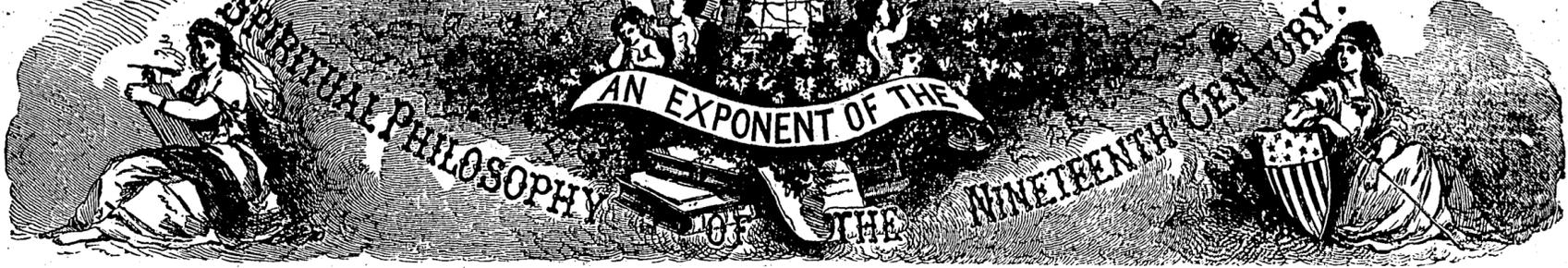


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IMMORTALITY PROVED BY THE TESTIMONY OF SENSE:

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.

SECTION I.—CONTINUED.

The Encyclopedias have related a wonderful artifice from Doctor Plot, performed undoubtedly by a number of persons at Woodstock, in England, soon after the death of King Charles the First, while certain commissioners, appointed to survey his property there, were engaged to accomplish their business. But in all that marvelous story we find no comparison with the events we are about to contemplate. The only apparition seen there was that of a dog; none of them observed the manner of his being introduced among them. They saw no changes of shape or magnitude, nor does it appear that any of them saw him vanish. They heard no articulate voice, much less any declaration of truth, unattainable by other means.

As to the Cocklane ghost, which produced so much noise and credit in London—there was neither articulate voice, nor any kind of apparition. All these artifices, and a thousand more which history commemorates, are swallowed up by the subsequent phenomena, as Aaron's rod swallowed up the rods of the magicians.

Pause, then, reader, and consider a few moments what evidence would convince you of the existence of a Spectre. Before you stand a creature encircled with radiance resembling that of the sun. Through the rays you behold a personal form as plainly as possible. This form speaks to you. The same is seen and heard by thirty others at the same time, and in the same manner, so that your experience and theirs are uniform; while two or three other persons, with the same optical advantages, and looking in the same direction, hear the voice, but see nothing, having been previously told by the Spectre that they should only hear and not see.

With a voice distinct from that of the living, so that none of you can perceive the least manifestation of breathing, this personal form tells you not to be afraid; that nothing will hurt you; to stand as near as you please, and handle him, that you may know whether or not he is flesh and bones. You comply with the request, and find no material substance. Now what would be your conclusion? Would you feel sure that these matters were all the effect of your own fancy and that of others? Can you produce a single instance, out of all history, in which so many persons were thus impressed, while in reality they saw and heard nothing? But suppose further, that this Spectre informs you of events which you cannot possibly know by other means, what then would be the inference? "I make a distinction," says Dr. Johnson, "between what a man may experience by the mere strength of his imagination, and what imagination cannot possibly produce. Thus, suppose I should think I saw a form and heard a voice cry, 'Johnson, you are very wicked, and, unless you repent, you will certainly be punished!' my own unworthiness is so deeply impressed on my mind, that I might imagine I thus saw and heard, and therefore I should not believe that an external communication had been made to me. But if a form should appear and a voice should tell me that a particular man had died at a particular place and at a particular hour—a fact which I had no apprehension of, nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved; I should, in that case, be persuaded that I had supernatural intelligence imparted to me." By this it appears, that had Dr. Johnson been an eye and ear witness of only a small part of what is now to be related, he would have believed that he had seen the form and heard the language of a Spectre. "He had a very philosophical mind," says Mr. Boswell, "and such a rational respect for testimony as to make him submit his understanding to what was authentically proved, though he could not comprehend why it was so." And the same will be the disposition of every pious and reasonable mind. But if you reject the evidence of experience, the evidence of substantial testimony and the evidence of predictions, where are you? On the billows of skepticism, without a helm, and your lee shore is infidelity.

It is frequently asserted, and that by multitudes, that the true origin of the following letters is a gross artifice. ASSERTED, I say, for that is all. Twenty-six years they have had to look round, search and prove that they are not mistaken. And for this purpose, means and pains have not been wanting. Nothing, however, has yet transpired to make good the assertion; but remarkable events have disproved it.

It is well known that some of the witnesses have been prosecuted for mountebanks; but nothing even to form an indictment could be found against them. Do I misrepresent? Do I mislead the credulous? Then let me be convinced; yea, let me be exposed. Let the cause be fully and fairly tried by friendly discussion; not in a future century, when we shall dwell in silence, but now, while the means of evidence are at hand—while the witnesses and their opponents are yet living.

If we love our neighbors, we prize their characters and forbear needless censure, especially in a case like this. "Judge not that ye be not judged," For our conclusion, the words of the celebrated Mr. Addison and of Mr. Hartly are not impertinent: "I think a person who is terrified with the imagination of ghosts and Spectres much more reasonable than one who, contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of Spirits fabulous and groundless. Could not I give myself up to this general

testimony, I should to the relations of particular persons who are now living, and whom I could not distrust in other matters of fact." "Certain it is," says Mr. Hartly, that Spirits can become visible and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c., that I may venture to affirm, with an appeal to the public for the truth of it, that there are few ancient families in any county of Great-Britain, who are not possessed of records, or traditions of the same in their own houses, however the prevailing Sadducism of these times may have sunk the credit of them."—Preface to Swedenborg's Treatise of Heaven and Hell, p. 18.

His whole discussion of this topic demands our peculiar attention. As the glorious descent of New Jerusalem is at hand, and perhaps already begun, it is not improbable that henceforth these phenomena will exceedingly multiply, and then destroy the wisdom of the wise. New Jerusalem will descend, i. e., the saints will descend from heaven and make visible their spiritual bodies, while those heavenly doctrines are inculcated which establish a church new and glorious; so that the old Christian church has no glory by reason of the glory which excelleth. Then Universalism, Socialism, Arianism, and the grossly absurd doctrine of Divine tri-personality, will deceive the nations no more for a thousand years.

SECTION II.
Recent proofs of the doctrine by the existence of a particular Apparition—in six letters.

LETTER I.
In reply to a friend, who had expressed his desire and that of others, that the account of the Spectre might not be made public.

My Dear Sir—In our last interview you favored me with the suspense of your judgment with regard to the Spectre which has produced so much alteration in this part of the land.

I am, therefore, encouraged to ask your further attention to this affair, contemptible as it must appear, if you believe but a part of the misrepresentations now propagated. These, with modern incredulity, now form the general opinion of the wise and unwise, the learned and the unlearned, that this whole affair is mischief and artifice, practiced by one or more of Mr. B.'s family, and particularly by the young woman whose marriage was responsive to the prediction and vision of the Spectre. Thus stands the vision of Hosesa in the view of our Deists. They consider it a thousand times more probable that the poor man was somehow or other deceived by those licentious women, than that he ever received such direction from the invisible world. Now while my own opinion is entirely the reverse—while I view that family and their neighbors who vindicated them as unjustly censured, shall I appear the *sans froids* spectator? Perish rather my own reputation with theirs.

But this notwithstanding, dear sir, you will not fail to mention the ardent sensations of gratitude and esteem which I entertain for those pious and judicious persons who have expressed their generous anxiety for my character and usefulness. It is not so much the matter or style of the pious discourse of the Spectre which demands our attention, as the inquiry whether there was any Spectre or not. She taught the same truth which we find in our Bible. She proclaimed no new doctrine. Had she done this, it would have occasioned a great objection against her. She exhorted the young people to read the Bible as their sure guide to eternal life. And her requirements were defended by the Scriptures, whenever the propriety of any of them was doubted, to show that her directions agreed with the law and the testimony.

In the style of her discourse there was nothing of elegance or sublimity, more or less than we observe among common people in that pious and familiar conversation in which passages of Scripture are frequently introduced. This, they say, is a great objection; a person from the invisible state would never have conversed with the people in such an ordinary style. But had she excelled in the *elegant or sublime*, objection would not have been silent. It would have been said that she was not the person she professed to be, for the employment of that person had never been the study of Sheridan or Longinus; on earth she was below it, in heaven above it. The Spectre came not with the excellency of speech which man's wisdom teaches, nor with the sublimity of those prophecies which describe the rise and ruin of empires, for empires were not her subject; and there was perfect propriety in her using such language as would subserve two of her designs—which were to manifest who she was, and to render herself as familiar as possible to those common people with whom she conversed. Accordingly her mention of certain articles of property which she had left was by no means an ultimate design, as she herself declared; but this, and her reasonable disposal of them, were more clearly to convince her family that she had been their daughter and sister. For the same reason, the features of her face were observed to be like those of the person she professed to be, by some who knew her in her life time; and though

A cellar, such as that was, is a place where deceivers, imitating her realities, would find difficulty. A ventriloquist might indeed speak there. But how? Not so that a part of the company shall hear and understand distinctly, while the other part, with advantages of hearing every way equal, and giving equal attention, shall not understand a single word. If a ventriloquist could perform this, we should have known it before this time.

No white garments can appear white in a dark cellar at midnight, and suppose any lucid substance could have been used—then, when it first appeared a mere shapeless mass, who formed it, in a moment, into personal shape, face and features? Who caused it to speak and desire to be handled? and when this desire was complied with, why did not the hand undecieve the eyes? Now admit the possibility of a magic lantern, where did it move, and where stood the upright plane for the representation, when, by the order of the Spectre, the company of about twenty persons formed an ellipsis within which she passed and repassed, from end to end, several times. You must inform me, too, how some eyes saw the form so clearly, while others, with advantages of sight every way equal, saw nothing.

