg. Will it be proved that all these modern names are entirely ignorant either of theology or philosophy? "What more frequent in times of popery than apparitions?" Says President Mather, it would fill a volume to rehearse them; yet we may not run into the other extreme, that all such reports have no reality. But what do philosophers know respecting this affair more than other people? What lesson in the whole circle of science has ever determined the question whether sounds or forms were ever produced by unembodied spirits? What ancient Sadducee or modern materialist has ever yet proved that the human thoughts have not a separate existence by vehicle, or some other way?

Had our authors told us that the belief of Spectres has been rejected invariably wherever philosophy and modern infidelity have gone hand in hand, the sentence would have been perfectly accurate. The Christian world affords no infidel who would not ridicule the following letters.

We see an age of light and darkness, of improvement and misimprovement. Ignorance is supported when we believe too much or when we believe too little; and a wise man will stand aloof both from Scylla and Charybdis—from the prejudice of superstition and the prejudice of modernism.

The foundation of theology is the Sacred Scriptures, and there we find the doctrine of apparitions. Samuel appeared to Saul when he applied for advice to the witch of Endor. There is, however, no proof that his appearance was the effect of his power. Two things terrified her: one was, the discovery of Saul, the other was, Aleim, a god, rising out of the earth. How could she be terrified merely by the expected effect of her own invention? It is most reasonable to suppose that the event exceeded her expectation; that Samuel really appeared, not to flatter Saul by a sentence of double meaning, like the heathen oracles, but to speak like himself; to reprove Saul for coming there, and to denounce that terrible sentence upon him and his house which might naturally be expected from that faithful prophet.

When the disciples saw Jesus walking on the sea, they were troubled, saying, "It is a spirit;" and they cried out for fear. But his answer was, "Be of good cheer; it is I; be not afraid." Here we see the disciples believed the existence of Spectres, and here was a fair opportunity for our Lord to teach them the contrary. But he did not thus improve it; for after his resurrection they discovered the same opinion. He asked one of them to handle him—not to disprove his opinion, but to prove his resurrection. Some time after this, Peter, miraculously delivered from prison, knocked at the house of Mary, where many were gathered for prayer. The damsel Rhoda constantly affirmed to them that she heard Peter's voice. Then said they, "It is his angel." Thus their opinion continued the same, though the fairest opportunities of their being taught otherwise by unerring wisdom. But they had never read Voltaire, nor Hume's Observations on the Spectres of the British Fathers.

And, 2. "When the Scriptures were written and published, and the Christian religion fully established, revelation ceased, and miracles and heavy messages were no longer requisite."

How do they know? How can they know these matters, unless by the Scriptures? And where do they say that, after the establishment of Christianity, miracles and heavenly messages should be no longer requisite? It is believed that no such passage can be found.

It was the full persuasion of Mr. Addison that the power of working miracles continued in the church many years after the apostolic age. He informs us that learned Christians of those times "confidently assert this miraculous power; nay, tell us that they, themselves, had been eye-witnesses of it at several times and in several instances; nay, appeal to the heathen themselves for the truth of several facts they relate; nay, challenge them to be present at their assemblies, and satisfy themselves, if they doubt of it; nay, we find that pious authors have in some instances confessed this miraculous power."

Doubtless the Scriptures contain rules sufficient for salvation, and every opposite rule, though preached by an angel, must be rejected; and the same was true of the Old Testament before the New was revealed. But it will by no means follow that no succeeding age of the world can afford an occasion for any miracle or heavenly message which is consistent with the Scriptures. That "the whole will of God is revealed in the Scriptures," as it respects our general conduct, is doubtless true; and the same was true of the law of Moses, as it respected the general conduct of Israel in the days of the Judges. He was pronounced cursed who took away or added thereto. But hence it did not follow that an angel could not appear to Manoah and his wife, promise them a child, and give directions concerning his education. To say that the whole will of God is so revealed in the Scriptures that no case whatever can require any extraordinary exhibition of his will, is to say what is never said in that sacred volume, and is no better than begging the question.

1 Samuel, xxviii: 15.
† Eviden. of Christianity, Sec. 7.

There may be miracles and heavenly messages without innovation of Scripture doctrine or worship. "To say that God does not send his angels to any of his saints to communicate his mind unto them as to some particulars of their own duty according to his word, seems, in my judgment," says the great Doctor Owen, "to limit unwarrantably the Holy One of Israel."

And, 3. "Can we suppose that the all-wise Governor of the world would permit his angels to render themselves visible to the eyes of man for a purpose which might have been equally well accomplished without their interposition?"

This question is very easy. Another might appear more difficult. Have our authors such perfect knowledge of the universal system that they can certainly tell us what purposes can be equally well accomplished without the interposition of angels as with it?

The hairs of the head and the smallest animalcula are numbered; so are all events. Small events by connection are frequently great events. If, therefore, the purposes for which a spirit is said to appear are as small and trivial as can be conceived of, it would by no means follow that the message did not come from the invisible state. That which appears very trivial in our view may appear vastly important in the view of those seven eyes which survey the whole system of Providence, and destroy the wisdom of the wise.

And, 4. "Death is as great a change as that of our birth; and is it not as improbable that a man should visibly return after death, as that he should return from a state of manhood to that which preceded his birth?" That is to say, is it not as improbable that a species of miracle should take place, the existence of which has been taught and believed in all ages and nations, and is the manifest lesson of the Scriptures, as that a species of miracle should take place which nobody ever believed or heard of?

Is it not as improbable that a man should rise from the dead at the last day, as that he should return from a state of manhood to that which preceded his birth?

This question of the infidel demands some attention, as well as the question in view.

