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### THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.] CHAPTER V.

Spirit Forms in England-Messrs. Herne and Williams - Florence Eliza Cook - John King and Katie King

The news of the manifestations through Mrs. Andrews, at Moravia, N. Y., was received by Spiritualists in England with some incredulity, accompanied by a wish to ascertain if similar phenomena could be had through their own mediums. Accordingly, several of these began to sit for spirit forms. The faces appeared at the séances of Mrs. Guppy, and subsequently Messrs. Herne and Williams succeeded in obtaining these manifestations at dark circles, the spirits manufacturing a light of their own, which they held in their hands to show themselves by.

Certain phenomena in the presence of Miss Florence Eliza Cook, a young lady of fifteen, daughter of a member of the Dalston Association of Inquirers into Spiritualism, began to attract attention in England the latter part of the year 1871. The spirits producing these manifestations claimed to be John and Katie King, and their daughter Katie; but Morgan, they said, was their true earth name; and Katie, on several occasions, would sign herself, Katie King, properly, Annie

At numerous scances in America, and at those of Herne and Williams, in England, spirits calling themselves John and Katie King have frequently manifested themselves. The name King would seem, for some reason, to be a favorite one among the class of spirits giving physical manifestations.

"John King" used to make himself audible, at an early period, at the sittings of the Davenport Brothers; and, subsequently, at those of Jonathan Koons, in Dover, Athens Co. Ohio, where he once made a long address, written by a spirit hand supposed to be his own, in which he calls himself, a "servant and scholar of God," and says: "We know that our work will be rejected by many, and condemned as the production of their King Devil, whom they profess to repudiate, but do so constantly serve by crucifying truth and rejecting all that is contrary to their own narrow pride and vain imag-

In manifesting himself through the English mediums, John King claimed to be identical with this spirit, and it cannot be denied that a certain unity of speech and character has distinguished him on these occasions. He asserted that his name on earth was Sir Henry Morgan, and that he was a contemporary of Sir Walter Raleigh.

The 20th of March, 1873, at a sitting in London, of which full particulars are given by the well-known publisher. Mr. James Burns, in "Human Nature," for April, 1873, the spirit claiming to be John King manifested himself in a materialized form so successfully that a sketch was made of him by a skillful artist. The scance took place in the daylight, Charles E. Williams being the medium. This sitting was followed by another the next week (March 27th), when John King appeared visibly, as before, as solid and material as an ordinary human being, while the medium's hands were held by Mrs. Burns, and he sat entranced in his seat.

On this last occasion the spirit spoke aloud, saying: "You won't doubt any more, will you? It is God's truth, is it not? It is a glorious truth. God bless you! It is. God bless you!" Having more than satisfied the sitters, he withdrew inside the cabinet, but returned to the aperture to renew the colloquy. While Mrs. Burns dragged the medium's hands through the door of the cabinet into full view, John King also showed his At the window: the test was complete.

Of the sincerity and intelligence of Mrs. Burns, no one who has made her acquaintance, as I have, can doubt.

The genuineness of the mediumship of Mr. Williams has been tested by Prince Wittgenstein and others, who have satisfied themselves of the objective appearance of "John King" and his wonderful lamp. Even Serjeant Cox admits that he has found Mr. Williams "most trustworthy." On the 14th of May, 1874, at a scance held at the house of Mr. Chinnery, in Paris, 52 Rue de Rome, when John King with his lamp was seen, a young man rushed forward to seize the spirit. The latter eluded his grasp, leaving behind only a small portion of the drapery which covered the form. A light was struck, and the medium was found entranced in his chair. He was searched, but nothing in the slightest degree suspicious was discovered. What had become of the dranery? The

integrity of Mr. Williams was fully vindicated. At some experiments at Mr. Cook's house, April 21st, 1872, of which Mr. W. H. Harrison, editor of the London Spiritualist, has given an account, a dark séance for the voices was held, Miss Cook and Mr. Herne being the mediums. The following remarkable incident occurred: A tapping was heard upon one of the window panes; the bar of the shutter was unlocked and taken down, and the shutter opened, and John King's voice said: "Cook, you must take that plug out of the gutter, if you don't want the foundations of your house sapped. The gutter is stopped up." On examination this proved to be true. It had been raining, and the area was full of water. Nobody inside the house knew of this until told in this remarkable way.

"Strangely human all this!" you will say; "so strangely human, that we think there must have been a human personator of the spirit!" But, as I shall have stranger things than this to relate by and by, I will only pause to remark that the incident is in full harmony with occurrences the confirmation of which, under test conditions, is ample.

We now approach the early manifestations through Miss Cook, in whose presence the phenomena eventually became so marked. On the 22d of April, 1872, a séance was held at which Mrs. Cook, the children, and the servant were witnesses. In the endeavor to abolish dark séances, Mr. Harrison had made experiments with different kir is of light. through the curtain was repeated several times."

He had tried, at Mr. Cook's house, a phosphorescent light, made by coating the inside of a warm bottle with phosphorus dissolved in oil of cloves, and then letting in the air.

The oil was left at Mr. Cook's, as will be learnt by the following passage from a letter from Miss Cook herself to Mr. Harrison, under date of April 23d, 1872. I quote the passage because it is interesting as giving us some notion of the intellectual calibre of the writer, Miss Cook, who was soon to become so famous as a medium:

"Yesterday afternoon Katie told us that if we liked to put up a cabinet of curtains for her, she would try to show us something, but as I was not developed enough for her to take enough phosphorus from me to show her face by, we were to give her some of your phosphoric oil. I was delighted, and at half-past eight yesterday evening all was ready. Mamma, auntic, the children, and the servant stood on the stairs. I was left alone (not in my glory, for I was very frightened) inside the breakfast-room. Katle began by giving mamma some fresh ivy leaves; none were in our house or garden of the size she brought. A hand and arm with a white sleeve canie to the opening holding the bottle of oil; then, at the lower opening in the curtain, came a face, unveiled, the head covered with a quantity of pure white drapery. Katle held the bottle to her face so that all outside could see her plainly. She remained for quite two minutes. It was an oval face straight nose, bright eyes, and a very fretty mouth. She again came to the opening, her lips moved, and at last she spoke. All outside could see her lips moving; she talked with mamma some few minutes. I could not see her face plainly, so asked her to turn and show me. She said, 'Of course I will,' came to my chair and bent over me. She was materialized only to the bust. From there she went into a gloud slightly luminous. She told mamma to look of her cloud, slightly luminous. She told mamma to look at her carefully, and made the observation that 'she knew she looked most unearthly.' It was indeed very startling. I was she used no tubes for speaking. The last time she came near me. She used no tubes for speaking. The last time she appeared she stayed quite five minutes, and directed mamma to send to you, asking you if you could come here one day this week.... Katic King finished her scance with 'God bless you all. I am so pleased to show myself.'".

On the occasion here referred to by Miss Cook, the face of Katie King was described by Mrs. Cook, as "looking white and deathlike, while her eyes were fixed and staring, as if made of glass.

Af a scance at Mr. Cook's, April 25th, 1872, Katle made several efforts to materialize a form. Mr. W. II. Harrison was present. 'He has given a curious description of some of the performances. The medium, Miss Cook, sat in a dark room. A scraping noise was heard; Katle had some spirit drapery in her hand, which she rubbed down over the medium to collect some of the "influence" used by spirits in materialization. A conversation, in low tones, varied with an occasional scraping noise, then took place between Florence Cook and the spirit:

Miss. Cook-Go away, Katle; I do n't like to be scraped. Katte-Don't be stupid. Take that thing off your head and look at me Miss Cook-I won't. Go away, Katie; I do n't like you. You frighter

Katte-Don't be silly. (Scrape, scrape, scrape,) Miss Cook-I won't sit for these manifestations. I do n't like them

io away.

Katte-You are only my medium, and a medium is nothing but a ma hine. (Scrape, scrape.)

Miss Cook—Well, if I am only a machine, I do n't like to be frigiftened.

lo away. Katie-Do n't be stupid.

Miss Cook, who as yet had not been entranced by the spirit, said that the spirit's head and shoulders were materialized; but below, her form melted into thin air. Katle would b nearly touched the floor, in which position she looked "most unearthly." It sometimes appeared as if a head were "wandering about with no legs or body, visible or invisible."

At the next sitting Miss Cook was entranced by the spirit, and a little benzoline lamp was used for seeing the material ization. The spirit would cry out "higher," or "lower," as she wanted the light adjusted. Mr. Harrison gives the following interesting account of what occurred:

"Katie's face came out, all the rest of the head being bandaged round with white, 'in order,' she said, 'to keep the power by which she materialized herself from passing away too quickly.' She said that only her face and not all her head was materialized. This time all present had a good look at her, and saw her features. It was remarked that her eyes were closed. Each time the face came out for, perhaps, half a minute. Afterwards she said, 'Willie, see me smile a minute. Afterwards she said, 'Willie, see me smile,' and, again, 'see me talk,' suiting the action to the word. Then she said, 'Now, Cook, turn on the light.'

"The light was turned fully up, sending a bright glare upon the face for an instant, and for the first time Katle King

was clearly seen. She had a young, pretty, happy face, and sparkling eyes, with some little mischief in them. It was not ghastly, as when Mrs. Cook and family saw it, on April 22d,

ghastly, as when Mrs. Cook and family saw it, on April 22d, 'because,' said Katie, 'I know now how to do it better.'

"When her face in its natural colors was seen in full light, nearly all the observers said, 'We can see you all right now, Katie.' 'Well, then,' said she, 'clap!' Accordingly, there was a shower of applause, in which Katie joined by thrusting out her arm and hand, holding a fan taken from the mantelpiece; with the fan she began to gleefully bent the well existed the door water the belle decrease. wall outside the door, and to ring the bells hanging above the

During the interval of one hour for supper, Mr. Thomas Blyton came in, and he was present at the next sitting. Katie showed herself as before. Once she said, 'Put out the light, and strike a match when I call.' This was done, and at the moment of the striking of the match, her face was again seen for an instant in a full light. She showed her face a second time in the same way. Once she said, 'Cook, don't gaze at me too fixedly; it hurts me.' On another occasion she said, 'The light hurts me; it makes me feel tired.' All along she was very careful in adjusting the amount of light, and the distance of the sitters from the curtains. Now and then she said, 'Sing, sing, all of you.' Singing evidently helped her as much as at an ordinary séance

"She threw out about a yard of white fabric, but kept hold of it by the other end, saying, 'Look, this is spirit drapery.' I said, 'Drop it into the passage, Katie, and let us see it melt away; or let us cut a plece off.' She replied, 'I can't; but et us cut a piece off.' She replied, 'I can't; but She then drew back her hand, which was above the top of the curtain, and, as the spirit drapery touched the curtain, it passed right through, just as if there were no resist-

ance whatever.
"She then threw it out again, and again the yard o drapery passed through the curtain. It was a clear case of something which looked like solid matter passing through solid matter, and we all saw it. I think that at first there was friction between the two fabrics, and that they rustled against each other; but that when she said 'Look here!' some quality which made the drapery common matter was with-drawn from it, and at once it passed through the common matter of the curtain, without experiencing any resistance."

Mr. Blyton, in a published communication, confirms all that is reported as occurring in his presence, by Mr. Harrison. 'At times, when speaking," says Mr. Blyton, "Katie's features were very natural and human. On our requesting to see a piece of the white drapery, the spirit held out a strip from the opening, resembling muslin in appearance. On her withdrawing her arm and hand, this white spirit drapery disappeared through the curtain. This passing of the drapery

above the temptation of exercising it for gain. Mr. Charles | objective reality of the appearing forms. Blackburn, of Manchester, with a wise liberality, and in the cause of science, supplied the means, for this.

For a long time only a feeble light was permitted at the manifestations of spirit forms. The face of the spirit would be covered with white drapery, the chief use of which was said to be to economize the power by enabling the spirit to leave part of the head unmaterialized.

As the developments went on, Katie began to exhibit not only the whole of her bare face, but her hands and arms, in a strong light. In these early stages, Miss Cook was almost always awake during the manifestations; but sometimes, when the weather was bad, or other conditions were unfavorable, Katle would entrance her, the purpose of which was simply to increase the power, and to prevent the mental activity of the medium from operating as an interference. After a time Katic never appeared without the medium being in a trance.

Some sittings for recognizable faces were had in the pres ence of Miss Cook; but they began, as did Katie's manifesta tion, in a weak light, and were imperfect. They were abandoned, therefore, for the more marked phenomenon in which a certain success had been won. Two instances, however, in which recognizable faces were presented through Miss Cook's mediumship, occurred, and seem to have been well. authenticated.

At a sitting at Hackney, Jan. 20th, 1873, Katle changed her face from white to black in a few seconds, several times and to show that her hands were not mechanically moved. she sewed up a hole in the curtain. On the 12th of March at Hackney, Miss Cook's hands being tied and sealed, Katie, with her hands perfectly free, walked out of the cabinet. A month or two later, several photographs were taken of Katie, under strictly test conditions, and by the magnesium

Thus it was not till after many imperfect trials and partial materializations, accompanied with very gradual developments of increasing force, that the spirit Katie, in the full human form, and habited in white, as represented in her photographs, came forth in the light from the cabinet, and valked about the room before a semi-circle of spectators.

Dr. J. M. Gully, formerly of Great Malvern, England, a thoroughly experienced physician and a careful investigator, under date of July 20th, 1874, writes me as follows:

"To the special question which you put regarding my experiences of the materialization of the spirit-form, with Miss Cook's mediumship, I must reply that, after two years' examination of the fact and numerous scances, I have not the smallest doubt, and have the strongest conviction, that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's scances.

"That the power grows with use was curlously illustrated by the fact that, for some time, only a face was producible, with, occasionally, arms and hands; with no hair, and some-times with no back to the skull at all—merely a mask, with movement, however, of eyes and mouth. Gradually the whole form appeared-after, perhaps, some five months of séancesonce or twice a week. This again became more and more rapidly formed, and changed, in hair, dress, and color of face, as we desired.

"The voice came long before the whole form of the body, sometimes high up and sometimes low down, so that the bust | tarrh ; save when she joined us in singing, when she gave out a most lovely contralto.

"The feel of the skin was quite natural, soft and warm; her movements were natural and graceful, except when she stooped to pick up anything from the floor, when it seemed as if her legs as well as her trunk bent backwards.

"When that photograph was taken, I held her hand for at least two minutes, three several times, for we sat three times for it on one and the same evening; but I was constrained to close my eyes by reason of the intense magnesium light which shone directly upon me; moreover she desired that none of us would gaze at her whilst the lens was directed up-

"I believe that much information might have been obtained from her concerning the outre-tombe, but the circle seemed always bent on talking chaff to her, complimenting her, and indulging in ordinary inconsequential conversation; for only on one or two occasions was I (who hate all the nonsense that was said to and by her) able to put a few questions on the subjects about which every thoughtful Spiritualist is naturally anxious.