However, it is not even pretended that any such mediums of delusion were ever seen here. For an argument which vindicates this conduct of the Spectre still more, I am indebted to Prof. Stewart. "It appears to me to be no slight confirmation of these remarks," says he, "that, although in the dark, the illusions of imagination are much more liable to be mistaken for realities, than when their momentary effects on the belief are continually checked and corrected by the objects which the light of day presents to our perception; yet even total darkness is not so alarming to a person impressed with vulgar stories of apparitions, as a faint and doubtful twilight which

her voice had no indication of breath, and was imitatively distinct from any voice of the living, yet it had the same sound which she had uttered in her last hours, as they who attended her in her last sickness have testified. Sometimes a part of the company could understand her words without the least difficulty; while others, with advantages of hearing every way equal perceived only a sound, without the least articulation whatever. Thus the men who were with Paul at the time of his conversion, heard a voice, but saw no man; and they saw the light, but heard not the articulate voice of the speaker.

Such was the various experience of the people on these occasions. Some of them heard and understood plainly, but saw nothing; others heard a voice, but no speaking voice; others, again, saw a light, but no person, while they had no impediments natural or accidental; yet for the greater number heard the words distinctly, and clearly saw a personal form. And the very same persons, who could not see nor hear intelligibly at one time, would, at another time, and even at a greater distance, see, hear, and understand without the least difficulty; while others of the company, who had clearly seen and understood at the previous interview, could now only see a light and hear a sound.

It was to render herself familiar that she frequently introduced herself, as we do, by the token of knocking.

When Peter knocked at the house of Mary, the disciples thought it was his angel—that is to say, they thought that a Spirit might come to the house and knock. They more easily believed that a Spirit was at the door, than that Peter had escaped from prison. We should, in this age, more easily believe just the contrary. But the disciples were no philosophers.

For the same reason she endeavored to dispel the fears of those who conversed with her. "Do not be afraid," she would say; "I have not come to hurt you! you need not be afraid at all!" Utterly opposite, you observe, to the conduct of those who personate apparitions. They generally aim to keep their dupes in fear and at a convenient distance.

So the angel addressed the shepherds: "Fear not," "I do not stand too near you, do I?" said a person unsuspected. "No," was the reply, "I stand as near as you please."

Hence, also, the reason why she did not commonly begin to speak till she was addressed. I say commonly, for there were some exceptions. The voice of a Ghost responsive is not so unexpected and, of course, not so suddenly terrific as the same voice would be without previous address. This may serve to remove that objection of the Encyclopedias: "It is an odd circumstance," say they, "that ghosts have no power to speak till they are addressed." But this odd circumstance is not occasioned by their want of power, but by their tenderness for the persons who receive their messages. This was the very reason she once expressly gave for not speaking where she once appeared. Hence we may, if we choose, see one reason why she spoke so frequently in the cellar. It is easy to see, if we choose, that the idea of a Spectre coming into the room where the family commonly resided for labor, sleep, or other refreshment, was distressing to them; for this was their refuge, their place of retreat. Accordingly when, upon a certain day, she appeared among them in one of the lower rooms, they all left the house. The Spectre, therefore, out of tenderness to them, commonly, though not always, conversed in the cellar, that they might seem to have a place of retreat. The next question is, why then did she not commonly speak in one of the chambers or the open field? But the chambers were apartments of repose, and the field was inconvenient by the weather. She did, however, sometimes speak in the chambers and in the lower rooms, and in other houses of the neighborhood, and several times in the open field.

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affords to the conceptions an opportunity of fixing and prolonging their existence, by attaching themselves to something which is obscurely exhibited to the sight." Hence it follows, that in a dark cellar, at midnight, a person was not so much exposed to deception, either by his own imagination or by the artifice of others, as if there had been some degree of light. Had the ghost been wholly confined to a cellar, kitchen, or garret, or even to all these, the objection would appear more plausible; but this was by no means the case.

Accompanied by two persons, she walked, or rather moved in elevation from the ground, nearly two miles, discoursing with them as they went along. "For what purpose?" you ask. Doubtless an important one. But to what purpose could I tell you, while you reject the possibility of it for any purpose?

This little journey was soon published through the town, but was no more believed than this luminous age now believes the writer. What was the consequence? "Go," said the Spectre to one of those two persons, "collect all those in the neighborhood who give the best evidence of piety and veracity. Let them hear and see, for they will tell the truth." It complied, and fifty people were convened at the time and place appointed for the interview.

After conversing with them several hours on the most serious topics, by which they were exceedingly affected and delighted, she reminded them of their incredulity, and informed them that if they would walk on, two and two, in the solemn order observed at a funeral, she would walk with them, accompanied by one of those persons who had accompanied her before, for evidence that they might have declared the truth. The company complied, and walked with her about half a mile in the manner now described.

"But, after all," I hear you inquire, "admitting that the whole affair is genuine and free from illusion, how can the belief of it become beneficial to me and others?"

But certainly truth is better than error. And do we know that this truth will never be present hereafter, for purposes which do not at present appear? Do you know how soon your own or other families may suffer unjust reproach; like the family and vicinity who are now so liberally censured? Do we know the length and weight of the chain of which this link is a part?

The Scriptures teach the doctrine of the separate state, and oppose materialism. What then? Is the evidence of Scripture injured by other evidence, declaring the same truth and urging the study of the Scriptures, as our sure guide to eternal life? The ancient medals and other monuments of antiquity, which afford so much rational entertainment for the curious, never diminish, in their eyes, the evidence or value of the Roman, Grecian or Egyptian history. Why, then, should this medal before us diminish in our eyes the value of the Scriptures? What distinction of men are they who stand most secure from the peril of illusion by the superstitious belief of Spectres? Speak, ye illumined ye Palmes who keep no Bible! With unvaried sentiments of esteem,

I continue yours.

LETTER II.
The circumstances of the marriage related in vindication of Mrs. Butler and others.

Dear Sir—To compare great things with small, the unbelieving Jews, who heard and saw the first Christian miracles to be really such, viewing them as the effects of magic or some secret influence of Satan—but modern infidels say they were no miracles at all—so the opponents of the Spectre, in this place, who have heard and seen, generally allow that the performances of the ghost were miraculous, but accomplished by evil agency; while distant opponents pronounce the whole an artifice.

Thus distance of place has occasioned the same variation among the opponents of the Spectre as distance of time among the opposers of Christianity. By this comparison you must not imagine that I have reference to criminality; but my design is to show that the friends and foes of the Spectre, in this place, are both opposed by those distant people who pronounce the whole an artifice. It is a mixture of supernatural agency and artifice in the view of the opponents here; not because the least motion of the latter was ever really discovered; but because they judge (and feel capable of judging) that no case of marriage, in any age of the world, since the first of the Scriptures, can possibly require the interposition of a heavenly messenger.

We, on the contrary, are so poorly qualified to determine how the world ought to be governed, that we know not what events should take place by ordinary means, or what by extraordinary means; and, therefore, we know not but there might be such a circumstance in some place or period of the world.

We are, too, as much at a loss to account for the advent of an evil angel singing alleluias, in order to join a couple mutually attached in a relation which is honorable in all, as to account for the advent of a holy angel for the same purpose. It is necessary, without all doubt, that such an extraordinary dispensation should be connected with an important consequence and a special reason why it took place. But it is not necessary that this consequence and reason should at present be universally known, though they certainly will be known hereafter, and probably, in part, to many in this world. The performances of the ghost are so connected with other events of Providence as to form a connected whole, the beauty of which cannot be known, even in part, without much examination.

The Spectre had a number of extraordinary messages, of which the marriage was but one, and that a subordinate one; and accordingly did produce extraordinary credentials.

The very first notices of anything unaccountable were given at the time when Mrs. Butler, the supposed authoress of the whole delusion, was

at the point of death, by a disease which soon became external and proved its reality. Was that the time for her, or any person for her, to commence the enterprise for a husband, when she must have been under the greatest disadvantage for the prosecution of it, and when there was no rational expectation that she would ever need a husband?

About twenty-four hours after her marriage, the Spectre foretold that she would become the parent of one child and then die. For what purpose could she, or any person for her, contrive this prediction and its fulfillment? Her walk of two miles, in company with the Spectre and her father, was undertaken with great reluctance, if anything could be known by the correspondence of words and behaviour. But the small voice of one who had made the house tremble, informed them, by message, that lives were in danger if they refused. By the same voice the Scripture was quoted to show that her direction was not inconsistent with it. What could have been done in this case more than was done by the most pious or prudent on earth? The Scriptures were consulted. The family prayed together, that if there was deception in this extraordinary injunction, the Lord would make it known to them, and that, if the cause was of God, they might be preserved; for the storm, the evening, and especially the weakness of the sea, had rendered the way difficult and very perilous. When to these considerations we add, the grievous offence and explicit repulse which the whole family had that day received from the person to whom her father was, out of her hearing, to communicate the message, we cannot admit the idea of artifice in Mrs. Butler, without detaching from her all fear of danger, all sense of resentment, all respect due from a child to a parent, all rationality of conduct and all consistency of character.

But, further, the greatest and most conspicuous of these miracles appeared after the marriage. Could she, would she, or any person for her, perform these impossibilities to obtain a purpose which was obtained already? But, admitting the plea for a minute, and but a minute, that they were possible intended to establish the large and multiply dupes for the preservation of character—a question then urges incessantly: For what purpose was the child dug-up and buried in another grave? This was not a mere accident, but a deliberate and public transaction, appropriated by no pretence of any reason, but the mere order of the Spectre. Eighty people from four different towns were assembled, and offered prayers to the Supreme Being on this occasion, and all by the direction of the ghost, declaring that this child would rise at her right hand at the last day. This was a horrid wickedness in the ghost if she was only such by profession! And our opponents must, for their own sakes, allow that she possessed a great degree of subtlety, if not of wisdom; since, for twenty-six years past, they have, for the most part, scarcely ventured to conjecture, much less to prove, who she was; though, by their own acknowledged, she has talked among twenty of them; from time to time, within a foot of their faces.