And, 5. "There is a strong objection against the probability of Spectres, which is sufficient to prove that they are not intelligent creatures, or at least, that they possess so small a degree of intelligence that they are unequalled to act with prudence, to propose any end to themselves, or use the proper means to accomplish that end. Ghosts often appear in order to discover some crime; but they never appear to a magistrate, or person in authority, but to some illiterate clown, who happens to live near the place where the crime was perpetrated; to some person who has no connection with the affair at all; and who, in general, is the most improper in the world for making the discovery."

In Glanville's "Sadducismus Triumphatus," we have the following story:

"James Haddock, a farmer, was married to Eleanor Welsh, by whom he had a son. After the death of Haddock, his wife married one Davis, and both agreed to defraud the son by the former marriage of a lease bequeathed to him by his father. Upon this, the ghost of Haddock appeared to one Francis Tavernor, the servant of Lord Chichester, and desired him to go to Eleanor Welsh, and inform her that it was the will of her former husband that the son should enjoy the lease. Tavernor did not at first execute this commission; but he was continually haunted by the apparition in the most hideous shapes, which even threatened to tear him in pieces, till at last he delivered the message. Now, had this Spectre the least common sense, it would have appeared first to Eleanor Welsh and her husband, Davis, and frightened them into compliance at once, and not have kept poor Tavernor in such constant disquietude, who had no concern in the matter."

Here we find several propositions with regard to spectres in general, which demand credit only for one short story, the truth of which might be as consistently disputed by the apparitionists as by the Encyclopædia. It does not appear that this apparition was seen or heard by any one except Tavernor. What evidence, then, have we that Tavernor was not the dupe of one who personated Haddock out of pity to the orphan son?

Could our authors imagine that Mr. Addison, Doctor Johnson, or even Mr. Glanville himself, built the faith of Spectres only on such feeble evidence as this story affords?

Will that mode of conduct adopted by Tavernor's Spectre teach us what is the conduct of Spectres in general, till we, who believe the reality of Spectres, can be satisfied whether Tavernor ever saw a Spectre or not?

Circumstances unknown to us, however, might be so attached to that affair as to render it credible to Davis and his wife, if not to others.

Therefore, admitting the supposition of our believing it a reality, how have our authors proved that this very Spectre conducted imprudently; proposed no end to himself, or used no proper means to accomplish that end? "Because," say they, "he did not first appear to Eleanor Welsh and her husband, and frighten them into compliance at once." But how does it appear that this summary method, all things considered, would have been the most eligible? Doubtless some infidels are bold enough to say that the angel who sent Moses to Pharaoh from Horeb, would have conducted much more prudently and rationally if he had first appeared to Pharaoh, and frightened him into compliance at once, than to have kept Moses in such disquietude, who had less concern in the matter than any man in Egypt; for he was now married and peaceably settled in another land. The end proposed by the ghost appearing to Tavernor was, that the son of Haddock should enjoy the lease; and this end was subordinate and absolutely necessary to other ends, of far greater magnitude, for anything which the Cyclopædia has shewn to be contrary.

We find in the Scriptures such a connection of means and ends as the wisdom of some moderns

would never dictate: as that of Ezek. iv: 15, and the marriage of Isaac, transacted either in reality or in vision. These means, doubtless, would not have appeared the most decent and eligible to some of those who seem capable of dictating for apparitions the proper mode of their procedure.

But suppose Tavernor's ghost had first appeared to Eleanor Welsh and her husband, and frightened them into compliance at once; would the existence of Spectres be any more believed than it is at present? Would not the objection have been that Eleanor Welsh had the maternal affection for her son; had never really consented to the crime; that her own fear was feigned, and that the ghost was some friend employed by her to frighten and deceive her husband?

Or, if the ghost had first appeared to a magistrate, should we not have been told how much more probable it was that a magistrate should bear a part in some artifice which afforded him profit, than that a miracle had happened equal to the transition from a state of manhood to that which preceded our birth? It is no dishonor to the most illustrious of mankind that they frequently entertain the same opinion as that of their inferiors. On the mode of conduct proper for a Spectre, our authors agree in sentiment with that heroine of a famous English ballad,* who, with the habiliments there described, frightened a person into compliance at once. She gave him no opportunity to deliberate, or to authenticate her mission. Compliance or immediate ruin were his only alternative. Her name was honored by three queens and the favor of Henry the Eighth.

Spectres from heaven are rational creatures, and come down from the fountain of reason, and will therefore deal reasonably with us, by allowing us fair opportunity to ascertain the reality of their mission. But for this examination, the mind is incapable when terrified by a sudden surprise.

Eleanor Welsh, being the mother of the injured man, must have been interested; and therefore, if the Spectre had first appeared to her and her husband, there certainly would have been less evidence of reality (and, par) than there was by its first appearing to Tavernor, who, by the very supposition of our author, was a disinterested person, and "had no concern in the matter."

We find, in the next place, several naked assertions, and then the inference that "the evidence of Spectres is destroyed. They tell us that Spectres appear only to one person at a time; that they are seen only in the night and visible only to the illiterate and credulous. A man must be prejudiced in favor of this opinion beforehand, say they, or he will never see a ghost."

I must not offend the reader by needless detention. He may easily find instances to disprove these assertions. As to the last, besides Doctor Scott, several persons of distinguished abilities, probity and literature, who have seen ghosts, have declared to the writer that, instead of previously believing their existence, their minds had been strongly prejudiced against it.

Our authors desire to know why Spectres should appear in the night, and why they could not deliver their messages with as much ease and more success in the daytime. And doubtless Bolingbroke had a similar inquiry respecting the angel who appeared to the shepherds in the night.