"It may be questioned whether these spirit beings can convey anything like an accurate idea of their state and nowers but I believe that, just as their power of physical manifesta tion augments with use, so would their power of mental communication increase were an intelligent curiosity always presented for their sympathetic reply. In fact, I believe that if less idle and more serious curiosity was felt by the circles, spirits of a higher and more powerful character would sympathetically come and teach by vocal words, written words, inspired words.

"So soon as a man has convinced himself of the reality of the spirit-presence, and the absence of all deception, he should, I think, use all his will power to place his own spirit in a state of reception for spirit knowledge, and feel assured he will get it. Physical manifestations are the alphabet of the subject, and if Spiritualism went no further it would do but little for humanity.

"But I quite believe in your suggestion, that; carried out to its consequences in thought and sympathy, it is destined to abolish a thick cloud of darkness which at present renders all religions more or less superstitious, and all philosophy a mere circle; and to substitute a light which will enable the mind in a body to hold communion with minds whose freedom enables them to see the workings of Great Cause and Great Effect and so to bring forth a philosophic religion; whilst philosophy itself will be able to look ever onwards instead of going round and round, as it has done from Plato to Mill, tedious to study, and barren of result."

Similar materializations to those through Miss Cook had taken place not unfrequently in America, at scances where the light was very dim. 'Mr. Home, Mrs. Mary Hardy, Messrs. Bastian and Taylor, Mrs. Maud Lord, Mrs. Jennie Lord Webb, and others had, while sitting in the dark or in twilight, satisfied many of the presence of materialized spirits, who made themselves felt and heard, if they could not be distinctly seen. The materializations through Miss Kate For

"An account of these sittings, by Mr. J. C. Luxmoore. Justice of the Peace for the County of Devon, may be found in the London Spiritualisi of May 15th, 1973.

As Miss Cook's mediumship grew in power, she was placed | had satisfied Mr. Livermore, Dr. Gray, and Mr. Groute of the

But the bold and startling manifestations through Miss look, occurring in the light, and in the presence of a dozen or more spectators, were peculiarly impressive and satisfactory; and I give prominence to her case on this account. The manifestations, after the initiatory experiments had been made, were conducted under strict test conditions, and in the presence of persons of well-known character and intelligence, whose single object was the establishment of the truth; the apparition, being visible under the most powerful light, and solid to the touch, could be subjected to tests which were eventually supplied by scientific men and found satisfactory; and the medium, being exempted from all necessity of asking pay from the investigators, was comparatively independent and free in allowing the manifestations to take their course.

At a sitting at Mr. Luxmoore's, Nov. 18th, 1873, a witness, welf known to me personally, Mr. Benjamin Coleman, was resent, and from his account. I have abridged the following:

The scance was given in the large drawing-room, in which in ordinary fire was kept burning throughout the evening. The small drawing-room, separated by sliding doors, was appropriated as a cabinet, and a dark curtain was hung between the open parts, by which all light was excluded. A lamp was placed on the table of the audience room, where there was a fire, and at no time was it dark. The fourteen ladies and gentlemen, who formed a horse-shoe circle in front of the cabinet, could see each other the whole evening.

A low chair was placed in the cabinet, upon which Miss Cook, the medium, was seated; and Mr. Coleman and Mr. Blackburn were invited by Mr. Luxmoore to see her secured. Her hands were tied together with tape, the ends of which were sewn and sealed with wax; and then the tape was passed around her waist, and tightly knotted and sewn, and sealed again. The tape was then passed through a staple in the floor, leaving a slack of about a foot, and there knotted again. Thus it was impossible for Miss Cook to move from her seat more than a few inches.

The ties were all found secure, and the line of tape undisturbed, after the scance; and even had this precaution not been taken; the fact that, the instant Katle disappeared, the medium was found tied and differently clad, and asleep in-her chair, would have satisfied any reasonable person that there was no trick or attempt to deceive. Whatever the figure of Katie might be, it evidently was not Miss Cook.

The figure of Katle entered the room. She was clad in a loose white dress, tied in at the waist, having long sleeves terminating at the wrists, with a close hood on her head, long lappets hanging over her shoulders, and her hair closely banded.

She at once saluted each of the company in turn, first asking the name of the only stranger unknown to the medium. Mr. Coleman asked Katle if she had shoes and stockings on. She sald, "No," and at once drew aside her dress, and showed that her feet were naked; and to satisfy all, she raised one foot on to the dress of Mrs. Corner, in the most natural manner, and said, "Now you can all see that I have bare feet, can't you? "

-There were pencils and sheets of writing paper on the table, and Mr. Coleman asked her if she would be good enough to write something for him. "Yes, I will," she said, taking a chair, and sitting down on it. "What shall I write?" Mr. in getting un Judge Edmonds, and perhaps she might have something to

Upon this Katie raised one knee, and commenced writing but, finding the position uncomfortable, asked for something. -hard-"to-rest-the-paper-upon." This being supplied, she wrote off the following letter:

"My DEAR FRIEND-You have asked me to write a few words to you. I wish you every success with regard to Judge Edmonds's testimonial. He is a good man, and an earnest worker, Give him my affectionate greeting. I know him well, although he does not know me. My power is going, so with every good wish.

14 1 am your sincere friend, KATIE KING. "Properly ANNIE MORGAN."

The letter was handed back to Mr. Coleman, who read it aloud, and then said to her, "I see you have not addressed it:" she took it back and deliberately folded it upon her knee, and wrote on the back, "Mr. Coleman."

On his requesting her to let him feel the texture of her dress, she replied by coming round past the back of Mr. Luxnoore's chair sideways, as there was barely room to pass, and holding up the dress to Mr. C.; he took it with both hands, and pulled it, and it was to all appearance, in substance, as if it were made of strong white calico. She then passed round the circle and shook hands, by gently touching the hands of each. Both her hands and her face throughout the scance were of a perfectly natural color, the reverse of pallid; her cheeks were red, and hands decidedly so; in fact, her whole appearance was that of a gentle and graceful young woman. She stooped down to pick up two sheets of paper which were in her way whilst crossing the room, and stepped aside to lay them on the table.

"This completed," writes Mr. Coleman, "the impression, which all must have felt, that we had been for an hour and a half holding intercourse with an intelligent living woman, who glided, rather than walked about, and who showed by her constant watchfulness of the medium, that there was the tie to which she was bound. It was altogether a maryelous exhibition.'

Prince Emile of Sayn Wittgenstein, who was present at a séance at Mr. Luxmoore's, December 16th, 1873, published in the Revue Spirite, of Paris, an account of it, which was translated by Dr. G. L. Ditson, from whose version I quote most of the following:

"The gauze curtain of the cabinet was agitated, and a naked arm was thrust forth and made a sign. Then the right side of the hanging was opened, giving us a view of an apparition of ravishing beauty. She stood erect; the right arm was across her breast, the other fell at her side, holding the curtain. She seemed to review the persons present. It was the spirit of Katie, a thousand times more levely than her

"I had before me a young lady of an ideal beauty, supple, elegant, and clad in most graceful drapery, with chestnut locks visible through her white veil. Her robe, trailing like that of an antique statue, entirely covered her naked feet. Her arms, of surpassing beauty, delicate, white, were visible to the shoulders. Their attachment to the body was finely statuesque; and the hands, a little large, had long, tapering Their attachment to the body was finely

fingers, rosy to the ends. "Her face was pale and rather round than oval. Her mouth, smiling, showed beautiful teeth. Her nose was acqui-line; her eyes were very large and blue, almond-shaped, shaded by long, heavy eyelashes, and having eyebrows deli-cately arched. And, to conclude, there was in this apparition the grace of a Psyche descended from her pedestal.

[To be continued.]

# free Chought.

BIRTH-DAY THOUGHTS.

BY WILLIAM FOSTER, JR.

Today I touch my tifty seventh birthday. Nearer and clearer I hear the dash of the oars of the boatman, not "boatman pale," but radiant, as he comes to take me across the silver sea, which divides the mortal and immortal - to bear me to the land of light and bloom, where physical pain and suffering shall no more weary the spirit and harass the soul. Ah, yes: his coming I shall welcome when my mortal career shall be ended, and I no more walk up and down the earth, uniter clouds and shadows. And why? because through Spiritualism I have learned the significance of death, which is only a seeming, a transition; that "Death to the wise is the evening of a pleasant day." The outcome of the facts of Spiritualism is knowledge which is better than riches, more enduring than fame; which is a sunlight to man's earth path, in which, spanning the grave, is revealed acrainbow, gorgeous and grand beyond description.

In the light, of Spiritualism, the cheerless dogmas of theology fade away, and the senseless creeds of the churches melt like hoar frost. And As he sees himself to be a microcosm of the universe, he feels akin to it, having come up through mineral, vegetable and animal, and been crowned never ending. Thus related, thus crowned, thus immortal, why should I fear death, or shudder at its dread alarms "? If life has been rough and stormy, if I have wrestled with poverty, still in view of what I am, and am to be, the sweet outweighs the bitter? for through all and over all, I am eventually to ride conquerer. Happy is he who, through Spiritualism, can turn life's vicissitudes to his profit, and make storm, wind and rain ministers of salvation, growth,

The problem of life Learly sought to solve, but my processes necessarily had to be wrought out tempered somewhat by the creeds of the sects, and tinged in some degree by the commonly received philosophy of the Christian religion. could get no satisfaction, and became a materialist when a mere lad. As years passed, my vision expanded, and the vista of life opened wider there was a sense of unrest and unsatisfaction developed. Materialism did not fill the void that came; still, Christianity, in none of its phases or shades, could afford any satisfaction. At length i framed a philosophy of life, coupled with an if, if life did not have its ending with death, the spirit, on dissolving its connection-with the body, must enter another stage, progressive in its character, gravitating at first to that plane for which it was fitted. But there was lacking the substratum of positive knowledge. I could see no evidence of a conscious, individual existence after "shuffling off-the mortal coil "-was a materialist still. I only had a theory of a future existence, dependent on an if:

At length this theory became verified, and with me death was no longer an eternal sleep. I heard of the "Rochester Knockings"; I learned from personal acquaintances, right-minded and cultured men and women—their experiences with the strange manifestations. I felt that there was something foreshadowing immortality; but no opportunity occurred for investigations for years.

Removing to Providence in 1856, I occasionally attended the Sunday Spiritualistic meetings; soon became interested, for I found the philosophy there enunciated entirely in consonance with my cherished theory. At length a friend took me to a medium where I received several tests. among them a communication from my mother, long years before laid away, in shroud and coffin, in a sleep to "know no waking". The communication followed a most remarkable personation, during which I, a second time, stood by the death-bed of my dear and never-forgotten mother, and saw again her agony and indescribable sufferings which were her last of earth. When the spirit's greeting came; "My child, I joy to meet you!" there was such a thrill shot through my being! my materialism melted away, and immortality, conscious individual immortality, was What a great stone was rolled away from the sepulchre, what a dark cloud lifted THE LATE MRS. TEED PHYSICAL MANIFES-from my future. That event was the key-stone TATIONS MATERIALIZATIONS, ETC of the arch of my life-an event which has ripened into positive knowledge, giving me something more substantial than blind faith or the mockeries of worm-eaten creeds.

I ask nothing better for time or eternity, nothing more inspiring or satisfying. Christians tell us that morality or Spiritualism will do well enough to live by, but will not do to die by. Out upon such eant & As for me, give me a staff for life which is real and substantial, rather than that dreamy and mystical system which bases itself-memory, I think it but justice to her reputation, on "the blood of Christ," for neither his blood. more than the blood of bulls and goats, will prove of any avail. So I propose to sail down the tide of time, for the few years I am to remain in the mortal realm, with Spiritualism for my polar star. If that is not true, there is nothing else to which the compass of life can turn for guidance; life's voyage will be a cheerless one, and the mariner will either be dashed on Scylla or stranded on Charybdis. With advancing years the physical may succumb, the limbs may stiffen, the rheum in the blood send twinges of pain, the step grow unsteady: but, internally, the Spiritualist ever renews his youth, and his spirit reitualism immeasurably widens the mantle of one's charity. The analysis, searching and critithat much of evil, of wrong, of crime, is the crea- have but a word or two to say about this, and ture of conditions, and leads us to say, as did our that is, that this whole story of expose looks, to elder brother of Galilee: "Go, and sin no me, to be extremely problematical. First, her more."

Much more might I say, suggesting itself, as I been if I could, were I to live over my earth- knot-hole of the above cabinet! career; for adversity has attempered me to share every brother's or sister's woes, and taught me I would not have, if I were forced to hug the credibly informed): cankering curse to my, bosom, and thereby make handled freed took the daughter of Mr. Levi Oren, which is to fruit all through the immortal life.

Somehow I have been moved, to-day, to pen these thoughts; they are, perhaps, of no special importance but possibly they may strike a chord

brother or sister may find a word of cheer, which | will quote part of a letter I received from Dr. shall be the inspiration of a sturdier resolution to Perkins, of Kansas City: "During Mrs. Teed's fight well the battle of life, and reach forth for that truth which alone can sustain the soul under gave good satisfaction to all present; the second the pressure of life's duties and cares, and pre- did not, to the many skeptics, and the next day pare it to enter the hereafter, rounded out in full the cry of "humbug" was raised; but on the proportions.

Providence, R. L., 1874.

THE LIVING AND THE DEAD. . BY A D. WHEELER.

As Copernicus and Galileo reversed the respective positions of the earth and the sun in the understanding of mankind, so it is a part of thomission of Spiritualism to reverse the common notion of the relations which the living hold to the dead. The same mistake that was at first made in mapping out the earth and stellar regions, in supposing earth to be the central body around which sun, moon and stars revolved, has been made in the relation which the earth-life is supposed to hold to the spiritual state succeeding it. For while mankind has almost universally believed in an after life of some kind, it has almost as universally conceived it to be a shadowy, indefinable, unnatural existence, having no direct influence on this, and concerning which next to nothing can be known. The spirit has been portrayed as the shadow of man's former self, and this, because man's relations to himself, his fely, the spiritual state as a satellite or appendage to lows, and all of nature, are better understood, this-a receptacle merely for dead men's souls. Especially is this true of Christian countries, where, out of seven days in the week, six are given to the affairs of this life and only one to king. In him centre the potentialities and work the consideration of the next (and in some of countless cons to be perpetuated through const cases only half as much). The popular idea has been that far back in the past there was a golden age, and from that state to our earthly condition we have fallen. And in harmony with this view it has placed the spiritual state, in all Its essential features, still lower down in the scale Sanother "fall," the entrance to which may in most cases be described as a leap into the dark. But the tendency of modern thought is in opposition to this theory. It affirms progression, not retrogression, to be the watchword of the universe. But it is only in modern Spiritualism that modern ideas, have reached their ultimate. Only by this system of thought have the old the ories been successfully met and refuted. It has placed the after-scene on a rational basis, by showing it to be an extension of this. It has solved the mystery of death, and shown it to be an illusion: not a plunge into the darkness, where the individual leaves behind his real self, but an awakening to a higher state of existence, where all that was living of the earthly form is

> Thirs, a Dickens no sooner "shuftles off this mortal coil," than, glancing around in his arisen though invisible state, he searches out the means of communication with mortality, and with the immortal mind; and all that pertains to his real self, untouched by death, continues and transmits to earth the train of thought he left unfinished

still retained."