Doubtless, then, some special design was concealed in this rare transaction. What was it? The continuation and extension of the fraud? No; for she must have known that the least of those miracles already exhibited, would better answer this purpose; were it now presented only before a small part of these eighty people. But the reinforcement was not connected with even the presence of miracle. What was the consequent impression on the minds of mankind? Just what any person with half an eye would easily foresee. It was such as rendered Mrs. Butler's character, in the eye of mankind, neither better nor worse. What could she think to gain or lose, in character or anything else, whether that other woman's child rested in its first grave or in another about thirty feet from it? The whole affair was considered, by mankind in general, as a solemn, mysterious parable, without any apparent consequence of injury or utility.

But this practical oath, as already shown, was not without design; what was it? Was it to convince the assembly, at that time, that Mr. Blaisdel and Capt. Butler, who acted the most distinguished and solemn part in it, believed the Spectre and her performance to be realities? No; for of this they were completely convinced already. The question, therefore, with our opponents, stands unresolved. When we consider, too, the imitable sound of the voice, most nearly resembling the dying voice of Capt. Butler's first wife, at certain times, and how often the ghost has appeared since Mrs. Butler's death, all suspicion of artifice must be utterly groundless, and cannot be indulged by those who love their neighbors as themselves, and exercise that constant tenderness for their characters which the gospel requires.

[To be continued in our next.]

Power of the Press.
Chapin says: "I love to hear the rumbling of the steam power press better than the rattle and roar of artillery. It is silently attacking and vanquishing the Malakoffs of vice and the bastions of evil; and its parallels and approaches cannot be resisted. I like the click of the type in the composing-stick of the compositor better than the click of the musket in the hand of the soldier. It bears a leaden messenger of deadlier power, of sublimer force, and of a surer aim, which will hit its mark, though it is a thousand years ahead."

Mazzini leaves behind him this fine code of morals: Seek not to isolate yourselves; imprison not your soul in sterile contemplation, in solitary prayer, in pretending to a grace which no faith nor realized in works can enable you to deserve. You can only save yourself by saving others. God asks not, What have you done for your soul? but, What have you done with the brother souls I gave you? Think of these. Leave your own to God and his law. Labor unweariedly for others' good. Such is the holiest prayer.

Life of Dr. Johnson, p. 304.

Biographical Sketches.

[Under this head we shall print, from time to time, brief accounts of the life experiences of prominent Spiritual Mediums.]

MRS. SARAH A. FLOYD.

Prepared expressly for the Banner of Light, BY JOHN W. DAY.

There is on you, silent tears to weep, And patient smiles to wear through life's ring's hour, And sunless treasures from affection's deep To pour on broken reeds—a wasted shower!

There is on you, to be found untired Watching the stars out by the bed of pain, With a pale cheek and yet a brow inspired, And a true heart of hope, though hope be vain, Meekly to bear life's ills—to cheer decay, And oh, to face through all things—therefore pray! FELICIA HEMANS.

HER EARLY DAYS.

Sarah A. Phelps entered the sphere of earth's duties and experiences in Boston, on the 31st day of March, 1839. Her parents—who, together with their relatives, occupied a prominent social position among the citizens of her birth-place—were named respectively John B. and Julia. She was married at an early age.

Her pilgrimage lengthened into six years ere anything occurred in her experience which differed materially from that of ordinary children born and growing up amid the confusion and bustle of exciting metropolitan life. As the purpose of this narrative is rather to express to the reader the spiritual side of the medium's existence, this period—as well as many details of her after life—was rapidly passed over, with the casual remark that unlike many of our media, she has had the advantages of a kind and indulgent parent, a pleasant and congenial home, and the educational culture which those in comparatively affluent circumstances are wont to bestow upon their children.

A GHOST.

At the age of six, her much loved father was called by the mandate of physical change and decay beyond the ken of those who deeply missed his material presence. But though she knew his body had been borne away to that quiet house "prepared for all the living," to her surprise the little one was able to see him about her, to converse with him, and to feel so absolutely at home in his presence as to entertain no fear of the disembodied intelligence. She knew not how to account for the sight, which was so palpable to her, neither what name to attach to her mysterious visitor, so accepting the hypothesis of the popular nursery legend, she called him "a ghost." This was the first example she received of the action of that power of spirit seeing which has ever since constituted one of the strongest points in her mediumship. A little child, once a playmate of her's while in earth-life, also appeared to her frequently. Here, at the very outset, the spirit of bigotry, clothed in the garb of sanctity, stood before her to bar her further progress toward communion with the world of souls. Her strange conduct, when her father was present, attracted the attention of those around, and all her explanations proved utterly unsatisfactory. So the family clergyman was called in to expostulate with her. "My dear," he exclaimed, on hearing her description of what she saw, "you must not talk to that shape which you say assumes the form of your father; IT IS THE DEVIL!

and you must say to it at once: 'Get thee behind me, Satan!' But the spirit seemed to care but little for the priestly denunciations. The family of invisible companions would sometimes be increased to a half-dozen—the spirit children producing in her no fear, though her conduct, on such occasions, earned for her in the family the reputation of being a "strange and unaccountable child."

Full-grown ghosts—men and women—now began to manifest themselves to her, and (even as in later years) she would exhibit signs of fear in their presence; but those around her, not understanding the case, would only laugh at what they supposed her foolish tendency to nervousness.

At the age of ten years, when the future medium, in company with her elder sister, would attend the Orthodox (the family) church on Sunday, a little spirit-child walked by her side—of course unseen by others—listened to the sermon, attended the Sabbath school in her class, and used repeatedly to tell her mortal companion with regard to what the minister taught, or the teacher said, concerning the certainty of eternal punishment: "It is n't true, Nannie—it is n't true!"

HER FIRST TRANCE.

About the same date she first experienced the state of trance. She seemed, on losing consciousness, to be admitted within the pale of the spirit-world, and beheld, as in a vision, her future home and different members of the family—including her father. But on her return, those around her, though unable to account for the comatose condition in which she had been, gave no credence to her recital of what she had beheld. She soon began to see sparkling showers of part-colored lights—invisible to others present; this phenomenon also frequently occurred when she lay in bed. She began to attract considerable attention in the family as a prophetic—having on several occasions communicated the intelligence of the decease of friends and relatives—by having seen them in spirit before the news reached her family through the usual channels. Her powers of hearing seemed to grow unnaturally acute—she not only being able to (clairaudiently) hear spirits, voices, but to detect and understand any conversation in other portions of the house which might be sustained. She could also tell (clairvoyantly) when asked what was going on in any part of the dwelling.

A VISION.

When she arrived at the age of twelve, the following remarkable vision was given to her: Passing into the trance condition, she entered the realm of spirit. Welcomed by her parent, and some others whom she failed to recognize, she was escorted through beautiful scenery much akin to that on earth; and above and beyond, and irradiating all, was a brilliant light, which her guides told her was the "All-seeing Eye"—the great Sun of Truth. She saw her former life, as in a panorama; her spirit appeared as it entered her physical form in babyhood; she beheld the old lady, Margaret—of French descent—who, at the time of her birth, was appointed her spirit guardian, and heard her father say to those around him, "She is yet but a young child; let us display to her her future earth-life, that she may behold, with great astonishment, a large hall, which commenced making the most rapid revolutions. From a dome over her head, a mild light seemed to fall upon the revolving masses; through apertures in the sides of the hall, scenes in her after life (since fully experienced, but then but dimly understood and appreciated) became instantaneously visible, and then faded as quickly away. At times, all around her seemed sorrow and darkness—it appeared as if God had forsaken her; then light and peace would be sup-

plied, and the "garment of praise" would supplant "the spirit of heaviness." She seemed, in this celestial horoscope, to be yearning after something beyond her grasp. Finally, large groups of people, smitten with various maladies, appeared in the revolving disc, and the power seemed to be given her to heal them "of whatsoever disease they had." She next saw herself in the presence of a multitude, to whom she was expounding the laws of life and duty. From this vision of the future—fulfilled to the very letter in after life—she was violently aroused by the dashing of water upon her face—her friends discovering her, and concluding that she had fallen in a swoon. The pictures seen at that time—which no language could describe—have never been effaced from her memory.

HER MISSION IS MADE KNOWN.

Shortly after this, a circumstance occurred in her experience which produced a marked effect upon her, verifying, as it did, in some degree, the preceding vision. At that time, considerable interest was ascribed in community regarding mesmerism and its strange attendant phenomena, and her family shared in the excitement. A neighbor named Poland, a strong mesmeric operator, was invited to the house, with some friends, that its inmates might, in a semi-private way, witness for themselves the results of his experiments. He was eminently successful with the other members of the company, but when he arrived opposite where she sat—she having stolen into the room quietly, while all attention was fastened on him—he declared that he had lost his power—that there was some one in the room more powerful than himself. She instantly felt that she had the capability to control any one in the room. When she entered the place of meeting, she had distinctly seen attending her, two spirits, one on each side; and Mr. Poland—who was a medium and a believer in spirit return, it also appeared—immediately described them as they stood by the child. He also said that she was a very remarkable medium, and that the spirit-world was fitting her for a great work, which future events would unfold. He was unable to exercise any further influence upon the company till she left the room. This was the first occasion where, in the term "medium" had received an explanation in her hearing; and she was able, in a certain instinctive way, to couple it with the strange occurrences of her life.

HER DEVELOPMENT.