"To render the testimony of any person credible," say these writers, "he must not only be a man of veracity, but of sufficient ability to judge of the subject to which he is to bear witness. It is not on the evidence of an ignorant, illiterate peasant, who has more fancy and fear than judgment, that we are to rest our belief of what is supernatural." Here, again, their weapon is from the arsenal of those who oppose our Saviour's resurrection, known first to some of "the timorous and pious sex," as Hume has termed them, and then, to illiterate, ignorant fishermen, who, say the deists, had more fancy and fear than judgment. The truth is, some ignorant men have no more fancy nor fear than the learned, and a much better judgment than many of the latter. The corporeal senses of the illiterate are as infallible as those of the learned. The former can see and hear a ghost or an angel as distinctly as the latter, and can attempt to handle a ghost with as much composure of mind, and so are as capable of knowing whether they can feel a substance or not as a Locke or a Newton.

On the whole, it appears that the reason why mankind, in this enlightened age, must believe that apparitions are a mere fiction, is not because this negative thesis was ever established by any solid demonstration, but because the unanimity of modern names, the substitute of argument, has given it popularity.

Doubtless the counterfeit apparitions which duped the popish ages, were numerous; but counterfeits will never prove that there is nothing to be counterfeited.

Among the great impostures of this nature, where shall we find one which will compare with the late events of Sullivan, in the county of Hancock, Maine? In that place has never been found any theatrical representation, or magic glass or lantern, or ventriloquist, or speaking automaton, or phantasmagoria, or Statue of Kirch; and were all these means of imposition found there, they would afford no rational explanation of the subsequent phenomena. How easy of solution was that fraud in the city of Bern, mentioned by Mosheim, as imposed upon one Jetzer, by four Dominicans, to confirm their doctrine of original sin. The apparition was indeed terrific, and exhibited false miracles, but never offered to appear in the daytime, nor to predict any event which could not be foreknown by other means; nor was there any address to the senses of feeling to satisfy Jetzer that the Spectre was a phantom.

[To be continued in our next.]

* Kate with a hide and horns.
† Ecclesiast. Hist. Vol. 4, sec. 1, c. 1.

A Parisian recently lost an eye by splitting open the iris on the edge of a bosom shirt which he had had starched to ultra stiffness.

* Christ laid down his life for his sheep; but more law and justice never required this of him.
† Even the divine Trinity, existing from everlasting, to speak with accuracy, is the Trinity of Person, not of Persons.

It is the opinion not only of Mr. Swedenborg, but of many other pious and learned men of other persuasions, that, when the pious soul has left the body, he occupies a vehicle or spiritual body, which may be considered as the resurrection commenced, and to be perfected in the last day, when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
—1st Cor. xiv: 28.

Grave Meeting.
The Spiritualists' and Liberalists' Society of Springfield, will hold a Grave Meeting at the State Fair Grounds, Sunday, June 27th, 1881. Spiritist, J. C. Cooper, of Taos, N. M.; Elizabeth C. of Columbus, and Addison, are engaged for the occasion. Mrs. Hilborn will be present for three hours. Contributions to the convent to attend are cordially invited. A good expected.
JOHN F. ALLEN, Pres.
GEORGE M. TANNER, Secretary.

Grave Meeting.
A Grave Meeting will be held at West Milton, 16 miles of Dayton, O., commencing on Friday, September 16th, and ending on Sunday, September 18th. Full are the holders of Phisks from a distance are invited.
L. D. WILLIAMS

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

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For Spirit Message Department see Sixth Page.

Banner of Light.

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All letters and communications pertaining to the editorial department of this paper must—in order to receive prompt attention—be addressed to the Editor. Business letters should not be sent to the address of the Editor, but directly to WILLIAM WHITE & CO.

The Index Again.

The Index rebukes Prof. Owen, the geologist, as "disrespectful" for speaking of the "kindred baser brood of Spiritualists." We are glad to see that the Index has the grace to detect discourtesy in another; but it was only the other day that it was more contemptuous even than Prof. Owen toward Spiritualists for it sweepingly remarked, in regard to the well-established phenomena of Spiritualism—"The witnesses have not yet learned to separate what they have actually seen, heard or felt, from that they merely infer." A somewhat amusing piece of dogmatic arrogance, that would set down as ineptitudes and incapabilities such men as Wallace, Hare, De Morgan, Crookes, Varley, and others, whose high scientific attainments have been given to the task of investigation!

In the Banner of May 27th, we exposed the impertinence and untruthfulness of the remarks of the Index. It has not ventured to answer our exposition; but in default of this, it permits a correspondent, Mr. John Chappell Smith, of New Harmony, Ind., in its issue of June 8th, to second its attack and to complain of what he calls the "unjust charges" of Spiritualists "against scientific men." But Mr. Chappell Smith is no more successful than was the editor of the Index in making out a case against Spiritualism or Spiritualists. He begins with a quotation, in support of his views, from a Scotch physician of limited fame, Dr. Allen Thomson; the substance of whose testimony is, that "uniformly" the experiments in behalf of the spiritual phenomena have either "scarcely failed to elude the results proposed, or that the experiments were detected in the most shameless and determined imposture." The doctor declares that he has himself "been fully convinced of this by repeated examinations."

Now who is the Dr. Thomson here brought forward to back up the impertinent charges of the editor of the Index against the honesty or ability of Spiritualists? The following remarks, affording a partial reply to this question, appeared as a leading article in the Edinburgh Evening Courant of Aug. 10th, 1871, and we respectfully commend it to the attention of the editor of the Index and of his New Harmony comforter:

PROFESSOR ALLEN THOMSON ON SPIRITUALISM.