There, Sumner lives; though to the majority seen 'as through a glass, darkly," to the Spiritualist the curtain is uplifted, revealing higher scenes of life and power" for the arisen statesman, where, endowed with clearer vision and still more lustrous intellect, he wields a mightier influence than ever over the destiny of nations.

There, Franklin, Paine and Jefferson continue the grand contest for human rights, which, ere long, will ultimate in another Declaration of Independence, grander and further reaching than the first, and which shall remove the barriers to a wider range of thought and action for the human mind.

It is plain, then, that if there are any who can be appropriately called "living," it applies to those of the spiritual world. While, if there are any who lead a semi-existence—a condition that is too often half-way between life and death; who blindly grope and stumble with their eyes hardly open to the laws of their existence; they, indeed, whose eyes are rarely ever opened except by a continlive in a world surrounded by illusions, and in fear of gravestones; who spend their time like ghosts, if not sighing for a return to the life they have lost, yet sighing for the touch that shall wake to life the mighty powers slumbering within their natures—it applies better to us of this lower world.

# TATIONS MATERIALIZATIONS, ETC

Mrs. E. M. Teed, formerly of Boston, died at my residence, in Council-Bluffs, Iowa, at ten minutes before eleven o'clock A. M., on Christmas day, and was buried on the following Saturday (Dec. 27th, 1873), in our private burying ground.

When I take into consideration that her name stands on the files of the Religio-Philosophical Journal as an impostor, thus tarnishing her and to the many friends who have been awakened to a lively interest in the Spiritual, Philosophy through her mediumship, that I should state a few facts that occurred during the last few weeks of her life, and thus, so far as I am able,

to correct what I believe to be false. Previous to coming here, and during the months of August and September, she held several seances at St. Joseph, Kansas City, and Oregon, Mo., the most of which were highly satisfactory to the friends present; and I think that a very unjust statement was published in the above journal about one she held at Oregon, over the name of Ervine. In this account it stated that a mains blithe and buoyant. Nor is this all: Spir- person secreted himself behind her cabinet, and punched out a knot and looked in, and when the séance was over, came out and said that he saw cal, which it enjoins of human actions, discloses Mrs. Teed fix up all the faces herself. Now I cabinet was made so as to exclude every particle of -light; second, a person would have just as good am running over my life-line, but I must forbear. | a show to take the bung out of a barrel, and look 1 knownot if I would change any part of what has in and make a discovery, as to do so through a

It seems to me there must have been some personal enmity at the bottom of this publication the sweet gospel of sympathy. I would not have for had it been otherwise, the account of a subshed a tear less; for each one that has fallen has sequent scance, in the same room, would have served to make an oasis in my inner-life; riches | been published, which was as follows, (so I am

my soul a Sahara; all that has been in the past I ha girl twelve or fourteen years of age, into the accept, sure that it has been fruitful in discipline | cabinet with her, at which time there were goodmaterializations. When the girl came out of the cabinet, she said that "Mrs. Teed never moved, for," said she, " I held her hands all the time."

To show the extent of the test conditions to in some heart that may need them; and some which she was subjected before she came here, I never left the room. During some moments of

visit here she held several seances; the first one third night that imputation was fully wiped out. At this scance a committee was chosen by the audience; who minutely examined the cabinet, which consisted of a slender frame, covered with black felt cloth, and was so placed in the room that it could be seen on all sides. A committee of ladies then proceeded to search Mrs. Teed by her bedside; and when we were wanted we thoroughly, even to the combing of her hair. They then re-dressed her in full with the clothes of mywife, and placed her in the cabinet; and yet the materialization of spirits was as good, if not better, than on the previous evenings, for several recognized their spirit friends."

About the 1st of October last she came to Council Bluffs, and soon after held two or three ćances, which were satisfactory.

She was then taken sick, and being reduced to a state of want, not having money enough to pay her board and other necessary expenses, was ordered to find some other quarters. It may be asked by some why she was thus out of money; to such I will say, that I first learned from her own lips, and after her death from her papers, that she had been sick a large portion of the time since she left Chicago; that her agent, disappointed, left with all the funds on hand, and that she had been the victim of many extor-

It was about the middle of October when I called to see how she was getting along, and found her without a home, sick, and without money; and out of sympathy, coupled with a desire to learn, through her mediumship, more about the philosophy of another life, I invited her to my house (which is just out of the city), which invitation she readily accepted.

In a day or two she recuperated somewhat, and proposed to hold a cabinet scance for the benefit of myself and friends. An arrangement to this ffect was soon made, and the invitations given. (Her trunk, containing her wardrobe, was not brought from town until two weeks after this.) She had no cabinet with her, therefore we constructed one by tacking up some army blankets across the corner of the-room. This was done by guests present, she having nothing to do bout it, except the hanging up of a black curtain at the aperture. She was entirely among strangers, without any possibility of having any confederate, and under the closest scrutiny, with no chance whatever to arrange anything for thepurpose of deception. All things being ready, she was securely tied and 'placed in the cabinet, when, almost instantly, spirit hands were thrust out of the aperture, bells rung, and the guitar called for and taken by these hands, some of which were large and others small. The bells and guitar were played upon at the same time, she being still tied, and a tumbler of water resting on the top of her head. Many other strange things were done, which I will not take up space to mention. She was then released by her spirit friends, and a recess of a few moments given. She was then replaced in the cabinet for materializations. In a few moments the face, neck and shoulders of a lady appeared, who was recognized as the sister of a gentleman present. Four or five others, of both sexes, appeared, and were recognized; and then an old lady, foster-mother to me some thirty year ago, in Philadelphia, and who was, at that time, about sixty years of age, came and thrust her head, right hand and arm out towards me. I said to my wife that the face was familiar to me, but I could not think where to place her. She kept coming and protruding her head and shoulders entirely outside of the aperture, turning her head around so that I could have both a back and side view; and then she appeared with an old-fashioned cap on, such as old ladies wore thirty years ago, and just such a one as she wore when last I saw her on earth. The ninth time she came I recognized her as old. Mrs. Hunt, and the answer came quick, in the affirmative, by the clapping of hands and loud

raps on the wall. A voice was then heard from Mrs. Teed's prother, who seems to manage these scances, saying, "Take my sister out, quick," which was done, and we found her in a very rigid trance condition, very much resembling death; and after rubbing her hands and making some passes around the region of the heart she came to consciousness. 4

None of these faces, so far as shape and form of features are concerned, resembled Mrs. Teed. When first seen they appeared-like a dimphosphorescent light that seemed to come directly through the curtain of the aperture, and all present, with one exception, agreed that there was no movement of the curtain or blankets. This exception was a gentleman who thought he saw the curtain move very slightly once. The room was lighted by a large parlor lamp, placed in the corner directly opposite the cabinet.

I would like to know how and by what means she produced these faces. I know that she did not have any light in the cabinet nor the means to make one; and, still more, there was no possibility of collusion, and no mechanical contrivance by which the eye could be deceived, on the principle of reflection and dissolving views. The solution of the opposition is that they were produced by false faces or masks; and, if so, I ask where could she have concealed them? I brought Mrs. Teed to my house for the purpose of testing this matter, and I am certain that myself and wife used every precaution to detect fraud, if there had been any. And she was here, at this time, without any change of clothing. We made her bed on a lounge in the same room in which the séance was held, and, when put to bed, my wife and niece carefully examined every particle of her clothing, and found nothing that pointed in the direction of fraud. Hence I am irresistably forced to the conclusion that her version of the matter is correct, which is: " genuine spiritual phenomena."

A day or two after this we took her to a neighbor's, where she held a satisfactory séance. Soon after she returned to my house, where she undertook to hold another séance, but soon after it was commenced we discovered that she was so feeble that it would be impossible for her to go on with it; therefore all present advised her to give it up. She was then put to bed in the same room, as before, and there remained until she died.

As soon as I discovered that she could live but a short time, I had her trunk brought to her, and my wife made a minute examination of all her effects, but failed to find any contrivances that would aid in perpetrating a fraud. Since her death I have reexamined them with a like result. For eight weeks after this she was helpless, and

apparent convalescence she was alternately controlled by her brother and a little Indian girl called 'Polly". Many excellent tests were given, such as the description of lost property, and where to find it; information that a distant neighbor was dead-a fact we did not know until the next day, etc.; in a word, I could enumerate a hundred or more of test incidents, all of which were true so far as I am able to learn. Doors ,were opened by some invisible hands at night, so as to let more air into the room: bottles of medicines were brought from adjoining rooms and placed were notified by loud raps on the doors of our sleeping room. All of these things, however,

As she sank under the pressure of her disease (which was consumption) her spirit-friends seemed to have less power to assist her, and we were therefore compelled to have watchers with her all

In all of this affair I have noticed that, as her hysical strength decreased, physical demonstrations grew weaker, but, on the other hand, her clairvoyant powers were most astonishingly increased. I hope some one, better versed in the Spiritual Philosophy than I am, will explain why it was so.

I found, on examination, that she was remarkably deficient in back brain; or, in other words, she had less of the animal about her than any woman I ever knew. Approbativeness was large hence she liked to have one think she was an extraordinary woman, and, consequently, in narrating some of the incidents of her life, she evidently put on a rather high coloring, which taxed the credulity of her listeners rather too much.

During the ten weeks she resided at my house we never heard her say one word that did not comport with chastity and ladylike propriety; and, better than all else, after my cross-questions for the purpose of drawing from her what were her real sentiments, I got a most positive declaration that she knew Spiritualism was true. She called me to her bedside but a short time before death, and bade me good-by, and said that I should be made to know that she was no deceiver.

In a word, it has been my lot to witness a good many death-bed scenes, under Christian influence, but never one so satisfactory as that of Mrs. Teed, and I shall ever cherish the memory of it as one of the bright spots in the history of my

As soon as she drew her last breath her countenance changed from that haggard look induced by suffering, and put on a happy smile, so much so that all who saw her form said she was the pleasantest looking corpse they ever beheld. We buried her on my own premises, in a little grove of timber, a lonely spot on the point of a bluff, truly in keeping with her loneliness in this world.

She had good medical attendance and a few good friends here who did all they could to administer to her wants. Several friends, who had shown her kindness and attention, were apprised of her death, a few moments after it occurred, by loud raps or knockings upon their doors and in their rooms.

She wished me to kindly remember her to her old friends; the names and address of several I have forgotten, but will mention Dr. A. H. Richordson, of Charlestown, Mass.; Mrs. Mary M. Hardy, Boston; the Banner of Light; William Denton; Mr. and Mrs. E. T. Gardner, of Chicago; Dr. Perkins and wife, and Mr. and Mrs. go; Dr. Perkins and Eley; of Kansas City, Mo. Benj. Winchester.

Council Bluffs, Iowa, 1874.

## REPLY TO GEORGE HOWE'S QUERY.

I have just read your criticisms upon Denton's Our Planet, its Past and Future," published in the Banner of Light, page third, July 25th, 1874. I have no doubt William Denton will tell you all about it, when he gots where he can do so, but just now he is clear across the continent, and there is no telling when he may read your question; so, to ease your mind, I will suggest that for depth, through the earth's crust, from twenthree thousand, nine hundred miles of fire, molten gold, silver, lava, and - well, I can't say what else; let him dig, and find out to where he joins farms with the "Hollow Globe" men, or the way through, any more than he can expect rich loam or muck to untold depths.

CHARLES HOLT. Clinton, N. Y., July 27th, 1874.

#### For the Banner of Light. TWILIGHT.

'T is inspiration's sacred hour, And from the Heavenly Throne Flow streams of light, with potent might, To guide our footsteps home.

We wander through the tangled paths Of daily care and strife; A fleeting beam, a transient gleam, Speaks of the better life.

But when the shadows gently fall, And hushed is Nature's breath. Yielding the soul to sweet control' We taste the life in death.

# SOUNDS---SOUNDS--SOUNDS.

QUESTIONS AND ANSWERS. Q.—Why should children be taught the science

A .- The science of sounds teaches correct or thography, etymology, elocution and music; and is a great help in the sciences.
Q.—How should it be taught?

A.—Scientifically; writing according to the elementary sounds of words, &c.
Q.—What would be some of the most probable

A - Languages would be changed; an immense amount of time and money saved to the world; knowledge would increase with greater language, and be converted to the truth by the process of truth. Boston, July, 1874.

Trial brings man face to face with God the timsy veil of bright cloud is blown away; he feels that he is standing outside the earth, with nothing between him and the Eternal Infinite. Oh, there is something in the sick bed, and the restlessness and the languor of shattered health. and the sorrow of affections withered, and the stream of life poisoned at the fountain, and the cold, lonely feeling of utter sadness of the heart -what is felt when God strikes home in earnest -that forces a man to feel what is real and what is not.-Robertson.

WESTERN NOTES AND ITEMS. BY WARREN CHASE.

We spent most of July in Omaha and Council Bluffs. Had no rain while we were there, and the heat and dust were almost intolerable. Next time we are registered for those places, it will be at a different season of the year. But we had excellent audiences, and the best of interest, attendance and good feeling, which, with all of our late experience, is entirely at variance with the testimony of our sister and fellow-laborer, Mrs. Emma Hardinge Britten; and we judge by the letters of Bro. Peebles that his experience agrees with ours and not with hers. We should be sorry to think that some of our old and tried speakers are verifying the old adage: "Who looks through maudlin eyes, sees everybody drunk." We once thought this was the trouble with T. L. Harris.

Moingona, Iowa.-We are writing, Aug. 5th, at this little town in Boon County, on the Des Moines River and the Chicago & Northwestern Railroad, in the midst of coal holes, potteries manufacturing stone ware, and many men building a new railroad bridge, three stories high, over the river. Most of the people, except the church members and the tired workmen-and some of them, come to hear us lecture—show signs of promise and progress. The town is surrounded by a rich country of extensive wheat and corn fields, and has not been visited by the pestilent hopper. There is a railroad revolution going on in Iowa, and the West generally, but it is taking a different turn from what many people expect. The farmers, Grangers, &c., are building narrow guage and cheap roads of their own, and running them successfully. In the early settlement of our country we had State roads, national roads, county roads, and the turnpike with its toll-gates and chartered companies and monopolies of bridges and ferries. Private roads, competition, public spirit and general taxation have removed most of the barriers and obstruction to travel, and made better roads, free to the use of all, and subject to public construction and repairs. The railroads will ultimately very nearly follow this course. They will sooner or later be public property, at least so far as to be no longer used to enrich speculators. We watch with deep interest the changes and progress in the West, which shadow forth a better state of society, more general prosperity and intelligence under an improved, civil, political, social and religious system which must soon come.