About the year 1861, there commenced a series of strange experiences and trials which resulted in her full mediumistic development. She awoke one morning with the sensation of a most severe pain in the pupil of her right eye. In fifteen minutes' time it had pervaded her entire system; and her sight rapidly failed, till she was unable to distinguish parties in the room with her. Hundreds of shadowy forms seemed to rise before and around her, and the colored lights which she had often seen apparently doubled in number. The family physician, a man of proved skill, examined her, but could find nothing amiss in her organs of vision, and so gave his opinion. His remedies failed, from some (to him) unexplained reason, to produce the usual effect; blisters applied fell off without accomplishing their object, and the stomach of the patient seemed utterly to refuse his administered potions. She continued in this distressing and annoying state of semi-blindness for two years. At length she began to see before her, as it were, scrolls upon which written characters appeared, which, on closer examination, proved to be sentences like the following: "Your development"—"We can heal you, and we alone"—"We are developing you for a sight seer," all of which was very strange and—especially in the latter case—incomprehensible to her, she having no clear idea of what a "sight seer" was in a spiritual sense. Her father now made his appearance frequently, and seemed greatly interested in manipulating her eyes. Her sight gradually improved thereby, but her nervous system seemed still unsettled—so much so that often an article taken up by her would be dropped as suddenly. Her hands and arms were also often taken possession of by a power she did not understand. Remarkable occurrences now super-vened. She would often, on seeking to enter any particular room in the house, hear the key turn in the lock, and thus be kept out, when she knew (as it was often demonstrated by strictest search) that no mortal was in the apartment at the time. Articles of food not best for her use would be taken away by her guides. Articles of apparel would unceremoniously disappear, and as mysteriously be found again. Pictures were turned, by no visible hand, face to the wall, and the furniture was roughly displaced on many occasions. These, and other manifestations of a similar or more startling character—such, for instance, as loud convulsions, etc.—continued till the family, alarmed at their violence, became seized with a panic, and declared that the house was haunted, and they must leave it.

HARWENEA.

One of the causes of all this disturbance at length found means to disclose his identity. Determined, if possible, to leave no stone unturned in her search for the interrupters of her household peace, the mother of the medium sent for a lady—Mrs. Baker, a resident of Dorchester, (now in Colorado)—who was gifted with "the power," to investigate, and reveal, if it might be, the nature of the difficulty. She came, was entranced by her Indian guide (or controlling spirit), who told the young lady that her father and brother were present, and said she belonged to the spirit-world—that she was wanted for her appointed work, to heal disease, and to proclaim a knowledge of spirit communion as a public speaker. This was the path before her—thorny at first, but leading to joy beyond. He said that Harwenea, who was in life a chief of the Mohegan tribe, had been appointed to be her guide, to assist her in carrying out the wishes of the spirit-world. Her mother was much troubled in spirit, and entered an energetic protest against her beloved daughter's becoming a public medium; but the current of circumstance set irresistibly onward, and finally brought about the event.

HER FIRST PATIENT.

Before she fully comprehended her power over disease, she was much surprised at discovering that under a treatment accidentally given to a cousin of hers, St. Vitus dance was immediately removed. The patient was the daughter of a Baptist clergyman, who, while not denying the cure, preferred to ascribe it directly to its fountain—God the source of all good—refusing credence to the existence of any intermediate agency. The medium, herself—who had been suffering from sickness, and had been in charge of a physician for a long time—was told by Harwenea that she would give up medicine and obey orders, her spirit friends would heal her without its aid. They promised, if she acceded, to produce a marked improvement in her case in three weeks, and if she would sit daily between the hours of three and five o'clock, they would soon conclude her development. Though still much frightened at the sight of strange spirits who continued eye-

and anon to manifest themselves in her presence, she concluded to accept their proffered aid, and found the promises to be faithfully kept, her health being much benefited within the time specified, though not fully restored.

HER FIRST "SPEAKING" CONTROL.

It is most true that the darkness of one mind is the light of another; what appears a bald impossibility to one individual, may seem the living truth to his fellow. Therefore the skeptic reading this account has the door left open for the exercise of his incredulity if he chooses to make use of it, while the Spiritualist, who by earnest examination into the general phenomena has become convinced of the verity of spirit return, will recognize scattered throughout this sketch cases of experience parallel with his own, and hail them as confirmatory evidence that he has not been deceived. Judgment must be exercised in all things spiritual as well as mundane, and each spirit manifesting must be judged by his fruits, whether in reality he be the person he claims or not. The first disembodied intelligence who controlled Mrs. Floyd, for the purpose of making anything like an extended address, gave the name of Rev. T. Starr King, and offered much good counsel to her present, both in a theological sense, and in regard to the proper mental surroundings for the medium. The same influence—together with one giving the name of Rufus Choate—has since frequently, through her organism, addressed the audiences regularly congregating at John A. Andrew Hall, Boston.

HOW SHE WAS FINALLY HEALED.

In the early part of 1866, she suddenly awoke at night with an impression that her chamber was on fire, from the brilliancy of the light which seemed to pervade it, and which brooded over her as she lay there waiting in trembling expectation for something, she knew not what. She then heard a voice which said: "Fear not; the word of the Lord is upon you; do the work that is given unto you to do, and you shall reap the reward in the hereafter." The vision passed—the room grew dark again, but the hushed soul, feeling that it had indeed drawn nearer the Infinite than ever before, was fain to bow in reverence and exclaim: "How beautiful!"

From that time she began to grow stronger till fully restored. The physical manifestations which had so amazed and troubled her began to disappear, and her organism was controlled for purposes of healing. She also began to speak, in small circles, on subjects either given her by her auditors or introduced by the spirits, upon which her own mind had never definitely rested. She also began, through her Indian control, to show a wonderful aptitude for business, many mercantile gentlemen—among whom may be mentioned the names of L. A. Bigelow, Col. S. G. Tripp, and Samuel Carter—having for the last two years been governed almost entirely in their enterprises by the advice of Harwenea, who has given them some very remarkable proofs of his foresight, which they stand ready to verify.—Her mediumistic labors in this field have, however, of late, closed, save an occasional private sitting, under urgent circumstances, for the accommodation of personal friends.

AS A HEALER.

She is particularly noted, her patients being among the most fashionable and wealthy of the city—most of them not being believers in the philosophy, in the slightest degree, but willing to acknowledge that she has a strange power over disease obtained from somewhere, and which they are happy to reap the benefits of, in spite of their preconceived notions. Her cures among those who have been given up to die by the regular medical profession have been wonderful, and so numerous that an attempt to cite them would unduly extend the limits of this article. Many prominent citizens in Massachusetts, Rhode Island, New York and other States, stand ready to give cheerful acknowledgments of the help they have received in hours of sickness both from her healing touch and powerful prescriptions. As specimen cases, however, the following are given:

In the month of November, 1870, Samuel G. Tripp—a merchant and manufacturer, well-known in business circles in Boston and Providence—who had been a sufferer for some time with a tendency toward nervous paralysis, and who, receiving but little encouragement from the regular school of medicine, believed he had but a few months to live, came to consult the influence operating through Mrs. Floyd. He was a confirmed skeptic, however—a member of an Episcopal church in Providence—and only made the application upon the recommendation of friends—as a last resort. The medical control, Harwenea, proceeded to consider his case—Mrs. Floyd being (as customary with her in operating or prescribing) in an unconscious trance—and after obeying the rules and confining himself to the spiritual remedies ordered by his unseen physician, the Colonel, in the space of nine months, was perfectly restored to health. So great was the power manifested, and so peculiar the information on business and family affairs given him during that time, that the patient came out of his trial an avowed Spiritualist—which position he has ever since unflinchingly held before the world.

The following test of spirit prevision, written by Col. Tripp himself, is submitted, as proof of the interest taken by our invisible friends in our daily welfare:

"Sometime in July or August, 1871, while having an interview with Mrs. Floyd in reference to my health, the influence controlling her ('Harwenea, the Indian spirit') said to me, 'Be careful, for you are going on a "trip," and I want you to be careful, as I see there is danger for you, and you can save a broken or crushed limb by giving heed to this admonition. This was repeated at one or more interviews. On the 20th of September, 1871, I unexpectedly went West. Often during the journey I was reminded of the admonition, "Be careful!" After traveling some six weeks, and thinking almost daily of the warning, I arrived at Columbus, O., on my way home. At the depot I said to a friend with me: "I guess my spirit friend was for this once mistaken, as I have now so nearly finished my 'trip,' and met no accident." This was at 4 P. M. At 7 P. M. we being on our way, came in collision with a freight train, and a fearful time it was. There were two shocks; at the first one I started to my feet to go forward, when the admonition came, "Sit down." I did so, and not a hair of my head was hurt, while all the seats in front of me, and some in the rear of the car, were completely broken up; several persons were injured, the conductor was killed, and the engineer and fireman badly hurt. I shall ever feel grateful to the spirit power or influence which gave me such admonition as to save me from material injury and danger. Very respectfully, S. G. TRIPP. Boston, May 26th, 1872."

Another case of her eminent success as a banisher of disease exists in the restoration to life—so all parties concerned believe—of Samuel Carter, who resides at No. 103 West Chester Park, Boston, from whose lips the following account is transcribed. Mr. Carter is ready to give further information on the subject to any one desiring it. On the 28th of February, 1870, he was suddenly seized, directly after dinner, with pains in the back and loins, which, gradually extending and increasing in power, seemed to threaten his immediate loss of consciousness or reason. Carried to his bed, and experiencing no benefit from the

remedies applied, he caused a message to be dispatched for Mrs. Floyd to come in the evening. She was entranced, and the Indian "medicine man" proceeded to treat the patient for four hours. Before so doing, however, the spirit told him he would not die—that he was not wanted yet in the spirit-land. The case, however, assumed formidable shape, and fever setting in, Mr. Carter was confined to his bed for five weeks before he could sit up. His friends outside the family circle were much exercised in mind that he should trust his life in the hands of what they deemed a "quack" in the garb of a woman—but at the expiration of six weeks he began to show marked signs of convalescence—rapidly recovered—and, in confirmation of the prophecy of the invisible intelligence—that the sickness would do him good—has been for the last two years perfectly well, which state of happiness he ascribes to the Source of all Good, and the assiduous efforts of the instrument "Harwenea."

Another case was that of a lady residing in Worcester, Mass. Six different physicians of the regular practice—among them Drs. Kully, Bates and Clark—were of opinion that she could not recover, her diaphragm being pronounced consumption. Three winters spent in the South had failed to benefit her, the most extraordinary experimental remedies were unavailing, and she returned North at the expiration of the last with the feeling in her heart that she must die—her physicians thinking she could not survive till another fall. She visited Mrs. Floyd for the first time, Sept. 20th, 1871, and remained under her care till June 20, 1872, when she was discharged in perfect health, and overflowing with gratitude to one whom she regarded as her preserver.