"To the phenomena of Spiritualism, so called, we have accidentally been led to give a little attention. We have looked into them with our own eyes, and have otherwise been at some pains to seek for information on the subject. Our attitude toward them remains as at first, that of a very resolute skeptic; but as we do not profess to be scientific, we assume to state of omniscience, and are disposed to think it just possible that strange and bizarre as it may seem, the thing may have really come lurking truth in it. It is possible it may be true; and if so, it is possible there might be evidence to prove it. It is alleged that there is such evidence; and a calm and dispassionate inquiry as to the value of the evidence adduced would not seem to us the least irrational."

To Professor Allen Thomson, of Glasgow, the matter presents itself otherwise; and he adjudges that nobody but a maniac would seriously concern himself with inquiry into any such matter. Of Professor Thomson we desire to write with all the respect that is his due. His address, whether delivered, seems on the whole of fairly respectable merit. As an anatomist he is favorably known in the west of Scotland; and in medical circles it is, we believe, understood that he has done something not inconsiderable to elucidate the functions of the midriff. Of the midriff, indeed, his knowledge is known to be minute; and as the way of our man of science he considered that on this ground he was entitled to legislate in other branches of which he knows next to nothing.

With Spiritualism, for instance, he was not in the least called upon to meddle; but in one section of his address he does so, and then, in the next, and this only to exhibit the depth of his ignorant prejudice. His remarks are nearly throughout entirely futile and foolish. By men as untrained as himself they may possibly be held profound; but people who have practically even touched the subject (though perhaps no more believing than he) will not be so easily deceived. As a matter of fact, he is a little practical acquaintance with the subject. Professor Thomson does, indeed, in one sentence claim, "I have myself been fully convinced of this" (to wit, of the underlying imposture) by repeated examinations. No detail of these, however, as yet before the public. One volume are frankly open to Dr. Allen Thomson. We admit, however, that the details if by him sent us them; and we don't in the least doubt we shall find in them simply some such *farago* of loose ineptitudes as we lately had occasion to expose in a paper "On Science and Spiritism," by the eminent Professor Tyndall.

In concluding a treatise which, as we sufficiently showed, it is ridiculous to call "scientific," Dr. Tyndall decisively observes—"the present promoters of spiritual phenomena divide themselves into two classes—one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be deceived." The knaves who receive and the fools who believe—such, according to Dr. Tyndall, is an exhaustive classification of the adherents of Spiritualism, so called. This is also the view of Dr. Allen Thomson; and he even goes a little further. He has what we must call *sans phrase*, the stupid audacity to assert that no course of inquiry into the matter can "deserve the name of study or investigation." He admits, indeed, that a few men of acknowledged reputation in some departments of science have surrendered their judgments to these foolish dreams; but as he speaks of them as "others," appearing to be within the bounds of sanity, his implication against them is direct of inquiry as to all that regards this matter.

To merely mention one or two of the men whom Dr. Thomson, if he could, would consign to straight waistcoat apiece, would of itself be sufficient to convict him of such a positive outrage of silly impertinence, as might almost suggest for himself the treatment he would apply to others.

aware that his sanity—save implicitly by Dr. Allen Thomson—has ever been called in question. Moreover, Mr. Wallace in this book gives a considerable list of men, more or less intelligent, usually eminent, and whose long life is not to be questioned, who have distinctly proclaimed or admitted themselves convinced of the genuineness of these phenomena. Let us indicate one or two of these. The late Professor De Morgan gave much attention to the subject, and in point of fact, published an interesting volume entitled "The Results of Ten Years' Experience in Spirit Manifestations." Professor De Morgan's careful inquiry, Professor Thomson in one second disposes of as we saw, as "not deserving the name of study or investigation." The insolent dogmatism of this is really so absurd and amusing, that it ceases to have matter of offence in it.

Another instance, Professor Challis, of Cambridge, received the other day, along with Professor Allen Thomson, the highest honor which our ancient University can bestow. It would be a little invidious to inquire curiously which of the two men of universally acknowledged intellect, and whose long life is not to be questioned, who have distinctly proclaimed or admitted themselves convinced of the genuineness of these phenomena. Let us indicate one or two of these. The late Professor De Morgan gave much attention to the subject, and in point of fact, published an interesting volume entitled "The Results of Ten Years' Experience in Spirit Manifestations." Professor De Morgan's careful inquiry, Professor Thomson in one second disposes of as we saw, as "not deserving the name of study or investigation." The insolent dogmatism of this is really so absurd and amusing, that it ceases to have matter of offence in it.

Other such instances might be multiplied from the list supplied by Mr. Wallace. To Dr. Huggins it is obvious to refer, who, along with Professor Allen Thomson, received the highest honor which our ancient University can bestow. It would be a little invidious to inquire curiously which of the two men of universally acknowledged intellect, and whose long life is not to be questioned, who have distinctly proclaimed or admitted themselves convinced of the genuineness of these phenomena. Let us indicate one or two of these. The late Professor De Morgan gave much attention to the subject, and in point of fact, published an interesting volume entitled "The Results of Ten Years' Experience in Spirit Manifestations." Professor De Morgan's careful inquiry, Professor Thomson in one second disposes of as we saw, as "not deserving the name of study or investigation." The insolent dogmatism of this is really so absurd and amusing, that it ceases to have matter of offence in it.