"Man grows like what he feeds on." We suppose this applies mentally as well as physically, for we have ever noticed the Orthodox Christians, Universalists, and Unitarians growing in character like their respective religions-some with hell in them, and some without any. Why can we not coolly discuss principles, policy, laws, institutions,. measures, and not persons; and finding the effects of those we have tried, retain or change as the case may require. If any institution or system works out more evil and injury than good, it may safely be criticised, examined and condemned; and if more good than evil and injury, the same criticism may induce us' to retain it. Individuals may. from other causes than the principles of the society, rise or fall in it, and not involve the institution to which they belong. Hypocrites are to be found everywhere; we have them among us as well as the churches; and good and bad men and women are to be found in all sects and denominations.

It is deplorable to see the eagerness with which the public devour a scandal about a popular man or woman, and to note the strange positions occupied by individuals often widely opposed in their theory and practice. When a carcase falls, and is not buried or cremated, the odor soon draws a class of live animals that devour it and carry it off, and the air is sooner purified than it otherwise would be, and we have a chance to see what class or species of animal feed on such food and odor. Is it not morally the same? Some people think our churches are possibly there is no contradiction in the passages | the saurians, mastadons, megatheriums, ichtheoyou quote. These are my reasons: A man's farm | sauri of the moral and social world, condensing may contain a certain number of acres on the and carrying off the moral filth and social impusurface, long and broad; then, for height, he rities of the spiritual atmosphere of our world, has as far as he can see, or till he joins fence and fitting it for a higher and purer life, as the with the gates of the Orthodox Paradise; then, old animals did the physical conditions, and as the monster ferns and ceterach of the carboniferty to one hundred miles, thence on, through ous era did in the air. One thing is certain, and that is that our social and moral atmosphere is full of corruption and misery, and will have to be purified before a higher order of social, moral, and religious life can be realized, and people John Chinamen. He must not expect crust ALL live in that freedom and harmony that many of us anticipate in the spiritual world. Whether we can do anything to mature and advance it here, and what we can do in that direction, are the questions before us, and heavily weighing on our minds.

> LAND SPECULATION IN THE WEST .- No one evil in the Western States is so great as land speculation. Grasshoppers, monopolies, high taxes, usury, all combined, are not equal to the evil arising from speculating in titles to the soil without improving it. For many miles around Omaha, not one acre in twenty has ever been broken by plow or spade; and yet it is all owned, and held at enormously extravagant prices per acre, by non-residents who, by the aid of government, might, with as much justice, hold the atmosphere as property and sell it by the cubit foot to those who must have it to breathe. The land is equally essential to life, and whatever power produced the air produced the land also, and never gave governments, corporations or individuals more right to monopolize one than the other. Neither is property in itself, as neither is the product of man's labor; and to allow men to live in New York and Boston, and hold title to lands in Nebraska, and keep people off by law and force, who want to use it, and need it, is a misapplication of government and its powers. It was the most fatal and terrible error into which our Government fell when it started. Possession in occupancy should have been secured and maintained, and improvements only, valued, and no propertyvaluation ever allowed to inhere in the soil. It has been, is, and is to be, the great curse of our country, and has blighted every Western town and State, and will, some day, cause the greatest revolution the world ever witnessed, for the enlightened millions will not always submit to be robbed of their natural rights to enrich idle speculators and corporations who grasp the necessaries of life and sell them for a price, ever en-

> hancing, as the demand and necessity increases There is a fearful time coming, when the people are sufficiently educated to know and claim their rights. Royal families in the old country, and corporations in this, that have so long been enriched by robbing the producing classes, cannot always have all their own way. Many of

our Western railroads have been built almost entirely by the land agents, or money borrowed on them, and should of course belong to the people who owned the land, or at least be used for their benefit, and not to enrich those who put no capi-

A policy could be adopted by governments that would, in one or two centuries, restore the land to the people without revolution or any specles of robbery or injustice to the owners; but it is not likely to be adopted by any government, national, state, or municipal, for we have too many speculators engaged in these governments. and in keeping them as they are for selfish purposes, and hence we see no remedy but revolu-

All land should belong to the government, and never be sold nor valued as property, but possession secured to occupants for a small rental that would defray all necessary expenses of the several governments and obviate nearly all other taxes. For many years we have been watching the evils of land monopoly in the West, and see it crowding constantly more and more toward its terminus in the mountains and the ocean, and when all is engrossed and prices begin to double backward toward the East, as they soon will, the crisis will surely come, and revolution follow as sure as winter follows summer.

# Banner Correspondence.

#### Massachusetts.

RANDOLPH.—Daniel Howard writes, Aug. 3d, as follows: Having been a constant reader of your paper during its entire existence, and fully appreciating its great power for the dissemina-tion of truth beneficial to humanity, I desire to say a few words, through its columns, in regard to one whom I consider the most remarkable healer of the times, as it seems to me that the sick, everywhere within the reach of his aid, should be made aware of his wonderful powers for relieving distress.

I have for many years been acquainted with Dr. Charles Main, of your city, and have realized, in my own person, the benefits of his great healing powers, whilst other members of my familial or health of the property of the ily have, I believe, been saved from the grave by his wonderful gifts for curing the sick, which gifts seem to be constantly increasing in power and efficiency. Hundreds of cases have come under my observation, some of them wherein patients having hear given up to die by other plan. tients, having been given up to die by other physicians, have been raised, as if by inagic, to health and strength by the hands and skill of this re-

I have no doubt that the Doctor has cured more cases of a chronic and difficult nature, than al other physicians in the city of Boston during the last five years, notwithstanding that a very large majority—in fact, nearly all of the cases that he is called upon to treat, are of the most hopeless character and such as physicians generally dis-

The foregoing may seem strong language, but I feel assured that it is no more than the case will bear, and is fully justified by the facts that have come under my observation during my acquaintance with the Doctor, and of which, it seems to me, all should be made aware to the end that suffering men and women, as far as possible, may have the benefit of his wonderful powers.

I could, and at first thought I would, particularize some instances in which what would once

larize some instances in which what would once have been considered miraculous cures have been performed, but I hardly know which to select from the many, even if I did not fear that this communication is already too long.

I must add, that very many who have found health restored to them by the Doctor's hands, have received it, literally, "without money and without price," he being a person of the most generous promptings, desirous of doing good to all, as opportunity is offered him.

### New York.

NEW YORK CITY .- A correspondent sends us a good report of the work accomplished during the present season by Mrs. Abbie N. Burnham, in various parts of the country. May 3d, 10th, 17th, 24th and 31st, she spoke in Meriden, Ot., also giving two lectures on the 10th and 31st at hours between the afternoon and evening services, in the City Hall of said place, audiences of twelve hundred persons assembling therein to listen to her addresses. June 21st and 28th she spoke in New Haven, Ct., giving sittings and scances during week days with excellent success. At one of her public sittings, which occurred June 18th, in-that city, she gave eighteen convincing tests of spirit identity in the course of two hours. Through the avenue of her test mediumship she is able to awaken interest in the subject in many minds who would be unap-proachable through argumentation alone, and thus many persons are led to attend her Sunday services to listen to a fuller elucidation of what they have witnessed in her presence during the week. July 26th and August 9th she spoke in New York City to large and appreciative audiences, and she is engaged to lecture again in New Harm (1) August 25d Haven, Ct., August 23d.

The Secretary of Progressive Society of Spirit ualists, Robinson Hall, writes August 3d, as follows: J. M. Peebles has finished his engagement with us for the month of July, and most profitable has it been to us all. By his great, benevolent heart, he has endeared himself to all. We shall miss his generous sympathy, for he is not one of those with whom "familiarity breeds conbut he carries so much of the angel world with him that we seek to be near him and feel that we are better by so doing. Bro. Peebles will never rust out, he will die in the harness, and at his post. He was most indefatigable in his labors while here. The Children's Progresalso a while here. The Children's Progressive Lyceum received a large share of his assiduous attention and generous bounty. The lectures were very fully attended, especially considering the warm weather. It was a common remark: "Bro. Reebles brings them out." One great secret of his success is that he does not consider his work with this society done when he has delivered his lecture and got his money in hand, he looks beyond the penniory compensation. hand; he looks beyond the pecuniary compensa-tion for his labors, and he will get it, for already his name is engraven on our hearts, never to be obliterated. A rich reward lies in store for him, greater than we can hope to bestow. We are still marching on in harmony. The Society is prosperous and the Lyceum is more flourishing than for years. We are determined that the Lyceum shall live and grow, and the Society, in its progress, improve and enlarge its boundaries and become useful and beneficial to all.

### New Jersey.

TRENTON.-B. H. C. Sand, 131 North War ren street, writes as follows: I wish-and it is the wish of the Spiritualists of this city-that you would send on here a good medium or some one else to help the progress of Spiritualism in this city. We have several good mediums here, but strangers create an interest quicker than home workers in this place. Send us a good medium; she or he will be taken good care of.

### Iowa.

SIOUX CITY .- A. P. writes, Aug. 4th, It has long been the boast of the religionists here, that Spiritualism has not obtained a foothold in Sioux Spiritualism has not obtained a foothold in Sloux City, but they boast no longer. H. H. Brown has paid us a visit, and on last Thursday evening he delivered his first lecture, in the Court House, to a very small audience; Friday evening, to a still larger number; and, after lecturing three evenings in the Court House, it was found necessary to procure the Academy of Music to accommodate the people who flocked to hear something that should relieve old Orthodoxy of its terrors, and their minds from the gloomy is the soil. Irrigation is required where two crops in the soil of the wild canary birds proclaim that spring time has come.

The rain fall averages fourteen inches per annum, just enough for agricultural purposes, and not a drop squandered in leaching out the soluble parts of the soil. This is one of the reasons why our vegetation grows so luxuriantly. The heaviest showers of the season follow each other with an interval of from four to six weeks, giving ample time for plowing, pulverizing and seeding the soil. Irrigation is required where two crops in the court of the wild canary birds proclaim that spring time has come.

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shadows its preaching had cast over them. Such a philosophy was demonstrated to them by Capt. Brown, in two lectures, on Sunday, entitled "What and Where is God?" and "What of the Night, Watchman?"—"The Lesson of To-day." On Sunday steps were taken to organize the liberal element into a "Free Religious Society," or "Free Thinkers' Association," and some twenty names were obtained of persons favoring such a move; so you see that free inquiry has publicly begun, and if we take interest enough in the matter, and work faithfully, a few years will find Sioux City with fewer crimes and a higher state of civilization than she has heretofore had under shadows its preaching had east over them. Such of civilization than she has heretofore had under the tutorship of those who virtually say to the worst of men, "Go on in acts of evil doing! only so you believe our dogmas and pay the preacher, Christ will bear the just penalties of all your crimes in the end! It will make no difference how like the lives of deaths your lives may be how like the lives of devils your lives may be, only so you say Christ, Christ, Christ, three times, and die with the blessed name on your sweet lips." It is impossible to give any correct idea. lips." It is impossible to give any correct idea of Mr. B.'s lectures here; but the looks, acts and words of the "annointed," as they gather by the way, show to the observer that here, as everywhere, "error, wounded, writhes in pain," and is ready to make room for truth here as it is doing all over the world to-day.

#### Michigan.

GRAND RAPIDS .- A correspondent writes speaking of the services held recently in this place by Mrs. Dr. Carpenter Barnes and Mrs. Hamilton, and also enclosing the following notice from the local press, as an earnest of the effect which their labors have wrought in that vicinity: which their labors have wrought in that vicinity:

"SPIRITUALISTS AT LUCE"S HALL.—Last Sabbath afternoon and evening, very interesting lectures were given before the Spiritualists of the city at Luce's Hall, where the speakers, Mrs. Hamilton, of Port Hurox, and Mrs. Dr. Barner, of Chicago, were listened to by large and attentive at dences.

Mrs. Hamilton, of Port Huron, spoke, and gave remarkable tests with well-defined psychometric readings of character. The audience were highly interested and gratified with her grand powers as a medium.

Mrs. Dr. Barnes, of Chicago, gave several inspirational poems. In the afternoon she recited an original poem entitled "Sojourner Truth," and in the evening gave "The Outcast," and a committee was chosen from the audience to give a subject for an extempore or inspirational poem. "What is Life?" was given, and Mrs. Barnes delivered a fine poem, expressing the various phases of life. She also sang an original song.

The music on the occasion was rendered by Mr. and Mrs. J. P. Allen, of Ohlo."

#### Pennsylvania.

CHESTER.-T. P. Morton writes, July 26th CHESTER.—T. P. Morton writes, July 26th: Although I have nothing of importance to communicate from this thriving city on the banks of the Delaware, you will be pleased to learn that we are progressing toward a better appreciation of the glorious truths of Spiritualism. We have occasionally some good mediums visiting us, and I notice more copies of your "Banner" on the counters of the bookstores here,

#### 'Alabama.

SOUTH LOWELL. - Addie P. Mudgett Davis, writing from this part of the South, speaks of the evenness of the climate—which fits it admirably for the residence of all who may be afflicted with weak lungs—and the kind-heartedness of the in-habitants, and further states that in the vicinity round about, there is no medium except herself, and that but little is known, at present, in the town concerning spirit communion, although three lectures which she has given on the subject have been well attended.

### Missouri.

SAVANNAH.—Theodore F. Price forwards the following concerning the recent missionary work of himself and his wife, Hattle E. Price "Our first lecture on this trip was at Wachita Kansas, on the 30th of June, to a fine audience. The liberal element is rapidly gaining strength there. The medium, Mrs. Getchell, has just arrived among them. Our next work was at Tren ton, Mo., where we delivered two lectures on the evenings of July 22d and 23d, to good acceptance. Our next point was at Plattsburg, Mo., lecturing on the 25th and 26th. A circle has been formed, and some mediums are being developed. At St. Joseph we lectured, July 28th, in the hall of the 'Liberal League' Liberal League.'

We began a course of lectures at Savannah, Mo., on the evening of July 30th. Mr. Wm. Devere is being developed here as a medium for ma-terializations. Faces and hands have been mateterializations. Faces and hands have been materialized many times, and sea shells have been brought by the spirits and thrown from the cabinet. His spirit friends have also straightened two of the medium's fingers, which had been injured by an accident, and of which he had lost the use. We are engaged by the Liberal League of St. Joseph, Mo., to lecture during one of the fall months. From thence we move toward the East."