The three cases above are but examples of the multitudinous successes which have attended the medical practice of Mrs. Floyd.

JOHN A. ANDREW HALL.

About one year since, the spirits, who at private circles had often predicted the establishment of such an enterprise, so strongly impressed the minds of several gentlemen—among them Samuel Carter, Chester M. Huggins, T. L. Tripp, and others—that they outwrought the prophecy in the form of a series of free meetings at this hall, having engaged it for that purpose for one year. The Sunday services at this place consisted of a circle in the morning—Mrs. Mary A. Carlisle, medium—and lectures and the answers to questions proposed from the audience, by Mrs. Floyd—who gave her services without pecuniary remuneration during all that time—in the afternoon and evening; music by Minnie Prouty Stone. They were well attended, and productive of much good—the munificence of Mr. Carter being nobly shown by his making up to the Society, by a donation, the sum of \$207.13—the deficit in its finances at the close of the first year's course. The reports of the President, Mr. O. M. Huggins, the Treasurer, Mr. Carter, and the invisible circle, through Mrs. Floyd, on Sunday evening, May 25th—the yearly anniversary—were printed, or advertised to, in the Banner of Light for May 18th, and were of a highly gratifying character. The hall has been leased for two years, and the enterprise put on a firmer basis than ever. The morning circle, however, has lately been discontinued—the services being conducted by Mrs. Floyd in the afternoon and evening, as before.

PRIVATE CIRCLES, VISIONS, ETC.

For sometime past, (and also at the present), Mrs. Floyd has held private sances at the residence of Mr. Carter, wherein remarkable tests of spirit power have been given in presence of that individual, his wife, and other ladies and gentlemen. During the course of these sances, she has at times been gifted with clairvoyant power to describe, and on others in spirit to visit scenes of interest in this country and Europe. Particularly was this the case in the late war, between France and Prussia, during which, on several occasions, she described in the evening battles which took place before Paris, brief accounts of which, received by ocean telegraph, appeared in the papers sometime during the next day. Throughout her past experience, she has been gifted in a remarkable degree with the power of "sight-seeing," as was promised in her childhood years. Glimpses beyond human power to depict have been vouchsafed to her while yet in mortal, of that glorious land whither we are hastening, bearing our sheaves with us. She has truly been able to say, with the great Apostle to the Gentiles, "I knew a woman * * * above fourteen years ago * * * that was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter," and since her first vision, the beautiful door has never, save at brief intervals, been closed.

Utting a gentler bearing with an entire sense of propriety, and evidencing in works of charity a mind full of the grace of our divine philosophy, which strives to advance its possessor toward spiritual wealth by the doing of good deeds to mankind, Mrs. Floyd continues an humble instrument in the hand of that unseen power which singled her out in the morning of life, and baptized her in the waves of a fiery heart trial known only to few—and nameless here—that she might be fitted for the work to come. Though

"Earth grows dim to the longing eyes That look on the joys of Paradise," she is yet firm for that duty wherewith she is charged, sure of the "far more excellent and eternal weight of glory" to come, when "Angels shall open a door through the sky, And her spirit shall burst from its prison and try Its voice in the Infinite song!"

THE HOUSEHOLDER.

BY ROBERT BROWNING. Savage I was sitting in my house, late, lone: Dreary, weary with the long day's work; After a heart of me, stupid as stone: Tongue-tied now, now blaspheming like a Turk; When in a moment, just a knock, call, cry, Half a pang and all a rupture, there again were we—"What, and it is really you again?" quoth I. "I again, what else do you expect?" quoth She. Never mind, hie away from this old house—Every crumbling brick embowed with sin and shame! Quick, in its corners ere certain shadows arouse! Let them—every devil of the night—lay claim. Make and mend, or leave and rend, for me! Good-by! God be their guard from disturbance at their gloe, This crash, comes down the carcass in a heap!" quoth I. "Nay, but there's a decency requir'd!" quoth She. "Ah, but if you knew how much time has dragged, days, nights! All the neighbor-talk with man and maid—such men I! All the fuss and trouble of street-sounds, window-sights! All the worry of tapping door and echoing roof; and then all the fancies * * * Who were they had leave, dared try "Darkest arts that almost struck despair in me? If you know but how I dwell down here!" quoth I. "And was I so better off up there?" quoth She. "Telp and get it over!" Reunited to his wife (How draw up the paper lots the parish people know?) Dies Mr. or M., departed from this life. Day the fair or that, month and year the so and so. What! the way of that flourish? Prose, verne? Try? Affliction sore, long time he bore, or, what is it to be? Till God did please to grant him ease. Do end?" quoth I. "I and with—Love is all and Death is naught!" quoth She.

Spiritualism on the Public Stage.

Some evenings since, in Philadelphia, we enjoyed a rare intellectual dramatic treat—a delineation of the character of the Prince of Denmark by the finest, most intelligent Hamlet of the theatrical profession. We had seen the part enacted before by indifferent actors, and to-night, without the least lack of appreciation of the many fine and splendidly captivating points presented of the philosophical character, we must say we were deeply interested also in the undivided and very attentive interest exhibited by the large and densely-packed audience. We thought also—and we think not all imagination—that the close and fascinated attention with which they followed the actor through the play, was elicited not by his exquisitely natural rendering of the part simply, but, also by his deeply profound spiritual sentiment, appealing, as it does, to all the finer and hopeful sensibilities of our nature. Take from the drama its spiritual element, and Hamlet would prove a play stale, flat, and quite unprofitable. The industrious student, Edwin Booth, quite aware of this, has grasped the element of success with so clear and rational a comprehension, his complete mastery of this character has stamped his Hamlet as the finest and best on the world's stage.

The main spring of action throughout the play begins only and is revealed in the intense interest with which Hamlet drinks in Horatio's description of the ghost's appearance to him and his friend Marcellus, near the Elsinore Castle. His whole being seemingly aroused, at the conclusion of the recital his very soul is thrown into the questions:

"But where was this? Did you not speak to it?" His deep interest reaches its first climax in the earnestly expressed resolve: "I will watch to-night; perchance 't will walk again. Horatio—I warrant, it will." Hamlet—It is strange my noble father's person, I'll speak to it, though he'll itself should gaze and bid me hold my peace. * * * My father's spirit in arms! All is not lost; though some have said, 'twould night were come! Till then, all still, my soul! Do not think, though all the earth orbwheel them to men's eyes. Horatio—Look, my lord, it comes! Hamlet—Angels and ministers of heaven, defend us! 'T will not speak, then I will follow it. Horatio—Do not, my lord. Hamlet—Why, wouldst thou do that? I do not let my blood pour from me, and for my soul, what can it do to that, being a thing immortal as itself? It waves me forth again, I'll follow it."

And, at the conclusion of the spirit's lengthy communication to his son, how fat and meaningful would sound, Hamlet's answer and resolve, were they not rendered with the earnest, important interest of the clearest understanding of his father's language to him. Indeed, the ardent determination of the Danish prince to pursue to the satisfaction, and despite all opposition, his investigations of continued life, and of implicitly following the advice and guidance of the spiritual world, is worthy of the imitation of many faint-hearted, milk-and-water Spiritualists of to-day. We fear the freedom of many is only in name. Hamlet—Oh! all you host of heaven, on earth, and shall I couple hell? Oh! be it hell, hell; hell; and you, my sinews grow not laxant, old, but bear me stiffly up. Remember thee! A, while my hollow holds a seat in this distracted globe. Remember thee! You, from the table of my memory 't will wipe away all trivial fond records, all sad ends of mirth, all former passions, past, present, or to come, even coupled together; and that commitment all alone shall live in the book and volume of my brain, unmix'd with baser matter."

This, and more of like import, given with all the intensity of earnest feeling, full persuasion and the genius of intelligent action, imparts the psychological control which carries the wrapped sympathies and pleasing desires of an enchanted audience with Hamlet, with unflagging interest, through to the end. To witness a vast intelligent audience drawn forward, all powers absorbed, and listening with bated breath and wrapped enthusiasm, to catch every word and beauty from the central figure of the beautiful drama, is a grand, a transporting spectacle. And at the risk of being voted fanatical, we could ardently hope so sublime a spiritual sance was of more frequent occurrence. As it is, it is very gratifying to this realize that in all departments of literature and life, the ameliorating elements of our beautiful philosophy are insinuating themselves, and meeting from the masses at least a tacit acceptance. At least we feel disposed to claim the gifted bard of Avon, who wrote for all time, not only as a believer in the fact of spirit communion, but also an industrious and rapid medium.

REICHER. The Paris Figaro reports the death recently in a hotel on the Rue du Faubourg Saint Antoine, of an American named Daniel Peers. He was a man of letters, and enjoyed, so we are informed, many years ago, a great reputation on this side of the Atlantic. But it appears one day that the spirits directed him to exhibit no more, but to expatriate himself. Peers obeyed and went to Paris. Notwithstanding his submission, he used to say the spirits still refused to communicate with him. At first his neighbors used to torment him with their mania was harmless and he was finally left alone. On the morning of the day he died he said that the spirits had called upon him, and had told him he would die at eleven o'clock that night. His neighbors laughed at him, but told him they would go to his funeral. Peers replied that they did not wish to laugh, and soon he had good-bye to all his acquaintances. At midnight a rapping came at his door and called out, "Are you dead?" Peers, collecting no reply, he entered and found Peers dead. —E.

CONVENTION NOTICES.

Quarterly Convention. The next Quarterly Convention of the Spiritualists of Hillsboro and Chester Counties will be held at Lyceum Hall, Elm Street, Manchester, N. H., Friday, Saturday and Sunday, July 5th, 6th and 7th, 1872, commencing July 5th at 10 A. M., and holding three sessions each day. Let a delegation from all the Spiritualist Societies in Hillsboro and Chester Counties, and all other friends, extend their good-will to all from abroad to share the hospitalities of the homes as far as possible. Good speakers and other sources of interest and profit may be expected. By order of the Executive Committee, T. S. VOSS, Secretary.