Mr. Crookes, again, is very well known as a chemist, and we know what he thinks of the phenomena. Lord Lindsay is also very well known as an intelligent gentleman with scientific inquiries. He has been at great pains to test Mr. Home's claims, and is thoroughly convinced of their validity. Will Professor Allen Thomson, the geologist, rebuke him for speaking of the "kindred baser brood of Spiritualists?" We are glad to see that the Index has the grace to detect discourtesy in another; but it was only the other day that it was more contemptuous even than Prof. Owen toward Spiritualists for it sweepingly remarked, in regard to the well-established phenomena of Spiritualism—"The witnesses have not yet learned to separate what they have actually seen, heard or felt, from that they merely infer." A somewhat amusing piece of dogmatic arrogance, that would set down as ineptitudes and incapabilities such men as Wallace, Hare, De Morgan, Crookes, Varley, and others, whose high scientific attainments have been given to the task of investigation!

We have felt constrained to write as above, not in the interest of any belief which these phenomena, if found genuine, might accord with, but simply in rebuke of that spirit of overbearing dogmatism which is a positive disgrace to any man calling himself a scientist, and which he here exhibited by Professor Thomson in a state of most rabid development. In the face of such strange facts as those alleged, skepticism is a severe and uncompromising kind is the only rational attitude. Skepticism is, however, one thing; dogmatic denial on a mere ground of strangeness in the facts, as pronounced by scientific men, is another thing. The difference is a thing totally different. There is no difference throughout Dr. Allen Thomson's deliverance on this subject, that, if asked to define the difference, he would be helplessly at a loss to do so, the distinction not existing in his mind. This may be held to give us the accurate measure of Dr. Allen Thomson, considered as a scientific intelligence.

We think the value of Dr. Thomson's aid as a backer to our friend of the Index is here pretty clearly estimated and set forth—and that by one who is not a Spiritualist.

Two other witnesses against Spiritualism, summoned by Mr. Chappell Smith, are Dr. Forbes in the Lancet, in 1841, and Dr. Carpenter, in the Quarterly Review for 1853, and in Human Physiology, 1855.

Truly Mr. Chappell Smith would seem to be behind the times. We should as soon think of going back to Dr. Eliot and the Buffalo doctors, who thought they had exploded Spiritualism by their too-jofit theory, as to think of taking the trouble to inquire what Dr. Forbes said in 1841. As for Dr. Carpenter, his last and biggest gun, charged to the muzzle with all he could collect during the last twenty years against Spiritualism, was fired in the London Quarterly Review not in 1853, but less than a year ago. It has done no harm, except the Doctor himself. The sum of his reasoning and of his facts is stated with exactness by Mr. William White in the following passage from his crushing reply to Dr. Carpenter: "Out of his internal consciousness, or by the exercise of what it pleases him to call educated common sense, Dr. Carpenter knows that Mr. Varley and others, who confess to similar experiences, are either dupes or knaves! Regarded for a reason for his conclusion, his reply amounts to this: that what he considers impossible, must be impossible." We have already given in the Banner all that Dr. Carpenter could say against Spiritualism.

There is still one more authority quoted by Mr. Chappell Smith in support of the charge made by the Index. He refers to Prof. Owen, whose investigations, he tells us, have led him to conclude that "spirit does not exist apart from a brain." Perhaps not. We never said that it did. But the presumption and false teaching of Professor Owen and the school of dogmatic materialists who reject all spiritual facts, is in jumping to the conclusion that, apart from the brain which they can see, weigh, handle and dissect, there cannot be a cerebral organism of finer tissues, though invisible to our coarser senses, and for which the material brain may serve as the matrix. The blunder of these people is in imagining they have dissected everything when they have dissected and probed what they can see with a vision far inferior to that of many of the lower animals.

Mr. Chappell Smith concludes his communication to the Index as follows: "Prof. Owen says of the baneful influences like those which Robert Dale Owen is striving to perpetuate: 'But it is again to be delivered from the necessity of speculating where the "soul" wanders when thought and self-consciousness are suspended; or how it is to be disposed of until the resurrection of the body," glorified or otherwise; of which re-integrated sum of forces "soul" with them, as now, be a parcel. If the physiologist and pathologist had done no more than demonstrate "the universal law of our being," which cuts away the foundations of "purgatory" or other limbo, from the feet of those who trade thereon—not to mention the kindred baser brood of "Spiritualists and Spirit-Rappers"—they would deserve the gratitude of the Christian world."

Prof. Owen, it seems, congratulates himself, not only on having demolished Spiritualism, but on having, with the same blow, knocked away the pins from under the Catholic Church. Men of the true scientific spirit will blush at such absurd bigotry and conceit on the part of one whose culture ought to have freed him from all illiberal preconceptions. Sorry comfort he would give to Christians in telling them that there is no natural proof of immortality, that they must get all their assurances on the subject from certain ancient, disputed and mistranslated books, popularly known as "revelation."

"Oh, star-eyed sage, hast thou wandered there, To bring us back the message of despair?"

Nay, it is only a sham science which would dogmatically, and without the fairest and most labo-

rious investigation, deny the facts and phenomena, which justify Spiritualists in their conclusions. These conclusions rest on a purely scientific basis; and when men of science and unswerving in science presume to say that we have not learned to separate what we have actually seen, heard or felt from what we merely infer, we throw back the insult with derision, and ask if such men as Wallace and Crookes are not to be accounted men of science, simply because they have become convinced of facts unpopular in certain scientific circles, and have had the manliness to avow their convictions?

The attempt of the Index and its coadjutors to persuade the world that these men, and the long list of able men who agree with them, are imbeciles and dupes, knaves and fools, because they have become convinced of the genuineness of the spiritual phenomena, is so at variance with all courteous and liberal feeling, and so indicative of a blind dogmatism, intolerant of such facts as do not happen to fit into favorite theories, that we cannot but lose faith in the existence of that singular purpose and loyalty to truth which the radical religionists claim as their distinguishing traits, and which they would somewhat ostentatiously parade in their defence of atheism and secularism who never bother them, as the Spiritualists do, with inconvenient facts, but simply dispute about what can neither be proved nor disproved.