### Minnesota.

FARIBAULT .- J. L. Potter, State Agent, offers the subjoined report for July: I have visited, during the month, Vernon Centre, Garden City, Mankato, Janesville, Aurora, and Medford, giv-ing sixteen lectures; adding fifteen new names to the Association as members; receiving in col-lections and yearly dues, \$30,75; expenses, \$2,90. July and August are busy months with the farmers of Minnesota. They use up all of their time and money in the harvest-field, so that we cannot do as well during this as in other seasons of the year. They do not forget their Spiritualism, however, though the grain is golden and calls for

Spiritualists of Minnesota: Your Annual Convention will be holden in the city of Minneapolis, in September. Look for the call: it will be out soon. After reading it, make up your minds to come and help raise the standard of Spiritualism higher than it has ever been raised before in our State. Come ready for work, and let us mak this the best Convention that has even been held by this Association.

Permanent address, Northfield, Rice, Co., Minn.

# California.

SAN FRANCISCO. - J. . B. Butler writes thus: —The President of the Spiritualist Society (Mrs. Foye) of this place, wishes me to say that lecturers on Spiritualism would find this a good field of usefulness, and at a fair compensation; and such are now needed here. Persons can state their terms, and address Geo. W. Lewis, San Francisco, Cal.

SANTA BARBARA .- O. L. Abbott writes July 25th: Southern California—and especially Santa Barbara-enjoys the most inviting climate on this continent, and so far as we can judge from scientific records, the coast valleys are unsurpassed in the world. They are now attracting thousands annually from the East who desire to escape the rough winds of winter. The surface is covered with mountains, interspersed with charming little valleys, the bottoms of which are wonderfully fertile. They are held under Mexican grants called ranchos, containing from one to eleven square leagues, formerly of nominal value, and now in the market at from five to tendellers per agra. When sold subdivided cattled dollars per acre. When sold, subdivided, settled and improved by enterprising people, these val-leys will be worth from twenty five to one hundred dollars per acre; and, covered with vines and fruit-trees, will pay good interest on ten

times that amount. So far as we know, these valleys are, the most productive, healthy, sheltered and genial in the world. The mercury usually ranges from sixty to eighty degrees throughout the year, and win-ter is our most charming season. Frost is seldom seen, and our gardens are always in bloom: The gentle December showers soften the ground, start the plows, sprout the grass, wake up Mother Earth, and the music of the wild canary birds

are to be cultivated on the same ground in one season. The soil is a mixture of sand, clay and vegetable mould; works easily at the proper time; yields bountifully, and, when deeply plowed and properly pulverized, receives, retains and raises moisture, by capillary attraction, to such an extent that it is profitable to plant all heed crops in May or June, after the last rain, to prevent the germination of weeds, after which they require little or no attention until harvest time. From fifty to one hundred bushels of corn and barbaran of the hervested, and wheat reasons. barley are often harvested, and wheat, rye, oats, beans, squashes, heets and potatoes yield accordingly. The apple, peach and pear grow side by side, in our gardens, with the orange, lemon, lime, grape, fig, olive, almond, English walnut, guava, loquot, apricot, nectarine and pomegrants. ate. Santa Barbara boasts of the largest grape-vine in the world—more than a foot in diameter, covering a trellis sixty by seventy-five feet, and yielding annually from four to six tons of choice

BANNER OF

grapes.
We can ship our produce on the ocean at almost nominal expense, without assistance or tariff of railroads, and offer it in the best seaport markets of the world. Our beef is slaugh tered from the fields, at all seasons, and stock

raisers never provide a ton of hay except for their work-animals and saddle horses.

Many of these beautiful valleys are admirably adapted to dairy purposes, when the cheese and butter maker desires to prolong the season to ten months by solling with green corn fodder, sordium heats and sangales.

months by solling with green corn lodder, sorghim, beets, and squashes.

These vast ranches, often containing upwards of 40,000 acres, can only be purchased by colonies or associations, in consequence of the great amount of united capital required for their purchase. A homestead association is now forming in this vicinity, for the purpose of purchasing a rancho on time, subdividing the same, and securing homes at resaonable rates for its members.

ers. Earthquakes are few and far between. Light-The water is excellent, change of temperature slow, evaporation slight, and vicinity remarkably healthy. The people, mostly from the Eastern States, are liberal, enterprising, educated, and refined.

This country will eventually be noted for the production of the orange, olive, almond, fig, raisin, and other semi-tropical fruits, ten acres

of which will be a fortune for a poor man.

Persons seeking homes in a milder climate and desiring further information with regard to Southern California, can obtain it without charge by addressing me, (enclosing stamp,) at Santa Barbara, Cal.

INFORMATION REQUESTED .- Mrs. Britten, in her last communication, makes the following

"The immense number of sympathizing and cordial letters that I have received, in response to the article published by me, in a recent issue of the Banner, renders any attempt on my part at private correspondence futile." "

Had the aforesaid letters come in earlier and faster, I could and would have given the ensuing fail and whiter to the aid of the cause of true Spiritualism. As it is, I have a family circle to care for, and a flourishing profession, in which I am nobly sustained. I shall not give up these responsibilities lightly."

Now, the question naturally arises: If those letters had come in earlier and faster, would not the family circle still have claimed her care? Besides, would the flourishing profession have sustained her any less nobly? Finally, would she more *lightly* or readily have given up either or both of these responsibilities? QUERIST,

EDITOR BANNER OF LIGHT :- I find Dr. Duman's "Ancient Fuiths embodied in Ancient Names" the best work I have yet seen on the old Nature-worship; for while others, as Max Muller, Mr. Cox, and the learned Free Masons speak with bated breath and whispering humbleness when the Bible confronts them, Dr. Duman "speaks right out in meetin'." For this I have long been waiting, being well aware, from my own studies, that, sooner or later, the Bible would be summoned before the judgment-Bible would be summoned before the judgment-seat to give an account in the same order of interpretation and by the same rules as applied to the Aryan theologies, so that the vall should no longer remain untaken away when Moses and the prophets and the later Godmen are read. Some quarter of a century ago R. W. Mackay, in "Progress of the Intellect," led up from Egypt admirably, but it remained for Dr. Duman to crown past labors with all the modern improvements, so now "God's word" is presented in puris naturalibus, and in the sight of all Israel and the Sun.

Fully developed Spiritualists have nothing to fear from any new truth, knowing that only in the light of the fullest truth we are made free. Many Spiritualists are rathef, prope to rest on the old fossildoms, not having knowledge from the root of the matter. All such should read Dr. Duman's, "Ancient Faiths," so as \_to.+knowwhereof they speak when citing the word of God through all the various names in multifold tribits and one but always the only some given trinity, and one, but always the only name given under heaven whereby we must be saved. Free Religionists and Infidels may also be equally profited by Dr. Duman's work. The Spiritualism of the Bible remains the same, even though the first was rather natural, through all the range of the phallic and solar word. C. B. P.

# Phenomenal.

A SINGULAR TEST OF SPIRIT POWER EDITOR BANNER OF LIGHT-Thinking that the

following very peculiar manifestation of the power of disembodied spirits may interest some of the many thousands who read your valuable paper, I take the liberty to forward it for publica-

On Monday evening, the 20th of July last, the writer attended a scance held by Mr. Frank T. Ripley, at 88 Essex street, Boston.

It may be proper to state that I was an entire stranger, not only to the medium, but to every one present at the circle. In the course of the evening, after receiving several very satisfactory tests of a private nature, I was told that within the week I should receive a manifestation that would "astonish" me. Of this I thought but little, looking upon it as one of those vague and unsatisfactory promises which are occasionally given us. The sequel, however, proved that I was mistaken.

Upon retiring, on the following Wednesday evening, I very soon became conscious of the presence of the so-called invisibles; and in the course of, perhaps, half an hour, after everything had become quiet, was startled by a loud, distinct and unmistakable puff of a locomotive. It broke in upon the stillness of the night so suddenly, and with such distinctness, that I very nearly leaped from the bed. To say that I was astonished, would certainly not be a very extravagant 'expression of my feelings for a moment. The question at once arose in my mind, Why should this particular and very peculiar manifestation be given me I was in no way connected with railroads, except to travel over them, and to me it was a mystery that I could not solve. The solution, however, was given on the subsequent Friday evening, when I again attended Mr. Ripley's circle. I was then informed that several of his spirit band had, when in earth-life, followed the business of locomotive engineers. Although I have been an investigator of the Spiritual Philosophy for several years, I think that no one has as yet accused me of being a visionary. I have related the facts just as they occurred, and offer no comments, but leave the matter for the summing up of the

· CHARLES C. HAYES.

public. Union, N. H.

[From the Boston Traveller.] THE SPIRIT-ROSE.

BY ELLIOTT PRESTON.

"Love is strong as Death. Many waters cannot quench Love, neither can the floods drown it: If a man would give all the substaince of his house for Love, it would utterly be contemped." Bible.
"Love one human being with warmth and purity, and thou will love the world. The heart, in that celestial sphere of Love, is like the sun in lise ourse. From the drop in the rose, to the ocean, all is for him a mirror, which he fills and brightens." Richter.

Note,

The beautiful incident which forms the groundwork of the following power is, I am happy in being able to state, substantially true, and but again corroborates the words of the old proverb that "fact is often stranger than fletton," in the workings of God's almighty providence. This story of a faith that the grave cannot destroy, nor even for a mos ment cause to waver. I have submitted to the gentleman who was the principal actor in its fittle drama, and, with his commendation and approval, have decided upon offering it to the public.

Although many tamiliar with the bearer of "The Spirit Rore," will dombtless receptate in him the hero of my story, I do not feel myself authorized in making use of his name, shore he has hot empowered me so todo. I shall, therefore, deem no further evense necessary in giving to my readers that which might to some appear to partake of the character of a romance.

In conclusion, I have only to regret that so rich a jewes should not receive a more beautiful and on late setting than that in which it is herewith presented, and which its spot-less sparity well deserves.

Years ago, so runs the tale,
In love's believe bright springtide.

Years ago, so runs the tale, In love's balmy, bright springtide, Two hearts at the altar bowed— One a bridegroom, one a bride.

She was fair to look upon. He was stalwart, brave and strong, Fit to guard her gentle heart From oppression, slight and wrong.

Happy hearts were met that day, Happy voices gaily rung; Many a prayer rose silently— Wishes warm on every tongue

But unto the bridal feast Came a dark, unbidden guest ; Noiseless came, and silently Took a place amid the rest. Sable were his garments' hue,

Grim the smile his visage wore; All unseen by those around, Stalked he through the open door. Silently he quaffed the wine,

Cast the empty goblet down, Gazed upon the happy throng, With his dark, ill-omened frown. Stealthily he then arose,
Passed the bridegroom with a sneer,
Laid his hand upon the bride,
And her cheek was blanched with fear,

As she felt the hand of death Still her warm heart's happy beat; Once she cried, "My God, I die!" And a corpse lay at their feet!

Oh, the anguish of that scene, And the heart deep sighs that broke On the balmy summer air. Till at last an old man spoke,

In the shrilly voice of age,

And pronounced a murmured prayer, 'As his tears fell, one by one, On the bride's dishevelled hair. But his voice grew strangely thick, As he tottered, recled and fell, For she was his old heart's pride,

And he loved his darling well. One by one the guests withdrew, Loth to tarry with the dead, Loth to meet the haggard glance Of that bowed and stricken head.

His who loved her best of all,
He, the bridegroom, blithe and gay; Motionless and mute he sits, With his eyes fixed on the clay.—

Long he sate as one entranced, Or bereft of reason's sway, Till the peaceful, starry night Mourned the sorrows of the day.

Then he rose and wandered forth; Through the hushed and silent town, With the fever on his brow; And his locks of chestnut brown Kissed by every passing breeze;

And his step was fait ring slow. There they found him, at the morn, Crouched amid the heather's blow. And for weeks the angel Death

Hovered nigh on abon plume, And the fever racked his frame; But his wearier, heavier doom, Was to live; and day by day He waxed stronger, till at last

He resumed his earthly duty, Though his heart lay in the past. On a train that transports yearly

From our busy mart of trade, Hosts of patient, weary workers To their vine and fig-trees' shade, Daily tollers of the city,
Whose homes lie for miles around,
At his post of constant duty
May the bridegroom still be found,

A conductor on a railroad—
"Not romantic!" did you say?
Ah, that heart alone knows romance
That has basked in Love's warm ray!

But what after else befall it. Never may efface that mark God hath graved upon each heart-string, Quickened by love's holy spark.

At his post, through sun and shadow, Month by month, and year by year, Guides he still the long train onward, His love there, his duty here.

There beyond, I mean in heaven. Where his darling guards his way. Warning him of every danger. Watching o'er him, day by day.

How? you wonder-1 will tell you: You will notice that each day, Twixt his lips, he constant carries A fair rose's fresh-cut spray.

In a vision she hath told him Thus to ever bear a rose. Twixt his lips, as loving token Of her happy soul's repose.

And if ever danger threatens Him she loves, the rose's spray Shall grow withered, and in falling, Warn him danger bars his way.

But while yet the rose be blooming, Naught of danger lurketh nigh, But his way lies safely onward, Guarded by her spirit's eye.

Finished is my simple story; I have told as told to me; To the skeptic I make answer, If you doubt your eyes may see
Still each day, the bridegroom, living,
Bear the symbol of the dead,
And the rose's leaf, in falling, Warns of danger far allead

May God grant this patient waiter, All he seeks in life to come; May "the Spirit Rose's" welcome. Greet him in its starry home, Where there never more is parting, Whence the good God hears our prayer, And will greet us, as in glory, We ascend his golden stair!

"The strength of the American republic, says a writer, " is in the universal desire to own a house. It is moulding all the people, native and foreign born, into one homogeneous mass. The ownership of a home is something of which neither the Irish peasant nor the German laborer has, in his own country, any conception; but it is here the goal of his hopes and desires. Education comes next; it is a something, the need of which is not felt until the adornments of home are thought of. This desire to own the roof under which one sleeps is distinctively an American characteristic, and seems, by nature, adapted to the growth which is raising us in importance in the scale of nations."

At that Jem's heart broke.

""What is your father?" asked son their girls in a little crowd about her.

# Children's Department.

### THREE THINGS.

Three things to admire: Intellectual Power, Dignity, and Gracefulness.
Three things to love:
Courage, gentleness, and affection.
Three things to hate:

Cruelty, Arrogance, and Ingratitude.
Three things to delight in:
Frankness, Freedom, and Beauty.
Three things to wish for:

Health, Friends, and a Cheerful Spirit: Three things to avoid:
Idleness, Loquacity, and Flippant Jesting.
Three things to pray for:
Knowledge, Peace, and Purity of Heart.
Three things to contend for:

Honor, Country, and Friends. Three things to govern:

Temper, Tongue, and Conduct.
Three things to think about. Life, Change, and Elernity.

(From Trotty's Wedding Tour, )
THE GIRL WHO COULD NOT WRITE A COM
POSITION.
A STORY OF WOMAS'S POSSIBILITIES.

.... BY ELIZABETH STUART PHELPS.