Grove Meeting. The Spiritualists of Allegan and Barry Counties, Mich., will hold their first Grove Meeting in Smith's Grove, near the Western Point and Hunting Association grounds on the west shore of Gun Lake, on the 6th and 7th of July. Mrs. M. J. Kutz and other able speakers will be present. Other speakers and mediums are especially invited. Music and instrumental music will enliven the meeting. An effort will be made to attend and bring their baskets. Most agreeable and profitable time may be anticipated. By order of Committee, W. S. HOOKER, Secretary.

Semi-Annual Convention. The Spiritualists of Hancock County, Me., will hold their fifth Semi-Annual Convention Saturday and Sunday, July 6th and 7th, in Ellsworth, commencing at 10 o'clock A. M. and continuing all day. The program is extended to mediums and all who would like to meet with us. The friends of Ellsworth will be able to see the cause of the cause of the cause. It is expected that Mrs. Abbie W. Turner of Vermont, Mr. A. L. Carpenter of Mass., and other good speakers, will be present. For order Committee of Arrangements, MARY RUSSELL, Secretary.

Annual Convention. The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden, Col., on the 6th and 7th of July. Several speakers are expected. It is hoped that the Spiritualists of the Territory will all attend. Friends from Colorado from the East this season will hold a cordial welcome. P. C. WYLLIE, Secretary.

Picnic in Connecticut. The Annual Picnic of the Spiritualists and friends of progress of Bristol and vicinity, will be held on Friday, July 5th, 1872, at Compo's Pond, near Bristol, and will be conducted, and a good time anticipated. Everybody is invited. For order of Committee, AZEL T. RUSSELL, Secretary.

The Van Buren Co. Circle of Spiritualists. Will hold their next Quarterly Meeting at South Haven, Mich., on the 6th, 7th and 8th of July, 1872, commencing at 10 o'clock A. M. and continuing all day. Those speakers who can be in attendance on that occasion, will please confer with the undersigned at Freeville, Mich., stating terms, &c. RUFUS BAKER, Secretary.

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

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

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JULY 6, 1872.

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All letters and communications pertaining to the Editorial Department must be addressed to the Editor, and sent to the address of the Editor, but letters of subscription should be sent to the Publisher, and addressed to WILLIAM WHITE & CO.

The Scientific Basis of Spiritualism.

Under the title of "Spiritualism and Science," the Index has some remarks upon certain comments of our own on one of its recent utterances. "If Spiritualism," it says, "cannot offer such conditions of investigation as science can accept, it must surrender all claim to be a scientific demonstration of immortality, and content itself, like the churches, with an appeal to faith."

Our position is that Spiritualism has offered such conditions of investigation as science can accept; for science has accepted them, and it has proclaimed that the phenomena do occur. Will the Index get out of its dilemma by asserting that Alfred Russel Wallace is not a man of science? That William Crookes, editor of the London Quarterly Journal of Science, and a member of the Royal Scientific Society, is not a man of science? That such men as Hare, Varley, Chambers, Flammarion, Favré, Gunning, Huggins, Denton and Jackson are not men of science? The Index must either deny the claims of these men, and hundreds like them, to be of sufficient intelligence to bear testimony to a phenomenon appealing to the senses, or it must modify its assertion that the phenomena have, up to this time, been investigated by men who have not yet learned to separate what they have seen, &c., from what they have merely inferred. It must not persistently ignore the fact that we have presented the names of men of science, who abundantly confirm what the millions of unprofessional witnesses declare.

According to the assumptions of the Index, it would seem that a man may be called a man of science just so long, as he stands out against the phenomena of Spiritualism; but the moment he admits those phenomena, even though he may do it without resorting to the spiritual explanation, it must be taken for granted that he is no longer scientific. He is the victim of an illusion. He has none of the "wariness" becoming the scientific state of mind. He seeks "comfort" at the expense of truth. "Sentiment and imagination" have made that true to him which is not true; whereas "the spirit of science is that attitude of mind which abhors delusion as the most colossal of disasters."

Now the assumption by the Index that the many distinguished men who have borne witness to the phenomena are victims of an illusion, or disposed to seek comfort at the expense of truth, is so wholly gratuitous and unfounded, that the real fact is that few persons could have been more exacting than they in their skepticism and distrust. Some of them, like Robert Dale Owen, have, in their day, through their devotion to what they esteemed truth, braved unpopularity and the bitter opposition of all well-to-do, easy-going people. We are not so young as not to remember the time when both Mr. Owen and his venerable father were, because of their "infidel" notions, execrated and abhorred by nine-tenths of the influential people in society.

It required some courage in those days for a man to defy public opinion so far as to question both natural and revealed religion. The holiday gentlemen and ladies of the Index can now utter the most extreme opinions in reference to Deity, Christianity and the future life, without its affecting their social status a jot. It was not so nearly half a century ago, in the days when Robert Dale Owen, with a chivalrous courage, flung aside all selfish considerations in his defence of what he esteemed a principle; in adherence to a fearless scientific integrity. For the Index to set him down now as one who does not "abhor delusion"—as one disposed "to seek comfort at the expense of truth"—is rather amusing to those persons acquainted with the antecedents of the different parties. Both Robert Dale Owen and the brave old man, his father, became eventually earnest Spiritualists, simply because Spiritualism met their scientific demands; and any one who knows anything of their history will repudiate the notion that they were men who allowed "sentiment and imagination" to affect the singleness of their devotion to truth. Surely they had given ample proof of their moral hardihood and of the strictly scientific attitude of their minds.

Every intelligent Spiritualist will recall numerous instances in which the men who have investigated and admitted the phenomena have been bold, sincere, outspoken "infidels" in reference to the theologies of the day; men whom no fear of social or financial ostracism could lead to an acquiescence in what they held to be a sham and a delusion; men who craved an eminently scientific assurance; earnest, thoughtful, scrupulous men, who were the last in the world to seek a precarious "comfort" by refusing to face the truth and the whole truth; men of proved courage, whose loyalty and strong common sense were above suspicion.

Among public men we might mention the cases of Dr. Georget, Dr. Hare, Dr. Elliotson, and many others, all men of science and men whose lives are a lasting refutation of such assumptions as those which the Index would bring to bear against Spiritualism.

Dr. Georget, though he died before the occurrence of the phenomena at Hylesville, had yet been led, through his introduction to the kindred phenomena of somnambulism, to alter his materialistic notions, and admit the fundamental facts on which Spiritualism is based. He was the author of a much-esteemed work on the Physiology of the Nervous System, published in Paris in 1821. In it he advanced anti-spiritual views, anticipating many of the arguments which Vogt, Buchner and other materialists have since employed. But his subsequent study of phenomena similar to those of modern Spiritualism led him to change utterly his anti-spiritual notions, and he had the courage to avow it, in his last will and testament, as follows: "I must not conclude without an important declaration. In 1821, in my work on the 'Physiology of the Nervous System,' I boldly professed materialism. This work had scarcely appeared, when renewed meditations on a very extraordinary phenomenon—somnambulism—no longer permitted me to entertain doubts of the existence (within us, and external to us) of an intelligent principle, altogether different from material existence—in a word, of the soul and God. With respect to this I have a profound conviction, and I have no doubt that I shall be able to bear testimony to facts which the Index would have the world suppose are destitute of all scientific support! The facts in regard to Dr. Hare were too recently commented on by us to need repetition. The case of Dr. Elliotson of London is even more remarkable. For many years he edited the 'Zost,' a scientific monthly magazine, and was well known as one of the most successful English medical practitioners. He rejected the theory of immortality on scientific grounds. Up to his seventieth year he was bitterly and actively opposed to all belief in the spiritual phenomena. At last he had an opportunity of witnessing and testing some of them under favorable circumstances; and then the scales fell from his eyes, and the philosophy of a lifetime was revolutionized in an instant. To the end of his days he lamented the misdirection of his efforts in opposing spiritual facts. The Index, by way of fortifying its position, we suppose, republishes a paper by Prof. Tyndall on "Science and Spirit." In it the Professor relates his own experiences at a certain so-called spiritual séance. The lady medium, it appears, said, among other foolish things, that a magnet made her terribly ill, and that she would instantly know of the presence of one on entering a room. Now the marvellously clever Professor had all the while a magnet in his pocket, and yet the lady owned that she felt particularly well! Moral.—All so-called spiritual facts must be spurious because once a lady who claimed to be a medium said that a magnet made her terribly ill; and yet it was shown that one in Prof. Tyndall's possession did no such thing! Ergo, all Spiritualists are dunces—q. e. d.

on which I do not at present feel competent to offer an opinion. Such is the cautious conclusion of a scientific man who has thoroughly, practically, repeatedly and laboriously tested the phenomena by scientific processes and with scientific apparatus. But then, instead of investigating these things as Mr. Crookes has done, it is so much easier and more convenient, in the service of truth, to sit at one's table in Toledo and pass judgment on them off-hand! sneering at him and other scientists as incompetent and deluded, and sweepingly characterizing all persons who have satisfied themselves that the phenomena do occur, as people "who have not yet learned to separate what they see, &c., from what they merely infer"—in other words as imbeciles!

In some previous comments on the tone assumed by the Index toward Spiritualists, we remarked: "If the phenomena are spiritual—that is, subject to the control of forces and intelligences wholly independent of the will and action of the parties present—the demand for human conditions is simply arrogant and proterogous." To all this the Index objects as "angularly confused." We think it will be generally conceded by clear-headed people that it is intelligible or confused exactly according to the construction that the reader puts on it. In using the words human conditions, we by no means objected to the exactness of scientific conditions.

The Index says: "Of course science does not demand that the 'conditions' shall be other than they are." Yet on a previous occasion it had said substantially, "So long as mediums insist on precisely such conditions as absolutely to preclude such investigation as must precede intelligent conviction, what can they expect but to be treated with neglect by all but those who are already saturated with belief?" Here there is a double *petitio principii* in the assumptions that the conditions are always such as to preclude such investigation as must precede intelligent conviction, and that the persons who are converted to a belief in the phenomena are so already saturated with belief.