Do you know what rouses all this bitterness and bigotry against the Spiritualists? It is because they claim the possession of precious facts, and that their convictions have a scientific foundation, and must, therefore, if true, in the long run, prevail.

The *de haut en bas* airs of the Index toward Spiritualism and toward the eminent men of science who have avowed their belief in its phenomena would simply give rise to the indifferent smile which the antics of the *genus* swell, whether scientific, religious, or radical, generally excite on our irremediable lips, were it not for the fact that so many Spiritualists have at heart, equally with the men of the Index, the cause of that free religion which shall not be antagonistic to science in any of its advances and which the Index was established to advocate. In giving prominence to the ignorant slanders of the Thomsons, Carpenters, and Prof. Owens against Spiritualists, and persistently overlooking the able replies of such a man as Alfred R. Wallace (recognized by Mr. Abbot's much-lauded friend, Darwin, as high scientific authority), the conductors of the Index show anything but a spirit of fair dealing toward those investigators whose convictions and facts happen to clash with the *a priori* notions of its own editorial committee. Such blind, supercilious antagonism is discreditable to the philosophical candor and courage of the *Indexians*; and, in making questionable their liberality and their wisdom in one department, it injures their authority in those directions in which we would rejoice to see their influence extended and established.

"Show us some scientific authority for these marvels," say certain scientists and scollards; but when it is forthcoming—when two members of the Royal Academy of Science (Messrs. Crookes and Huggins) appear with facts which they have carefully verified—then the Thomsons and Carpenters evade the testimony by attempting to disparage the ability or honesty of the witnesses. This is but a repetition of the game that has been played against modern Spiritualism ever since its advent. Dr. Ware was acknowledged to be one of the foremost chemists of the age, until he became convinced of the genuineness of the spiritual phenomena—and then he was denounced as in his dotage or insane. "There is insanity in the family," said his colleagues of the Philosophical Society: He was refused a hearing at all scientific assemblies.

We could instance many similar cases that have occurred both in the United States and in England. And now, when he who runs may read the innumerable concurrent attestations from all parts of the world in support of the spiritual facts, the Index, which is nothing if not scientific, and whose professed object it is to reconcile free religion with science—after the Dialectical Society of London, including some of the most disinterested scientists of the age, have testified to the phenomena—after Wallace, Favre, Flammarion, Crookes, Varley, De Morgan, and hundreds of others hardly less distinguished have spoken—would add a cheap crown to its theory of the incompetency of Spiritualists by affecting to ignore the character of our eminent scientific witnesses, in the sweetly candid and naive inquiry—"What phenomena occur?"

["Since the foregoing remarks were penned, we have received the Index of June 15th, in which our complaints of illiberal dealing in not giving both sides of the question are removed by the republication in full of our own article, entitled, "What Phenomena Occur?" Some editorial comments in regard to it also appear. The editor charges us with a lack of politeness; but we think he can hardly re-peruse his own contemptuous remarks in regard to Spiritualists without acknowledging that the impoliteness began with him, though this may not justify our breach of good manners, if such there has been.

The "confusion" which the editor finds in our remark in regard to "human conditions" would seem to be in his own narrow misconceptions and misconstructions. There is a pedantic science which defies truth by its illiberal excesses. We have certainly instanced, for the editor's information, the names of many eminent men of science who testify to the occurrence of the phenomena. For him to ignore the ability of such men as Wallace and Varley, and to intimate that they have arrived at their convictions by unscientific processes, is a simple begging of the question. We maintain that they and thousands of unprofessional observers have examined into the phenomena with a thoroughly scrupulous, conscientious care, and by processes as scientific as those which Huxley and Tyndall employ in their chemical or biological researches.

For the editor to speak of the "waywardness" of such men as we have named among the scientific believers in the spiritual phenomena, for him to insinuate that the "data for an intelligent conviction" have not been supplied to these men—is simply a meaningless sneer. We do not find fault with any man's skepticism on the subject of the phenomena—we have no disposition to play the propagandist—but we are disposed to repel the illiberal and unjust aspersions which would exclude such men as we have named from the rank of "scientific observers"—and this simply because they accept as genuine certain phenomena ignored by many of their scientific brethren.

In conclusion, we are as much disposed as the Index is to discuss the matters in a spirit of courtesy; but at the same time we do not think we have too severely characterized the temper which can so arrogantly class all the witnesses to the phenomena of Spiritualism during the last quarter of a century as persons who have not yet "learned to separate what they have seen," etc., "from what they merely infer."]

Progressive Items from New Zealand.

Not many years ago the public mind was accustomed to associate this far off land with "barbarism," "unexplored territory," etc., etc., but now—if we may judge from the sprightly Dunedin Echo, a secular paper which reaches us regularly from thence, showing a clear, well printed page, and speaking in a fearless tone—it will be well for sections of the world older in civilization to look to their laurels. We give the following extracts from its recent issues:

"ON DIT.—We understand that the reverend and learned and zealous author of the 'Urgent Appeals to the Unwary,' and other meritorious works, is about to take a voyage to Australia to recruit his health, being wearied with the 'contradictions of sinners against himself' in Dunedin, and trusting that the Great Head of the Church will open an important sphere in the vineyard for his further prosecution of the great work of faith and labor of 'Love!'"

"SPIRITUALISM.—Mr. Conway, successor to Theodore Parker, in America, at a public meeting lately held in London, said that he had been working in Russia, and there, among educated people, in the house of count and baron, wherever he mingled in intellectual society, he found that one or more of the members of the family were Spiritualists."