PART ONE.

"Try again, Jemima," said the principal, pa-The principal spoke so very patiently that Jemina did not feel at all encouraged to try again. If she had spoken pleasantly, or hopefully, or cheerfully, or sadly, or even angrily, it would have been more inspiriting. But so very patiently.

Jemima sighed. "Pve tried again so many times!" she said. And this was true. So many times that the principal had whispered to the first assistant, and the first assistant had whispered to the second, and the Latin department suspected, and the

girls themselves had begun to understand that Jem Jasper could not write a composition. Poor little Jem! Only sixteen years old, and a thousand miles away from her father, as home-sick as a lost canary, stranded for a year in this awful Massachusetts boarding-school, where the Juniors studied Greek and the Seniors talked of

applying at Amberst-and could n't write a com-Jem was not exactly a dunce, either. She stood-very well in algebra, and really coloyed her natural philosophy. At book-keeping she did no worse, perhaps a little better, than most girls. In the gymnasium she had taken a prize. She had a sunny little freekled face, too, with red hair that she wasn't ashanied of, and red cheeks that she couldn't have been ashamed of if she had tried ; and people-liked her, in a way. Her teachers were slow to scold her, and the girls were not apt to laugh at lier. But not to be able to write a composition in a school where the

Seniors takked of applying at Amberst!

The lecturer on style bore with her for one term. Then he handed her and her compositions over to the principal. The principal had been patient with her for another term. Now she had grown so very patient, that she sat perplexed.

11 do n't know what to do with you, "she slow-"

ly said. 'I wish you wouldn't do anything with me," said Jen doggedly.\*

The principal frowned a little, thinking this was importinent in Jem; then she smiled a little, was important that it was only stupid.

was imperement in Jen's their she sinical rattle, and concluded that it was only stupid.

"Father 41 think I am a fool," said Jem, "and I do n't think I am, do you?"

The principal smiled and hesitated,

"I do n't feel like a fool," continued Jem, candida.

didiy.
"Not even when you're told to write a compo-"Not even when you're too to write a composition?" smiled the principal.
"No," said Jem boldly, "I don't feel like a fool when I'm asked to write a composition; I feel-as if I-were in prison and going to be hung."

The principal shook her patient head, and only smiled the more

One day a learned lady called on the principal.
She was the editor of the Wednesday Evening Early Visitor, and a very learned lady indeed.
"What shall I do with that girl?" asked the

"You can't get a composition out of her that is fit to be read."

"But it's impossible. Look these over and judge for yours if."

The principal-threw down on the desk a packpoor little Jem's compositions, ar

editor of the Wednesday Evening Early Visitor pittlessly read them, every one.
This happened so long ago that I have only bearable to procure a few.
They ran like this:

THE GREEKS.
The Greeks were a very warlike people. Socrates was a Greek, and so was Homer. The Pel-oponnesian war was long and bloody, and is one to be remembered when time shall be no more. (A large blot.)

QUEEN ELIZABETH. Queen Elizabeth died in 1603. Macauley says, 'In 1603 the great Queen died.' That is a great deal better way to say it, I know. She wore a ruff, and killed somebody. I think it was Leicester. I cannot think of anything else to say about (Many tears.) MIRTHFULNESS.

Mirthfulness is one of the most remarkable traits of the human heart. (An abrupt stop.) "Nevertheless," said the learned lady, less confidently, "I'll try her."

The learned lady tried her in awful carnest.

Jem had never been so tried before. Classical Dictionaries and English Grammars, Russell's Dictionaries and English Grammars, Russell's Speakers and Parker's Outlines, Somebody's Elements (but what they were elements of poor Jem has never discovered to this day), and Somebody Else's Young Author, piled in bulwarks on Jem's study-table: Patiently, aspiringly, bitterly, tearfully, despairingly, Jem attacked them. The lady chose her "subjects." She chose her own subjects. "Outlines" and "plans" and "skeletons," and "suggestions" were given to her. She made outlines and plans and skeletons and suggestions lines and plans and skeletons and suggestions of her own. She wrote poetry. She tried blank verse, and the metres of Horace. She wrote upon the beauties of Nature and the price of coal. She tried her hand at romance and essays. She affected "abstracts" of sermons, and "abridgments" of history, and "topics" of all varieties. The editor of the Wednesday Evening

But one day Jem brought her a composition on Icarus. Poor Jem had cried all night, and on Icarus. Poor Jem had cried all night, and studied all day, upset three ink-bottles, and spoiled one dress; the bulwark of dictionaries and Elements danced before her dizzy eyes in a hopeless mass of horgor—and this was the com-

position on learus: Icarus was the son of Dædalus. They fled from Minos. Icarus made wings of wax, which melted. He fell into the Midsummer Night's Dream, and the lovely and accomplished Una carried him and her father Anchieses upon her chevillers through the siner of Trave. shoulders, through the siege of Troy,

The editor of the Wednesday Evening Early The editor of the wednessay Evening Early Visitor read this, and there was a pause.
"I think," said the editor of the Wednesday Evening Early Visitor, then, "that we will not meet again next week. I think—that it may be

meet again next week. I think—that it may be as well—Miss Jasper, for you to surrender the effditto-master-the art of composition."

Poor little Miss Jasper "surrendered" heartily. The principal, not at all patiently, informed her that she was grieved to feel, but feel she did, that it would not be best for her to pursue her studies in the seminary beyond the close of the term—that perhaps a retired Western life would term—that perhaps a retired Western life would be more calculated to improve her mind—and that she had written to her father to that effect. At that Jem's heart broke.
""What is your father?" asked some sympa-

#### To Book-Buyers.

At our new location, No. 9 Montgamery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by eash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual tions looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BASSER OF LIGHT, care should taken to distinguish between editorial, articles and the ch to distinguish between eggiggiag articles and the inhealtons (condensed or otherwise) of corresponds. Our columns are open for the expression of Imper-recthought; but we cannot undertake to endorse the shades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, AUGUST 15, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS, LUTHER COLBY EDITOR BUSINESS MANAGER.

Par Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and All BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

### Kardec's "Book on Mediums.".

ever been issued in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, is about to be put forth from the press of Colby & Rich, No. 9 Montgomery Place, Boston. The volume will he issued in a style commensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter treated:

"Book on Mediums; or, Guide for Me-MIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of minifestations; the means of communicating with the invisible world; the development of mediaimshap; the difficulties and the dangers that are to be encountered in the practice of Spiritism."

The utmost interest, amounting almost to enthusiasm, greeted the appearance of this book in France, and there is every reason to expect that it will successfully appeal to, the American publie by the same engaging charms of novelty and interest with which it reached the hearts of

Whatever may be said in praise of this forthcoming work, will fall far short of giving any realizing sense of its sterling merits. It must be perused-which, thanks to the faithful translation by Emma A. Wood, can be understandingly done-in order to be rightfully weighed in the balance of individual judgment. The clear language of the author, and the painstaking method by which, in conversational yet argumentative style, he takes his reader by the hand, as it were, and leads him through paths heretofore undreamed of (If he be a skeptic), or ,but little understood before (if he be a confirmed Spirituallst), cannot be depicted in the limits of a passing notice. Read the book, therefore, on its appearance, that its terse statements of incontrovertible facts, its naive style of expression, and the inductive unfoldments which thereby find dotation to the mind, may be fully appreciated.

### The Other Life.

The preaching in the Swedenborgian or New Jerusalem Church, in this city, is attracting more attention of late, in the newspapers, than ever be fore, and this not because of the presentation of any truths in religion and spiritual life which has not been repeatedly made in the same walls, but simply because the press is compelled to reflect, as far as it has the sagacity to do so, the growth and development of public sentiment and belief. In this single and quite important sense the secu lar press is as serviceable as it is possible to make it. Rev. Chauncey Glies has been discoursing with great acceptance to the attendants on the Swedenborgian Church this season, and he certainly requires no introduction to the readers of the Banner. His views are spiritual in the largest sense, and his inculcation of them is after the most impressive methods. Two Sundays ago he preached to a congregation numbering between five and six hundred, on the nature and attributes of the future life, and last Sunday his discourse was on the blessedness of death; and in each instance he left the deepest impression on the minds and hearts of his highly cultivated circle of hearers. The audience on the former occasion, said the Herald, was somewhat noticeable for its generous sprinkling of bald and whitened heads, and conspicuous among them was that of Josiah Quincy, now the venerable, but only a few years ago the junior Quincy. The audience was characterized as a remarkable one, and it listened to the preacher's discourse with rapt attention. Notwithstanding-says the Herald-the pro

fessed disciples of Swedenborg are particular to disclaim fellowship with the advocates of the socalled philosophy of Modern Spiritualism, the picture of the future life, as opening to those who "die in the Lord," and as drawn on that day by Rev. Mr. Giles, seems to be identical with the conception of heaven entertained by the Spiritualists, from Judge Edmonds and Andrew Jackson Davis down the scale of discipleship. The spirit-world, urged the speaker, is no realm of shadows and phantoms; but in every respect a real world, with mountains and valleys and trees -and flowers, but of infinitely greater variety and excellence than are to be found here. It is the Happy Valley of human hopes and dreams, where everything is perfectly adapted to the wants of the spirit, and where the sharpened faculties enjoy delights unknown to the material senses. While it will offer us a life of noble activity, without which there would be real and positive death, it will release us from all repulsive labors of hand and mind and heart, and the limitations of space that keep us from those we love. To feel these will be to know, to hear, to | of Henry Ward Beecher.

understand. We shall be at rest, but it will be the rest of the smooth and swiftly-gliding stream. Thus is Death the real Fountain of Youth, the most loving, gentle and beautiful of beings. Spiritualists themselves could not utter words more in accordance with their own inspiring and blessed faith. It is they who are popularizing the essential points of Swedenborgian faith.

Giles's discourse on Sunday last, and it was in trumpet either before or after the alms giving, rates. We respectfully decline all business operathe the same vein from beginning to end. ""Unless a grain of wheat be put into the ground it abideth alone, it cannot increase," were the words of his chosen text." Dying to live, and losing life to find it, were stated to be among the apparent enigmas of Christ's sayings. The mystery, said Mr. Giles, was solved the moment it was remembered that two lives were spoken of the natural to by peculiar circumstances attending the cases and the spiritual. While we were clothed with involved; and we desire, at this time, to call atthe material body, subject to the limitations of time and space, we could not gain the full conform but a faint conception of the blessedness of it. The body must die that the soul may be truly said to live, just as the grain dissolves that the germ may live and increase. From this point of view we might see that death to the material greatest blessing which could be conferred on man. In the true order of life, the natural man was intended to be subject to and to act in harmony with the spiritual man; but now man's faculties were like an instrument of music with all its strings deranged, giving out only discord. Men may become in this sense dead. In so far as we indulged this life we became dead to the heavenly life; and he jurged his hearers to hate One of the most remarkable works which has the evil and the false, all selfishness and worldliness, and thus become dead to this life and striving only to attain the beauty, the sweetness, and the purity of the life spiritual and immortal.

All progressive teachings inevitably inculcate this belief in the reality of the spiritual and the shadowy nature of the material. There is no preaching to which people are any longer willing to listen but that which puts the spiritual first and treats the physical as the obstructive, the confining, and the deadening. The spirit, howeyer, was thus enveloped in these hard and unyielding conditions for a purpose. It is no doubt its safest receptacle for seed growth. It must slowly and patiently break its way through these limitations of the earthly, of time and space, and slowly prepare for the next great step it is destined to take. That is through the gates of death into the other life, the real life, in which we are to come to the largest and fullest knowledge of ourselves, and this first life in the flesh will seem but vanishing vapor of a fleeting dream. Then we shall understand the meaning of these present experiences; then we shall know why we strove in one direction, but were irresistibly turned in another; then we shall comprehend the reality and the inestimable value of inspiration, and see that it is life indeed; then we shall look abroad and discover with ever fresh delight the relation of spirit to matter, the supremacy of the supernatural everywhere and at all times, and the eternal immanence and presence of the divine. The other life is the only lifethe life indeed. It is only they who remain behind who weep because they feel bereft; but that feeling is rapidly yielding to the actual knowledge that the dead are more the living than we, and that they communicate with us in unexpected ways and at times for which we can neither account nor make provision.

### How the Interest Widens.

Although we have not yet in this country that courageous independence on the part of our seientific students which marks the sturdy English character, and men engaged in scientific pursuits are still timid-about avowing so much as a passing interest in the phenomena of Spiritualism, now constantly increasing in significance and value, yet in a certain sense the deficiency is being slowly but surely supplied by the newspapers, that are manifesting much readiness to report what is new and striking in the phenomena, and to spread abroad the views and arguments of the distinguished savans of England and Europe. It only shows that prejudice has got to give way at some time, though it be as dense as triple brass. Public opinion will not always submit to be treated by the press it supports as if it were a child, incompetent to take care of itself, We note this change in the temper of the secular press when we refer to frequent articles, original and extracted, in such American papers as the New York World, the New York Sun, the Chicago, Times, the Boston Herald, and others which it would be easy to mention. Since men of the stamp of Crookes and Wallace have come forward with their full and unequivocal testimony to the spiritual significance of the phenomena, the more intelligent class of journalists begin to discover that standing on the other side of the street and crying "mad dog," only advertises their own silly conceit and stops their influence where it is chiefly important that it should go. The dam is at length broken, and the flood will soon enough be pouring through and sweeping

away all obstacles. The invocation which leads off the Message Department of the present issue (6th page) is full of the true spirit of prayer; the sun which lights the spirit-world, the peculiarities attending certain phases of spirit-communion, etc., etc., find mention in the Questions and Answers; Lieut, Sumner Paine, of the 20th Mass. Vols., gives good advice to an investigating friend concerning the too generally uncomprehended magnitude of Spiritualism; Annetta R. Gilbert sends message to her Grandmother Welden; Nathan Haliburton preaches to his brother David the doctrine of "Salvation by works"; and Dr. Anson P. Hooker, of Cambridge, Mass., assures his friends that he is "living, learning and working in yonder spirit-world."

We have been permitted to glance at a private letter, written under date of July 17th, by:Andrew Jackson Davis, to a mutual friend in Boston, wherein the Harmonial Seer pays the following tribute to Mary F., his wife, an earnest woman, whose influence has ever been found on the side of the right:-

"To day, Mary, the good and the true companion of my fife, is fifty years old; and she is just as good as new—a noble, graceful, gentle, gifted nature - modest, intellectual, self-governed, and progressive. I would that every man had so ex-cellent a friend, sister, wife. Amen!"