Now we appeal to our readers, if at least one-half of them were not at the outset utter skeptics, and if they were not, many of them, strongly prejudiced against the phenomena. The assumption that there has been no "intelligent conviction" because there have been no conditions to produce it, is not an argument *in fact*, but simply an impertinence, and we dismiss it as such. In our examination of spiritual phenomena from "human conditions," the only fair construction to be put on our language, as the context shows, is simply this: that for the purposes of investigation, the hypothesis should be adopted that the phenomena are, what the operating force declares they are, ultra-human or spiritual; that they should be patiently and conscientiously examined under this hypothesis, the conditions being made to conform to it as far as the most enlightened science may think consistent with the evolution of truth; that, for example, if a darkened room should be insisted on for the production of certain phenomena, the condition should be accepted, and the sense of vision being ruled out as a witness, the other senses should be proportionably all the more on the alert to guard against imposture. The condition may be suspicious; still let it be conceded under the hypothesis granted, and do not stand on your dignity, and introduce a disturbing element, or go off in a pet. Many things may be proved satisfactorily, ay, and scientifically, without the aid of the sense of sight. Be patient. If things do not go right the first time, try again and again. If one medium does not satisfy you, try another, and yet another; and do not at once conclude that five or six millions of your fellow-beings are dupes and fools—assigning as your reasons such flimsy and contemptible pretences as those offered by Prof. Tyndall in his account of his own investigations (?) into the subject. Really, if we may trust the language of some of these so-called men of science, they esteem it an immense condescension on their part to give an hour to a study of the phenomena. Many Spiritualists have not been made such till after a ten years' investigation.

The Index assumes that the "conditions" are such as to render "exact results" impossible. Nothing could be further from the truth. If a medium is lifted to the ceiling, and carried through the air, from one end to another of a long apartment, and not once only but twenty times, under conditions such as common sense would exact where the sense of vision was excluded, we submit that the result would be a very "exact" one. If a table rises in the air visibly, without any human touch or appliance, here is another "exact result." If from a dozen pellets, on which you have inscribed as many names, unknown to any other person, a medium, quick as thought, selects one, two, ten, and tells you the inscription on each, the result is surely as exact as a demonstration in Euclid. If those pellets are so mixed up that you could not, if your life depended on it, tell one from another, and yet the medium, without touching one, except for a second with his finger-tip, shall continue to tell you what name is on it, and then give a consistent reply to the question you have written on it, the result would be not merely an exact one, but a marvelous one, and one quite as worthy to command the attention of science as the vibrations of a fly's wing, or even the discovery of a cod peculiarly spotted.

And these last-named spiritual manifestations are not only "exact" as results, but they may be thoroughly tested almost any day, at Mr. Charles H. Foster's rooms, by any person curious in regard to the matter. That these results are not only "exact and definite," but such as to reward any "strictly scientific investigation," will hardly be denied. As for the conditions, or rather the conditions, under which they are produced, the most exacting skepticism could not object to them. There is not the slightest ground for questioning their occurrence and their authenticity. Probably there are more than ten thousand intelligent persons who will sustain us by their testimony in this assertion.

We need not extend our list of "exact results." If there were none but the three or four we have named, they would be enough to establish the fact of what Mr. Crookes truly characterizes as "a hitherto unrecognized form of force." They are enough to revolutionize the materialistic philosophy of the age, and to produce immense changes in human affairs, in their religious, social and political aspects. Of only one such demonstration it may be said, as the dying Mercutio said of his wound, when Romeo would make light of it: "It is not so deep as a well, nor so wide as a church-door, but it will do." In another column of this number of the Banner we republish in full the editorial remarks of the Index, to which we have here replied. We bespeak for them the careful consideration of our readers.

An important article, entitled "DEFINITE PROPOSALS," addressed "to those who believe in progress," will appear in No. 20 of the Banner. It is from the pen of Prof. S. B. Brittan.

This is the name by which a most benevolent work is being done in the vestry of one of the liberal city churches, by collecting flowers from voluntary contributors, on certain days of the week, and distributing them among the sick, the poor, the prisoners and the unfortunate. Oh, the blessing of sweet flowers! They are the angel presence to the famishing spirit, that scarce knows its own needs, yet gratefully testifies its pleasure when supplied with a gift of pure flowers. How can the sick in heart or frame be other than refreshed when they breathe the ravishing fragrance of these denizens of the woods and fields, and drink in the perfume from the lovely products of conservatories and endeared home windows. It was a child's thought that originated this beautiful Flower Mission in Boston, and nobody can begin to enumerate the priceless blessings that have already flowed from it. She saw young and old eyes kindle as they caught glimpses of her morning handbuds of flowers which she carried through the streets. She felt sure that sick faces brightened as these angels of earth were suddenly brought into view; and as she walked on and pondered her thoughts, it came to her as clearly as a vision—for a vision it really must have been—that all these people who are doomed never to hold or smell a flower in all their lives were the very ones to be chiefly blessed by their free gift.

Upon this she acted, first exciting the interest of others in her thought, until the Flower Mission is as much one of our local institutions as any other one that can be named. It would do one good to go into Hollis-street Chapel every Monday and Thursday, and study the features of the scene. It has been fitly described as a perfect floral bazaar. The flower gifts arrive during the whole of the forenoon. Two of our leading railroad corporations have volunteered to distribute, on those days, all the flowers which passengers from out of town are disposed to bring in and leave at a designated place in the depots. Thus the benevolent spirit becomes silently contagious, showing to the commonest comprehension how much more powerful is the spirit of love than of hate and envy. The invisibles have continually assured us that flowers are one of the most welcome gifts to the sick soul. They love to have them around in profusion, and it is by their direct agency that generous hands have regularly contributed floral offerings for our Circle-Room, and occasionally for the other and working departments of the Banner. Let us never forget the beautiful lesson which is thus imparted. The spirits that attend our ways, and guide and assist our thoughts, declare the subtle influence of flowers in all works of sympathy and love and benevolence, and by their own distinct announcements assure us that flowers are the purest of all pure earthly companionships.

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Trusting you will receive this as the willing tribute of a grateful heart, I am, gentlemen, yours for Human Redemption, Wellesley, Mass., ELIZABETH M. F. DENTON.

"The Golden Rule and The Index." Under this title our friendly correspondent, Dyer D. Lum, in a brief letter, finds fault with us for making the Index responsible in our last number for the remarks and quotations of its correspondent, Mr. Chappellsmith. Inasmuch as the remarks of the latter were much more temperate in regard to Spiritualism than those of the editor himself, we hardly think that any serious injustice has been done. Besides, we clearly distinguished the remarks and quotations of Mr. C. from those of the editor; and after seeing our article republished, we fully made the *amende* for intimating that the Index seemed indisposed to give both sides. As will be seen from the remarks in our present number the *gravamen* of our charge against the Index is that it injuriously and illiberally impugns the character and intelligence of the witnesses to the phenomena of Spiritualism. A fair apology for this, or some evidence that Messrs. Wallace, Crookes and the other scientific witnesses are incompetent, will be naturally expected by such Spiritualists as may be interested in the success of the Index.

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The same gentlemen announce that on August 7th the week of camping will commence, preceding that devoted to the regular protracted session at this Lake. On Sunday, August 11th, Jennie Leys will lecture at the Grove, and on Tuesday, August 13th, the regular camp meeting services will commence. Full particulars hereafter.

W. H. Vosburgh, of Troy, N. Y., has commenced the sale at Lyceum Hall, 103 1/2 street, that city, of Spiritual and liberal reform publications, of which he will offer a good and general assortment. Parties desiring them will also find there the most approved spiritual remedies, such as Dr. H. B. Storey's Nutritive Compound, Spence's Positive and Negative Powders, etc. He also has for sale the Banner of Light. Give him a call when in his vicinity.

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The Jubilee. This splendid enterprise still continues to hold the attention of the public mind. The third week upon which it enters (July 1st), is calculated to lack none of the brilliancy of the past. The week commencing on the 24th and ending the 29th, was daily devoted to afternoon and evening concerts; and a grand international ball came off successfully on Wednesday evening, 26th. The music of the chorus, artists, foreign bands, etc., was well appreciated by large audiences, the reduction of the price of admission having made an improvement in this regard over those of the first week. On Tuesday afternoon, 25th, President Grant and a number of distinguished officials visited the Collisman and enjoyed the musical entertainment offered.

On Sunday, June 23, Henry Ward Beecher, who attended the festival three days the first week—preached a discourse on music, in which, among others, he offered the following remarks: "I think music is doing much to promote an international peace. You will readily understand where I obtain this suggestion from. If you had stood with me last week in that four or five-acre building in Boston, with its orchestra of twenty thousand voices, you would have had this idea. If you could have watched the scene when the English Grenadier Guards Band marched along the floor, and then came to the front of the orchestra and played their national airs and ours together, and heard the enthusiasm, the cheering, the swelling forth of sentiment which found a voice when they had done playing, you would never forget it, as I never shall. There were three thousand men there who, had it been consistent with the characteristics of our countrymen, would have gone forth to embrace this band. I know one man who would have left them on. . . . Each band each day was the best. There was no check to the enthusiasm; each day it was more and more manifest."

Dr. John Mayhew. For the benefit of those who know this indefatigable witness to the good there is in Spiritualism, we will say that he some time since entered the state of matrimony, in company with Miss Eliza Heron, the ceremony being conducted at Harmon Hall, Washington, D. C., of which city both parties were residents. Two hundred invited guests were present. Excellent singing—Mrs. Perkins presiding at the organ—remarks by J. M. Peebles and Mrs. F. O. Hyer, (a fine poem by the latter in addition), the presentation of gifts—Dr. E. V. Wright making the speech, to which Dr. Mayhew responded—a unique address from the bridegroom, and the congratulations of all concerned, rendered the occasion memorable and interesting.