"OMINOUS SYMPTOMS.—Last Sabbath, two leading merchants were observed gazing earnestly over the large congregation of which they form integral parts, and one was overheard asking the other the following very solemn question: 'What are we all here for?' The reply was that it was singular how so many people gathered, when there was really nothing instructive set before them.' The questioner seemed heartily to homologate the sentiment. It would thus appear that the worm of theological skepticism is gnawing viciously at the root of the popular faith in Otago, as well as in Victoria and elsewhere."

"THEOLOGY.—A glance at the history of nations will convince one that one-half of the miseries and sorrows that have descended the mortal sphere are the legitimate effects of religious creeds which have enslaved the minds of men."

Under its "Correspondence" head we frequently find articles concerning Spiritualism which show a fearless determination on the part of the various writers to learn the whole truth concerning the matter, whatever may result to established theological forms during the process. That is right—give truth an equal voice with error, and the latter must inevitably yield the ground. The following extract is from one of these letters, which encloses a citation from Nathaniel Hawthorne's "Foreign Note Book of Good Words"—wherein Robert Browning, the great English poet, is represented as having acknowledged that both himself and wife had, at one of Mr. Home's sittings, "seen and felt unearthly hands," one of which had placed a laurel wreath on Mrs. Browning's head. "Browning, however," so runs the narration, "avowed his belief that these hands were affixed to the feet of Mr. Home, who lay extended in his chair, with his legs stretched far under the table." The writer remarks upon this strange surrender of reason to prejudice:

"Nothing seems so amusing to me as the efforts which the opponents of Spiritualism make, in order to explain away the facts, or phenomena, on which it is based. After they can no longer deny the phenomena, they commence to account for them in all kinds of ways possible and impossible. In most cases the explanations are simply stupid, while in some they are far more wonderful and astounding than Spiritualism itself. 'The idea of Mr. Home having hands affixed to his feet is truly ludicrous, and will only raise a smile on the face of every one who has investigated the matter, even partially.'"

Another correspondent refers to a progressive movement now going on in the neighborhood, and speaks of the clergy and established church in the following sarcastic strain:

"Steps are at length being taken to form a Dialectical Society here, after the model of the Dialectical Society of the same name, for the purpose of investigating this subject. The success of the scheme given on account of Mr. and Mrs. Meers, together with the recent importation from the antipodes of very considerable mediumistic talent, has led to this movement. * * * If that old saying that 'no one has ever come back to tell us, can be shown to be false, it is certainly news of no ordinary interest. * * * It must be of serious moment to inquire whether the Almighty, who directly and indirectly vouchsafed communion with man down to the apostolic days, has since retired—as it were—to a distance, and left the world to whirl upon its axis in solemn silence. Many eminent scholars believe that inspiration, directly different times, is still a perpetual fact. If this be so, the church-going crowd may be likened unto a man who rushed out of doors and wended his way afar off, unto a reading room where there was kept a file of papers published about the days of Julius Caesar, and who, although spoken to, refused to listen to anything which had transpired since."

If the so-called manifestations obtained at spirit circles be of satanic origin, we have in them at least a fulfillment of the pious wish expressed by the poet Burns, when he said:

"And Nickle Ben,
Oh, would ye tak' a thought and men!"

In the days of our Saviour, Satan said, 'Worship me.' In the interval of eighteen hundred years he has evidently mended, for now he miserably says, 'Worship God!'"

The correspondent, in closing, refers to the fundamental principle of the Church, which seems to provide "that a man or woman, holding an 'erroneous opinion' of doctrinal matter shall be punished therefor everlastingly," and says, accordingly, "an error of the judgment is an awful error, carrying an awful penalty; but what if the minister himself should be in error, and incur the penalty? For safety's sake, I think all should join the Dialectical Society."

The "Sunday" question seems also to have penetrated these remote regions, whereat the "Echo" repeats the note of Old World progress. A government iron-clad ship, the "Cerebus," having visited Melbourne, Australia, was courteously opened by the officers for the inspection of the public on Sunday afternoons—large crowds availing themselves of the privilege. The stereotyped Sabbatharians were overwhelmed with indignation, and deputations waited upon the government officials demanding an order closing the vessel on Sunday. The government, however, refused to issue such a mandate; the ship continued open to visitors on the Sabbath as usual, and the liberal element and the press shouted "Amen!" while, as a natural result, an "anti-Sabbatarian petition," so says the Echo, "got up by the Puritan section of the community, has been signed by many thousands of persons."

Thus another victory for free thought has been achieved. Promising indeed are the signs of the times from these "Isles of the sea."

"Flashes of Light from the Spirit-Land."

This remarkable compend of information, arranged by Allen Putnam from the message department of the Banner of Light, and spoken by Mrs. J. H. Conant, continues to widen in its influence among the people, as a knowledge of its value is spread abroad. Horace Hill, of Ithaca, N. Y., writing concerning it, says:

"I received 'Flashes of Light' and the 'Eleven Days at Moravia' in due time. I consider the 'Flashes' worth four times their price to any one who will read the book."

Read the advertisement, in another column, of Dr. J. C. Phillips, Berlin, Wis., a meritorious physician and very successful healer.

The English Spiritualist Magazines.