Colby & Rich, No. 9 Montgomery Place Boston, offer for sale fine photographic likenesses

### Practical Working of the Banner of Light "God's Poor Fund."

It is generally acknowledged, by this time, that the "poor fund," which our kind patrons have established by voluntary and individual contributions, and of which they have been pleased to constitute us the almoners to God's needy ones, is doing a grand and noble, although per-"From Death to Life," was the theme of Mr. haps silent work. We have not sounded the but have contented ourselves with doing the work quietly and in order, seeking to accomplish the greatest amount of good with whatever funds the generous public might feel to bestow on us for the purpose. But we have in one or two instances departed from the rule of making no mention of persons relieved, being moved theretention to a narration which most assuredly points out the fact, and in a truly unmistakable sciousness of our spiritual faculties, and could manner, that the spirits of the physically departed are ever near and seek to aid in all ways-peof which they were capable. We were in the cuniary and otherwise—those whom they have spiritual world, therefore, without being conscious left behind for yet a little while on the cold shores of mortal existence.

Sometime since we became firmly impressed, for several days, with the feeling that a spirit was working upon us for some object, and seekbody was a great blessing, and if we could see it ling to lead us to do something for it, but we in all its consequences we should deem it the could gain no definite idea of the service required. The impression which we received-for we were unable at the time to gain anything more than that, neither name, locality or other point of identification being given us-was that said spirit was in great trouble, and came to us, as a nast resort, for assistance. This feeling continued for some three days, at the close of which we said mentally to the importunate invisible: "Go to some medium and reveal your name and business, that we may have some data to go up-

> The next day Mrs. Andrew Bigelow, of Hanock street, Boston, a fine medium (though not connected publicly with the movement) and a voman of quick, generous and tender sympathies, called at our office, and sent up her card from the reception room. We at once repaired to that place, and on meeting her she said, "You are feeling somewhat nervous to-day.". "Yes," we replied. She then proceeded to give us a treatment by laying on of hands, during the course of which we felt strongly impressed by the spirit who had for three days past been working upon us, to say to her: "Do you know anything concerning a family which is greatly in need of pecuniary assistance? We have money on hand which has been given to us to assist worthy parties so circumstanced." She at once replied: "Yes, I do; I will write to you to-mor-

row, giving you a full-description of the case." Next day, as per promise, we received the following, (the name and address being omitted from publication through respect for the suffering

My DEAR SIR—You requested, when I called on you, that if I knew of any poor person who required assistance I would inform you. I have a case now that I would like to present. The name is \_\_\_\_\_; residence, \_\_\_\_Essex street, Boston. She is the widow of a printer, who "passed on," after an illness of six months, and left her in destitute circumstances, with three children—the eldest a girl of five years—and in a few days expecting to become a mother. An aged father is dependent on her for support. It is a real case and a worthy one. With cordial regard,

Your friend,

A. S. BIGELOW.

3 Hancock street, Boston,

We at once placed the letter in the hands of L. B. Wilson, Chairman of the Free Circles, with instructions that he visit the needy ones, and see what could be accomplished for their relief from our "Poor Fund." On the evening of the same day in which we gave said letter by Miss Lizzie Doten, the subject being, "What to Mr. Wilson, (and before he had visited the family,) he being present at the residence of Mrs. Conant, the medium became controlled by a spirit purporting to be the husband, who gave his name, and said his wife was really in the spiritual President of the Banner Circles, Theodore Parker, also endorsed the case. On the following day, Mr. Wilson called at the house, and found everything to be as represented. During this visit, another by his wife, and a second by himself, a sum amounting in all totwenty-five dollars was donated, to the afflicted widow, and other kind-hearted persons, learning of the case, were prompted to add their contributions; so that the trial-hour of her confinement-toward which she had looked forward with such fear, environed as she was by the flood of poverty-was bridged over with unexpected comforts and assistance; and she was subsequently enabled to begin again, for herself, the battle of life, with prospects of comparative success.

Here is, as we said in the outset, a direct instance of the good accomplished by spirit return; and the thanks of the relieved spirit husband in the higher life, and our own also, as well as those of the family he left in mortal, are hereby tendered to the kind friends who have by their offerings inaugurated our "God's Poor Fund."

AID FOR MINNESOTA.—The most urgent need exists for the assistance of the farmers in this State; especially is this the case in Martin County, the printed appeal of whose commissioners, sets forth that "Nothing of food for man or beast remains growing on our fields, save, in some localities, a small portion of the corn, and on this our enemies, [the grasshoppers,] are busy at work." Contributions of money and clothing are solicited; and all donations, if addressed to "Board of County Commissioners, Fairmont, Martin County, Minnesota via Southern Minnesota Railroad to Winnebago City," will be applied to the necessities of the people through the Board of Supervisors. We trust the appeal will call forth a warm reponse from the public generally. Any sums forwarded to this office, for the benefit of our suffering countrymen of the West, will be gratefully acknowledged in these columns, and be forthwith sent by us to the Relief Committee, as

The public demand has speedily exhausted our supply of that interesting work entitled RESEARCHES IN THE PHENOMENA OF SPIRIT-UALISM," by William Crookes, F. R. S. We have, however, ordered a fresh instalment, and due notice will be given of its arrival, when we shall be prepared to fill all orders.

Dr. A. Harthan, Ithaca, N. Y., manufactures, under spirit direction, most exquisite perfumery. The specimens we have received bear the titles of "Cleopatra," "Lily of the Valley," "King George," and "Joan of Arc." Agents are wanted for its sale.

ATTENTION is called to the card of Mercantile Savings Institution, in another column.

### Silver Lake Camp Meeting.

Bright, clear days and cool nights has been the weather programme for the past week until Saturday, when the campers woke to the sombre music of falling rain, and to a dreary outlook upon sodden ground, dripping trees, and an expanse of dull and sorrowful sky and lake. All day Saturday [8th] and, also, on Sunday, the rain continued, but comparatively few of the dwellers in tents were seriously inconvenienced.

On Monday afternoon a meeting was held especially devoted to experiences in Spiritualism. The sweet voice of Miss Nellie Keith appropri-ately interpreted in song the spirit of the hour, and then Mrs. M. A. French recited her personal experiences as a medium for spirit control. A. C. Cary, Esq., of Boston, followed, who addressed himself particularly to those of the audience who were inquiring how knowledge of Spiritualism might be obtained. He was a practical man, and accustomed to demand proof of any claim made upon his belief; and the kind of proof demonstrating Spiritualism, which he then narrated at length, was of a most remarkable and convincing character. Few persons have and convincing character. Few persons have been as fortunate in obtaining so many tests, and of such a varied, but positive nature. This meeting was felt to be one of the most harmonious and satisfying as yet held upon the ground.

The same subject was continued at the evening session, and presented by Mrs. M. A. Charter, of East Boston, Arthur Hodges, of Boston, both test mediums, and others.

both test mediums, and others.

On Tuesday afternoon the Conference meeting was opened by A. E. Giles, Esq., who read an editorial from the Boston Journal, upon the Beecher-Tilton scandal, which furnished the sub-

Beecher-Tilton scandal, which furnished the subject of impartial analysis and criticism by himself and, also, by J. Wm. Fletcher, Mr. McKeon and Mrs. Susie A. Fletcher.

On Wednesday Mr. Daniel Hull addressed the audience, morning and afternoon, the subject of the afternoon discourse being "What good can Spiritualism do?" The evening session was occupied with an address mon the relations of Spiritualism do?" The evening session was occupied with an address upon the relations of Mesmerism to Spiritualism, by A. C. Cary, Esq., founded upon his own practical experience of both and comprising many suggestions for necessity. both, and comprising many suggestions for preserving health, curing disease, and promoting social harmony.

The morning and afternoon sessions of Thursday were devoted to the discussion of Prison Re-form. Addresses were made by John F. Augus-tus, editor of the Prisoner's Friend, Mr. Sargent, of Charlestown, for thirty years an officer in the Mass. State Prison, Dr. II. B. Storer, Mrs. Russell, Daniel Hull, D. H. Hamilton and Mrs. Susie A. Willis Fletcher. Mrs. Withington resided and the state of the s

cited an appropriate poem.

The evening being yery cool, a comparatively small audience assembled, who were addressed by Dr. II. F. Gardner, in continuance of the same general subject introduced by Mr. Cary the evening previous. Dr. Gardner drew from large experience a variety of interesting facts illustrative of the gradual progress which has transpired in the public mind, by which the relations of man to his body, and the spiritual to the natural world, have now come to be so much better understood than was the case thirty years

Friday was special excursion day, and the cars brought some two or three thousand persons to the grounds, who enjoyed as usual all the facilities of the grounds, who empyed as usual atthe heathers of the grove and lake for affording pleasure, a large number gathering in the auditorium for the ever welcome entertainment of speaking. Dr. Storer opened the session by reading from the London Daybreak a narrative of remarkable phenomena through the mediumship of Mr. Charles F. Willesses and the continuous many E. Williams, supplementing and confirming many of the statements made by reference to his own experience with physical media in this country. He was followed by Dr. D. C. Densmore, who also contributed several facts that had long ago convinced him of the guidance and protection of visible beings.
Mr. George A. Bacon being called for, express

ed his pleasure in meeting this large assemblage of Spiritualists, and after narrating several interesting incidents connected with recent very extended journeyings throughout the country closed with an eloquent and highly appreciated resume of the evidences that Spiritualism was

is a spirit?" A medium's meeting was held in the evening, which also proved the presence of inspiring influences of a pure and noble charac-

ter.
It had been an someod that on Saturday morning J. Wm. Fletcher would deliver an address, and that the afternoon lecture would be given by Mrs. Susie A. Fletcher. But the storm pre-

by ALIS, Susie A. Fietener. But the storm prevented any public exercises on that day.

On Sunday morning the rain poured down so furiously and unceasingly that public services were not expected. But to the surprise of every-locky the trains are presented. body, the trains were run despite the unpromis ing state of the weather, bringing about one thousand visitors to the Camp. Dr. H. B. Storer and several other speakers, some of them ladies, were expected to deliver addresses, but owing to the incessant roar of the torrents of rain falling upon the roof, the ladies were compelled to give up any attempt to make themselves heard. Dr. ip any attempt to make themselves heard. Dr. storer spoke for half an hour upon "Individual Sovereignty," basing his remarks upon the scrip-tural promise that the time would come when "none should say to his neighbor, know the Lord, for all should know him, from the least to the greatest." The true Lord was the self-determining principle of the human soul. That was the only authoritative voice. The well being of society depended upon the personal convictions of its members. The progress of society was ac-complished by individual protestants against the limitations imposed upon its members. This protest, to be effectual, must be vital, expressed n conduct. Live your convictions, and fear not the effect of example. This is not the popular or theological view. "Assume a virtue if you have theological view. "Assume a virtue if you have it not," is quoted as of divine authority. Cover your sins, lest your example injure society, is the animus of the whole evangelical church. This has led to a yast system of hypocrisy and falsehood. Spiritualism confirms the assertion of Jesus, that "there is nothing hid that shall not be made manifest," and it is practically illustrat-

The object of the church is not to honestly preach perfection while admitting with equal conesty the imperfection of its members, but it eagerly hides and covers up its own errors, for fear that if they are admitted society may suf-fer! He alluded to the Beecher-Tilton scandal by saying that if the church was honest there would never have been the anxious struggle to hide all the facts of the case, lest the morals of society be damaged, which has disgraced it beyond its natural state. Mr. Beecher ought to be willing to say, standing in Plymouth pulpit, "Behind me is my life, with its grand and glorious teachings, with its spiritual leadership, with its great and blessed results; it is the world's for the world to possess and know; but I am no perfect, I have my human weaknesses, and with all the good that is in me, and which is the world's, they are the world's also. Make the most of them." The trouble is that men do not

want to see their gods brought down to the level of humanity, and hence has grown a society which is only a system of lying hypocrisy.

In the afternoon Mrs. Emma Hardinge Britten spoke upon "Spiritualism vs. Animalism, or the Great Social Question." After music by Edmonds's Band, Mrs. Britten introduced her remarks by saving that this was her first gapear. marks by saying that this was her first appear ance at any camp or grove meeting during the seventeen years of her spiritual ministry, and that she had accepted this invitation only because of the teachings which, one year ago, in this place and in every place throughout the country where Spiritualists assembled, had been freely uttered and which, in her judgment, tended to degrade Spiritualism, and give a false impression of its nature, thereby keeping the good and pure from identifying themselves with it. She glorified Spiritualism, but she shuddered to see it associated with the disgusting animalism which many

of its speakers taught. She hardly found words of sufficient intensity to express her loathing and contempt for the license of so-called "social free-She protested against allowing Spiritualism to be characterized by the peculiar theories of any person. It was universal in its comprehensive application to human needs and conditions. She spoke of the marriage relation as the natural safeguard of the family and the best interests of society, and alluded, as a physician, to

the fearful consequences of promiscuity.

The address was listened to with close atten-

tion and applause.

Edmonds's Band gave a short concert, which closed the afternoon exercises, and the visitors returned by the trains.

In the evening, by general desire, a conference was held, at which nearly all persons in camp attended. It proved to be one of the best, most interesting, spicy, as well as harmonious meet-ings of the entire series. The subject was that of the afternoon discourse. It was opened by Dr. Richardson, counselling harmony and toleration of differences in the discussion; followed by Dr. Storer, A. C. Cary, Lizzie Doten, Mrs. Reed, Mr. McKeon and Mrs. Susie A. Fletcher. None of the speakers felt that Spiritualism had been degraded by anybody. It stood upon its own merits, and if the so-called good and pure were kept from identifying themselves with it on ac-count of the personal characteristics of some of its advocates, that only proved their own weak-ness, but did not affect the intrinsic influence and value of Spiritualism itself. The conference was free and fraternal; the entire subject of social freedom, the marriage relation, and the relations of Spiritualism to Reform being canvassed with intelligence and candor.

The tents were struck on Wednesday, and the Camp-meeting came to an end. The three last days were spent in a social way, although the happy community gradually decreased from Monday agents.

londay morning. Dr. H. F. Gardner announces that in consequence of the rain on the 9th, a Sunday grove meeting will be held at the lake some time within four weeks—of which due notice will be

On the whole, the meeting has been a success, although a less number of persons in the aggregate have participated in it than were present The exercises at the stand, and the spirit pervading the Camp, have not been marred by any form of discord. Various subjects have y any form of discord. been discussed by thoroughly competent minds, and listened to with decided interest and respectful attention. Sociality has been general and cordial, and the universal expression of regret that the time for departure from this lovely spot had come, evinced the hold which the Camp meeting has upon the appreciation of the people.

CHARLES E. SULLIVAN'S ENTERTAINMENTS. The pleasure of the campers at Silver Lake has been greatly increased by the volunteers marshaled as a Concert and Variety Troupe, by Mr. C. E. Sullivan, the well-known singer and character artist, recently with the Hutchinson Family. On Saturday evening, Aug. 1st, an Old Folks-Concert was given, in the costumes of "ye olden time." And on Monday evening, Aug. 10th, a variety entertainment, comprising songs, imitations, and recitations, proved a great success. A platform was built out in front of the speaker's stand, that recess being curtained off as a dressing room, and having been hand-somely decorated with flowers and draperies, by the taste of the ladies, presented a very attractive appearance. The auditorium was well filled by the campers and visitors from the adjacent country, and the exercises were heartly enjoyed by all, and would do credit to a much more pretentious commany. A voluntary contribution pretentious company. A voluntary contribution was received, which evinced the pleasure and liberal appreciation of "Charley's" efforts to add attractions to the camping season.