We wish long years of happiness to our brother and sister Mayhew. May the love and honor which Christ-like, noble and lovable lives inevitably call forth from both parties to the union and the world of witnesses around, be and abide with them during their mortal pilgrimage.

J. M. Peebles. This tireless laborer in the wide field of reform, writing us from East Saginaw, Mich., where he has recently been creating a profound sensation, informs us that in addition to his contemplated visit to Australia, he shall, in all probability—in answer to an urgent invitation—speak upon the subject of Spiritualism and its revelations in New Zealand. He anticipates the pleasure of Dr. E. O. Dunn's company. With Bro. Peebles as an expounder, and Dr. Dunn (clairvoyant, clairaudient and healer) as an exemplifier, the Spiritualists and friends of progress in these distant regions will have reason to congratulate themselves concerning the advantages possessed by them for attracting the attention of investigators to the subject, and spreading the light of our new day.

Contents of this Number of the Banner. First Page: Second installment of "Immortality Proved by the Testimony of Sense." Second: Continuation of story—"Emma Linden"—Poem—"Footfalls on the Boundaries," by William Brunton; Banner Correspondence from various localities. Third: Biographical Sketch—"Mrs. Sarah A. Floyd," by John W. Day; Poem—"The Householder," by Robert Browning; "Spiritualism on the Public Stage;" Convention Notices. Fourth and Fifth: Editorials on current spiritual topics, etc., etc. Sixth: Message Department; "Mr. David Blair and Spiritualism;" "Spiritualism and Science." Seventh: Business announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Spiritualist Lyceums and Lectures;" "New Publications;" "The Plot Against Hawley."

"New Spirit-Rooms." Under this nomenclature J. E. Hoyt has instituted at 341 West Madison street, Chicago, a place where all first-class mediums are invited to lend their cooperation in "bringing our great and glorious cause before the people." "Such mediums," he says, "will have an opportunity of demonstrating their particular phase of mediumship with every reasonable advantage to themselves." He at present announces the names of Mrs. Maud E. Lord, Carrie M. Sawyer and Mrs. Jorgensen, as present at the locality above specified, and ready to afford to the inquirers the proof of the immortality of the soul.

Randolph's "Life." Our first supply of this curious biographical volume was soon exhausted; but we are again ready to fill all orders, whether at wholesale or retail. Now is the time to secure a copy of a truly remarkable work, wherein many springs of human action are fully portrayed in the trenchant style peculiar to its author. Although the work greatly exceeds its proposed size, no advance is made on the price, which is 60 cents, post paid to any address. For sale at the Banner of Light Bookstore, 158 Washington street, Boston.

A New Book. Mr. Marcus Wright, the author of "Confucius," has in press a new work entitled the "Master-Reason or Reason and Re-compense." This volume is to treat of the laws of mind and modern mysterious phenomena. It is to contain about 400 pages 12mo, will be bound in gilt covers, with a fine lithographic likeness of the author. We shall have the book on sale sometime in July.

Recess of our Public Circles. The Banner of Light Public Free Circles closed Thursday, June 27th, in order to allow Mrs. Oant her usual vacation during the heated term. They will be resumed the first Monday in September.

New Book Catalogue of William White & Co. This Catalogue, just issued, contains THE ENTIRE LIST OF BOOKS published and for sale by them. Copies forwarded to any address free of expense. Will Mr. H. B. Lewis, who mailed to us a letter from Groton, please send us his present address?

Message Department.

Each Message in this Department of the Banner of Light is claimed to be spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

The Banner of Light Free Circles. These Circles are held at No. 152 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday Afternoons.

Invocation. Oh thou who speakest to us no more surely through the combined intelligences of universes than through these lovely blossoms (flowers on the table), than God of Nature and the Soul, we praise thee, and, joining prayer to praise, shall ask thee for wisdom with which to solve the wondrous problems of mind and matter that are hourly pressing upon us.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them. QUES.—(From a correspondent.) Among the Questions and Answers in the Banner of Dec. 23d, is opened up a subject of considerable interest, upon which I would be pleased to receive more light from the controlling intelligence.

Q.—(From the audience.) Was Samson as strong physically as the Book represents? A.—No, certainly not; but there are some persons so constituted metaphysically that a great amount of physical force can be exercised through them.

Q.—How many years before that will come round?—more than twenty-five, think. A.—I think not. The chemists and scientists in our life are making very rapid improvements in that respect—our learning the law, and how to adapt themselves to it.

A.—Nor does he so regard himself. Q.—I hold it to be good doctrine, when a man believes a thing, to stand up to it like a man. A.—That certainly is the very best thing that can be done for the human soul.

Invocation. To thee, oh Holy Spirit, we dedicate the hour and its work, praying for that holy consecration that can come alone from thee; asking that it may enter our souls, and be unto us what dew and sunlight may be unto the flowers.

Joseph Fulson. I am here to reach, if I can, my aged mother, my wife and my daughter. My name is Joseph Fulson. I died in this city, in May, 1861, of hydrophobia. They have been recently troubled on account of reading an English work, which determined that all who die as I did became so related to the animal world as to entirely lose human individuality, consequently human immortality.

Rowena Carr. I told my daughter I would come here. My name is Rowena Carr. I am from Oldtown, Me. My mother was an Indian woman, my father was a white man. I got these things in the air, before I went away; the leaves told them to me, the water told them to me, all the herbs I gathered for the sick told them to me.

Father McClintock. I am here to say to Father Burns, of Mass., that Father McClintock, of New York, will communicate with him upon those subjects he desires information concerning, at any time he may please. Let him furnish proper conditions, and I am with him.

Jonathan Choate. I am Jonathan Choate, of Farmington, Maine. I desire to communicate with my sons. I lived in this life seventy-four years. I died of paralysis. I suppose there are questions that have arisen with my sons, that no one, probably, can answer as well as myself, and if they will give me the privilege of communicating with them privately, I will do so.

Major Blake. When I got out of the body, I thought that was the end of this life for me, but I found myself navigating right round here on the earth, doing about as I used to before I left the body. [You thought you'd find yourself either in heaven or hell, didn't you?] Why yes; the preachers told us so, and if they didn't know they'd ought to have known. I thought very likely they knew they were right.

Invocation. To thee, oh Holy Spirit, we dedicate the hour and its work, praying for that holy consecration that can come alone from thee; asking that it may enter our souls, and be unto us what dew and sunlight may be unto the flowers.

Questions and Answers. QUES.—(From a correspondent.) I would most respectfully ask the spirit in control of the medium to-day, to briefly state to the audience his experience in spirit-life.

Edgar Stiles. I am Edgar Stiles, of Hartford, Conn. I wish to communicate with Mrs. Elizabeth Stiles. I was in my tenth year, and I died of pneumonia. My mother is in great sorrow. She thinks I might have been saved, if she had taken a different course with me.

James Cramm. [How do you do?] I am weak, because it is only yesterday since I left my body. My name was James Cramm, from Jersey City, N. J. I was nineteen years old and four months. I told my mother if Uncle Ben's Spiritualism was true, and anything happened to me while I was away from her, I would try to give the evidence that she could not mistake.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received, for which we tender the donors our most sincere thanks: Harriette Bussey.....\$1.25

Timothy Sullivan. I have been dead a little better than a month. I wish to send back word of my condition to those I have left here. I went out of this life very quick. I hadn't the time to receive the consolations of our Church, at all, and my friends are making themselves a good deal of trouble about it.

Alice Cary. The inhabitants of the spirit-world, in their endeavors to make themselves understood by those they have left in this world, often make many grotesque mistakes, and for this reason: there are but few in the spirit-world who clearly understand the laws and conditions governing spirit return.

And there, never for once feeling that they shall be obliged to give it up as a bad bargain, because they know that this return is founded upon the law of universes, and they have only to make themselves acquainted with the law in order to do so perfectly right.

Edgar Stiles. I am Edgar Stiles, of Hartford, Conn. I wish to communicate with Mrs. Elizabeth Stiles. I was in my tenth year, and I died of pneumonia. My mother is in great sorrow. She thinks I might have been saved, if she had taken a different course with me.

Maria French. My name was Maria French. I lived in Bath, Me. I died of consumption, after living twenty-two years here. I died in October last, and I wish to communicate with my brother, who is in California. Tell him I called to live to see him once more, but the angels told me, and I was obliged to go.

James Cramm. [How do you do?] I am weak, because it is only yesterday since I left my body. My name was James Cramm, from Jersey City, N. J. I was nineteen years old and four months.

MESSAGES TO BE PUBLISHED. Monday, March 25.—Invocation: Questions and Answers; Dr. J. H. Conant, of New York City; to her mother; Fannie Burbank, of New York City; to her mother; Fannie Burbank, of New York City; to her mother; Fannie Burbank, of New York City; to her mother.

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Spiritualism and Science. A brief note which we appended to a communication in the Index, No. 124, on the common complaint that scientific men "refuse to investigate Spiritualism," has called out some heated and not over-polite rejoinders from the Spiritualist press.

How any man with a warm human heart (we need not say "any woman," for all women have that) can sneer at the hope of a future life, we have never been able to explain to ourselves, than as a sort of involuntary pulsion from the surroundings with which it has been associated.

There is no just ground of complaint here. Gold is a good thing; yet it is not therefore wise to open a gold mine, and then to close it. It is equally unwise to open a gold mine, and then to close it.

When devout Christians declare that the Bible should be read only in a passive, receptive, believing spirit—that it is impossible to find the truth so long as the mind is active, and that having its questions answered before it will believe—Spiritualists are quite as apt as any others to smile or to protest.

Passed to Spirit-Life. From Boston, (Dorchester District,) June 18th, Ashton E. Smith, son of George W. and Mary B. Smith, aged 15 years and 5 months.

Ashton was the youngest of five children, and a great favorite in an unusually harmonious family, all of whom appreciate the blessings of a home lowly and modestly furnished. The children were gathered first. The funeral discourse was delivered by Rev. Warren H. Cadworth. Though not so many as would be expected were present, the services were of a high order, and the truth of the spiritualist's promises was clearly demonstrated.