The "London Spiritual Magazine," "Human Nature," and "Christian Spiritualist" for June have arrived—the two former being for sale at our counter. The Spiritual Magazine, in the course of its list of contents, gives a favorable review of Hon. Thomas R. Hazard's "Eleven Days at Moravia," and deals considerably in the question of spirit-photography. It also furnishes an instance of professional intolerance on the part of Dr. W. B. Carpenter, F. R. S., who, contrary to the usages of the Royal Society, published here reports of the doings of the Council of that body, to the detriment of William Crookes, F. R. S., the "psychic force" investigator—said Carpenter not being a member of said Council. On complaint, by letter, of Mr. Crookes, to the President and Council, the following resolutions were passed in the matter:

First, "That the President and Council regret that the statements in question should have been published, both because they are incorrect in point of fact, and because the unauthorized publication of the deliberations of the Council is contrary to the usages of the society." Second, "That the above resolution be communicated to Mr. Crookes."

It also presents a full account of D. D. Home's new volume, in which, "after reviewing his reviewers, he gives the more remarkable of his experiences as a medium, dwelling especially on the new phases of phenomena, in connection therewith, which have shown themselves since the publication of his former volume, and quoting ample testimony to the facts from witnesses whose evidence on any other matter the world would not hesitate to accept. * * *

In a third volume, which we understand may be expected shortly, the author proposes to complete the history of the Chancery suit, and to give an account of the investigations into the phenomena of his mediumship made by the Earl of Dunraven, Mr. William Crookes, and other scientific gentlemen."

"Human Nature" gives, among other attractive articles, the late J. W. Jackson's views on Miss Anna Blackwell's papers on re-incarnation, a succinct history of the witchcraft mania, under the heading of a "Mad World," a comprehensive sketch of Gerald Massey's poem, "Tale of Eternity," reviews, miscellanea, &c.

The "Christian Spiritualist" continues its publication of narratives from Robert Dale Owen's Debatable Land, treats on spirit photography, gives spirit messages, etc. From its "Gleanings" we learn that Mr. Home, who has been suffering from gastric fever, is at present residing in Paris; and that "Mrs. Victoria C. Woodhull is giving her friends and enemies in America plenty of work to do, in the form of discussion on her social and political theories." We are pained to perceive under the same heading that Bro. Powell's health continues to fail. We have solicited (and do at the present time) help for this worthy brother. Any person desiring to aid him can forward such sum as he or she feels able, to this office, and we will gladly forward the same:

"Mr. J. H. Powell, who not long ago returned from America, is very, very ill; so ill indeed that there are little hopes of his recovery. Meanwhile, his family need help. Mr. Powell has in the hands of the printer a new volume of Poems, entitled 'An Invalid's Casket,' price 2s. 6d. We earnestly ask that subscriptions may be sent at once to Mr. Powell, 179, Copenhagen street, Caleonian Road, London, or to Mr. Burns, 15 Southampton Row, London. The first poem in the volume is intended to be a digest of the Spiritual Philosophy. Mr. Powell's case is a very sad one, and is worthy of such help as we can give."

Spirit Photography in England.

This subject, which has, on several occasions, created much interest, and awakened earnest inquiry on our side of the Atlantic, seems at present to be engaging the attention of the English liberal element, if we may judge from the pages of the spiritual magazines and periodicals of that country which for the last two months have reached us. Of the fact that the usual amount of bigotry concerning all things spiritual has now been evoked there among the outside skeptics in this regard, we need no stronger proof than that afforded by the announcement of the artist, Mr. F. A. Hudson, himself, (which we find in the columns of the London Medium and Daybreak for May 31st), in which he says that, in consequence of threats of prosecution, accusations of "witchcraft," "cheating," etc., etc., he has been obliged to take the ground (by advice of his solicitors) that he will not guarantee his pictures as spirit photographs, but will leave his sitters to form their own conclusions.

That the public are fixing eyes of inquiry upon the matter other than "typical," is also evident by the numerous endorsements which Mr. Hudson receives. In an article which appears simultaneously in the pages of the June numbers of the London Spiritual Magazine (published by J. Burns) and the Christian Spiritualist (issued by Rev. F. R. Young at Swindon, Wilts.), we are informed of the experiences—continued through some time—of Georgiana Houghton, in company (at various seasons) with Mrs. Guppy, Mrs. Tebb, and others, at the rooms of the spirit photographer. Among the pictures described we find the following striking case:

"Mrs. Tebb was to meet me at Mr. Hudson's, [May 16th] to avail herself of my mediumship, but I was first to have a negative taken (No. 21) while she sat by. I accordingly took the position impressed upon me at the time, and stood facing the east, the camera being at the south, so that I was exactly in profile; my left hand was placed under my chin, while my right hand hung down. The negative was developed, and, to our bewildering surprise, in the picture I was turned full-face, with the hands placed together in an attitude of prayer! I think that of all the wonders which have occurred, this was the most startling to Mr. Hudson himself."

A picture of Mrs. Tebb's spirit-grandmother was then taken while that lady sat before the camera—the correspondent above named going into the dark room with Mr. Hudson, seeing him clean his plate, collodionise it, &c., and never leaving him for one moment until the negative was fully developed.

Under similar test conditions a picture of Bunyan was taken the same day, on the plate with Mrs. Cooper, of Sydenham Hill, and a picture of "Oregas," her spirit guide, appeared upon the plate with Mrs. Anderson, in fulfillment of a promise through a medium, the artist knowing nothing whatever of the matter. These facts—contributed by a reliable witness—speak for themselves.

Picnic at Walden Lake Grove.

As per recent announcement, it will be seen that Dr. A. H. Richardson and James S. Dodge will give the first of their Union-Spiritualist Picnics at this popular resort, on Wednesday, July 17th. A large assembly of the friends from Boston and vicinity, together with representatives from all parts of the State, will be the result, as this Lake is gradually working its way into the public favor, and the attendance on camp meetings and picnic gatherings for the last two or three years has steadily increased. Due notice of prices, trains, etc., will be given hereafter.

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