The following effective temperance lecture was recently delivered by the Boston Herald, at the close of a lengthy report of the arrest of a male party in this city for drunkenness, but whom the Judge kindly placed "on probation". because of the entreaties of his (the prisoner's)

"We hope this man, this husband and father, will try to do better, and nover again taste of anything that is intoxicating. He is too good a man to throw himself away, and we know lots of others who are in the same fix—men who are too good to be ruined by rum, and who could make their families happy. For God's sake do it men! their families happy. For God's sake do it, men! You are men; any one of you, if you let rum alone, can become a man among men. Do it. Begin to-day. Go home sober to-night, and so make your wife and children happy. These remarks are addressed to lots of good men—men that we know and men that we don't know. But shall be satisfied. We want to save somebody. Friend, husband and father, don't drink; you can't do it and be a man.

Addie L. Ballou, who has been for some time past laboring, with a full measure of success, in California—through which State she has made an extensive tour—recently decided to visit the almost unworked field of Oregon, and her mission there proved to be fortunate in the extreme, large audiences assembling to listen to her remarks in the principal cities, and the country towns turning out in good numbers, notwithstanding the busy harvest season was upon the farmers. July 24th, 25th and 26th she attended a protracted grove meeting at Gervais. Those desiring her services are notified that she can now be addressed Box 666, San Francisco, Cal.

The Richmond (Va.) Whig, and the Evening Journal, of the same city, came to us with excellent notices of a lecture on Spiritualism recently delivered there at Harmony Hall, by Joseph E. Watson, the first named paper giving the following extract as containing the gist of the discourse:

"Spiritualism seeks God with yearning trust and love. It recognizes no rival of equal powers with the Creator. It holds, with reason, that the Creator is greater than his works, and hence the Book, written by the Spirit itself, in the planets, the seasons, the rivers and oceans, the winds and the rains, teach God far better than any system of man."

Jeanie Mort Walker issues the prospectus -including list of contents, etc., of a book which she has prepared, free of cost, as a work of benevolence, the pecuniary proceeds arising from the sales of which will be applied solely to the assistance of the suffering widow and seven children of Captain Joseph Fry, executed in Cuba, while commander of the Virginius. The book will be sold at \$1 in paper, \$2 in cloth. Subscribers can address the lady author at New Orleans, La. "Let not his last words to his wife prove false:- 'People will be kinder to you now, Dita.' · · · God will raise up friends for my poor widow and fatherless children."

E. W. Shortridge is in the field, and is now travelling through the North-West. He will visit Baker City, Boise, Silver City, Winnameca, Salt Lake, thence to California for the winter; after which he hopes to come East. He will, during his journeyings, solicit subscriptions for the Banner of Light.

A Middlesborough correspondent is in state of perplexity as to what the "sin against, the Holy Ghost" means. We advise him and other of our fellow creatures to be careful and not sin against their own intelligence and consciousness of right, and they will have very little reason to trouble their heads about any other form of sin.—London Medium and Daybreak.

#### Lake Walden Camp Meeting.

The meeting so auspiciously begun at this beautiful spot by James S. Dodge, of Boston, on Tuesday, July 28th, and so happily continued since that period, closed on Sunday, August 9th. On Monday and Tuesday, 3d and 4th, the stream of time sped by in an unrufiled flow, and the campers enjoyed themselves as inclination dictated: circles with the various media (the ranks of whom included Mrs. Nellie Nelson, of 554 Washington street, and other favorites), boating, fishing, bathing, swinging, etc., etc., came in for consideration, and the evening hours, especially, were made pleasant by meetings held at the large tent denominated "Nassau Home," where F. W. Jones, chairman of the Nassau Hall Spiritualist meetings, presided at the organ, and A. E. Carpenter officiated as chairman, and where volunteer speakers and singers combined to make the conferences of interest and profit.

Wednesday, August 5th, was a picnic day, and , the hearts of the manager and camp residents were gladdened with the large crowd which took Accasion to employ the services of the Fitchburg corporation to convey it to the grounds-both the upper and lower sections of the road being well represented among the visitors. Dancing at the hall, remarks by various speakers, etc., consumed the time, and the happy picnic thousands repaired to their homes at night with a feeling that they had that day truly drawn nearer to the heart of nature.

Thursday and Friday, 6th and 7th, went by, much after the fashion of the preceding dates, all things pointing to the fact that should the weather prove favorable on the coming Sabbath, a large party, trebling that of the previous Sunday, would be in attendance. But fate, or whatever else the reader may choose to denominate it, ordained otherwise, and while the unsuspecting "children of the forest" were gathering fresh oak leaves, evergreens, mosses and ferns to decorate their canvas habitations for the coming and closing day, the "windows of heaven" were opened, and the floods descended, Saturday and Sunday presenting only a succession of leaden hours, wet paths and trees, and disappointed faces, though fortunately the Yale tents did their duty faithfully, and the watery torrents were compelled to "sheer off," and flow downward toward the lake.

On Saturday evening, in defiance of the falling rain, the dancing hall was well filled by those from camp who were determined not to succumb to melancholy, and several volunteer artists furnished gratuitous music of a standard character, to which many busy feet kept time.

Of course but a few hundred people dared the inclement weather on the 9th, and visited the grove from Lowell, Fitchburg, Boston, etc. Those who came were amply repaid by the eloquent remarks of Horace Seaver, editor Boston Investigator, Dr. John H. Currier, Mrs. Dick, A. E. Carpenter, Mrs. Julia M. (Friend) Carpenter, Mrs. Dr. Cutter, and others, and by the sweet tones of the Arion Quartette, of Somerville-Messrs. W. R. Bateman, first tenor; F. G. Kincald, 2d do.; E. B. Bateman, first bass; E. B. Lacount, 2d do.—who enlivened the gloomy day by singing at the morning and afternoon sessions, "serenading" the various tents at noon, and joining in a grand closing song, "Nearer, my God, to Thee," with the people, on the brow of the bluff overlooking the track, as the Boston train was about to depart.

Many of the campers left the grounds on Sunday evening, and the following Monday saw the residue retire. The meeting was, from its first moment to its close, characterized by harmony, good feeling and social enjoyment, and, there is every reason to believe, would have been a pecuniary success to its enterprising manager, had the weather proved propitious on its closing days.

We learn from persons who have recently visited Chittenden, Vt., that wonderful physical phenomena continue to be witnessed in presence of the Eddy Mediums, and that, at one scance, as many as seventeen different spirits manifested

The Fifth Cincinnati, O., Industrial Exposition of Arts, Inventions, Manufactures, Products, etc., will be commenced at that city on Wednesday, Sept. 2d, to be continued until Saturday, October 4th. It is intended by the Committee of Arrangements to make this the largest exhibition of the kind which has ever been held in the United States.

The height of the tallest buildings in New York is as follows: Trinity Church, 234 feet; Union Telegraph build-ing, 226; Brooklyn bridge tower, 222; Tribune building, 221 : shot tower, near Beekman street, 221 : St. Paul's Church, 203; Post office, dome, and observatory, 195; Equitable Life Insurance building, 175.

# Movements of Lecturers and Mediums.

Prof. E. Whippin will speak for the Spiritualists of Boston at Parker Fraternity Hall, corner of Appleton and Berkeley sts, at 3 and 8 P. M., Sunday Aug. 16th. Sub-ject, afternoon, "The Idea of the Spiritual in History." Evening, "Illustrations of Universal Progress."

Dr. W. L. Jack, clairvoyant me dium of "Philadelphia Circle of Light," has returned to his office at Haverhill, Mass., where he hopes to meet his numerous friends and

W. F. Jamieson is now speaking in McLean and Lans ing, N. Y., at Grove meetings. In September he is to hold another debate with Elder Miles Grant. He has chal Port Huron, Mich. He is determined to capture the Elder, if possible. In October he will again speak in Boston at Parker Fraternity Hall. Address him for engagements care of Banner of Light.

Dr. H. P. Fairfield will speak at Lake Pleasant Camp Meeting, Sunday Aug. 16; and in Springfield. Mass., at Liberty Hall during Sept.; and in Putnam, Conn. during Oct. Would like to make other engagements. Address Greenwich Village, Mass.

Warren Chase lectures in Grow's Opera Hall, Chicago, Aug. 16th. In Battle Creek, Mich., Aug. 23. In Bowmansville, Ontario, Sept. 1st, 2d, 3d, 4th, and 6th. In Toronto, Ontario, Sept. 8th, 9th, 10th, 11th, and 13th. During October his address will be Colfax, la.; Nov. Cobden, Union Co., Ill.

Dr. J. K. Bailey lectured at Utica, Mich., Sunday, July 12th; at Wales Center, Mich., July 19th; made a brief visit at Port Huron, Mich., for many years his home, and passed through Canada to Sterlingville, Jefferson Co., N. Y. where he may be addressed until further notice.

Mrs. M. J. Wilcoxson, who has been doing good service in the West so long, can be addressed at present at Boulder, Col. She has been lecturing at Gold Hill.

Maud E. Lord, the celebrated physical medium, will be present at the Plymouth, Vt., Spiritualist Convention, August 28th, 29th and 30th; also will visit the Lake Pleasant, Mass., Camp meeting, now in session. She will go West about the 13th of September, prox., and from thence to California—from the liberals of which State she has had most urgent and earnest repetitions of the call, "Come 'over and help us."

Miss Nellie L. Davis will speak in Binghamton, N. Y. August 10th; in Lotus, Indiana, August 23d and 30th; Bay City, in September. Address, 235 Washington street, Sa-

Jesse Shepard, the musical medium, now in London, expects to reach this country some time in August.

Cephas B. Lynn's permanent address is Sturgis, Mich. ever.

### BRIEF PARAGRAPHS.

The block of granite which was an obstacle in the path of the weak, becomes a stepping-stone in the pathway of the atrong, --, Carlyle.

A clergyman wants to know whether we would smok tpon our death-bed. Would be black his boots upon his leath-bed?—Klugston (N. Y.) Freeman.

A touching case of fidelity to duty was that of Sutton, subordinate on a rallway train. The conductor sent him to the rear to flag another train coming up behind. On his way he fell on the track, and was run over by five cars and the caboose. His legs were completely cut off above the knee, but, remembering his orders, he cleared the track of the dismembered portions of his own body, and waved his flag until he had stopped the approaching train. Without this a collision would have been inevitable, ---

Of what trade are bees? Combmakers, [Boston Transcript.] And what 's more, their combs are regular cells, [N. Y. Com. Ado.] If that's the case their conduct is scarcely bee-coming, [Advertiser.] Of course not; they are perfect hum-bugs. [Herdld.]

The popular superstition regarding the days on which it is lucky or unlucky to trim the finger nails is expressed in

Cut them on Monday, cut them for wealth;
Cut them on Tuesday, cut them for health;
Cut them on Wednesday, cit them for news;
Cut them on Chursday, a new pair of shoes;
Cut them on Filday, you'll cut them for wee;
Cut them on Saturday, a journey to go;
Cut them on Saturday, a journey to go;
Cut them on Sunday, you'll cut tilem for evil,
For all the next week you'll be ruled by the devil.

Priestly was not allowed to accompany Capt. Cook on his econd voyage to the South Sea, because he was a Unitaso orthodoxy was essential to a voyage across the sea.

"He killed the vile rodent with an oblong," is the start-ling manner in which a city contanorary concludes the ac-count of a recent flerce fight between a "gossoon" and a rat, in East Cambridge, the oblong aforesaid being a brick.

SUPERNATURAL RELIGION. (From Punch.)—Parson: "What is a miracle?" Boy: "Dunno," Parson: "Well, if the sun were to shine in the middle of the night, what should you say it was?" Boy: "The moon." Parson: "But if you were told it was the sun, what should you say it was?" Boy: "A lie." Parson: "I don't tell lies. Suppose I told you it was the sun, what should you say then?" Boy: "That you wasn't sober." An impulsive brother, praying in a revival meeting in

New York State, not long ago, burst out: "Oh, Lord, I feel like giving every poor man in this place a barrel of flour, a barrel of pork, and a barrel of salt, and a barrel of pepper-oh, that 's too much pepper !"

Bald Mountain, North Carolina, has got through shaking, and, singularly enough, the new converts around there have commenced playing cards and setting up again.

—Detroit Free Press. The boy who, when asked to what trade he would wish

to be brought up, replied: "I will be a trustee, because ever since papa has been a trustee we have had pudding for dinner," was a wise child in his generation. The Spanish war still continues, the Carlists again exhibiting signs of successful operations. Telegraphic advices, however, indicate that the national forces are about to receive at least the moral endorsement of foreign nations, it being reported that Russia has consented to recog-

nize the republic of Spain, and that all the other European powers will follow. Dr. Illinton says that human food must consist of more than one material. If we take the staple of life as consisting of bread and meat, we find there the necessary substances; for bread, especially white bread, consists chiefly of starch, which may be likened to the coal of the steam engine; whilst meat consists of two portions, the fat and the lean, of which the former goes to ald the starch in propelling the machine, the latter going to repair the waste entailed by the action of the two former.

The house of A. T. Stewart & Co., with all its immense resources and widespread reputation, spends a third of a million annually in constant and persistent advertising in substantial newspapers, to keep its business up to the proper point. The same thing is equally true of the two next greatest dry-goods establishments of New York. Messrs. Lord & Taylor spend annually not less than \$225,000 for advertising alone, while the books of Arnold & Constable show a yearly expenditure of over \$175,000 for the same

A Galveston paper says that Texas will produce this yea between five and six hundred thousand bales of cotton This is better than gold mines.

Admiral Davis reports from the naval observatory, at Washington, Aug, 10th, that Borelli's comet will be visi-ble with a telescope only on the evenings of the 25th instant and during the rest of the month, and in the mornings during September.\*

A fellow out in Minnesota struck his horse with a gun to make him go. The horse, the gun and three fingers went

The valuation of Boston for 1874 is \$798,755,050-real estate, \$55,200,150; personal property, \$22,551,900. The gain on real estate is \$29,879,050, and on personal property, \$3,-657,757. The rate of taxation, this year, will be \$15,60 per

It is reported that Pere Hyacinthe has resigned his charge in Geneva on account of a dispute between the moderate and extreme sections of the old Catholic party-he sympathizing rather with the former.

Two horns will last an ox a lifetime, but many a man wants that number every morning before breakfast.

The long protracted contest over the property of Steph A. Douglas has been brought to a conclusion. The decision, rendered in Chicago, recently, gives the heirs of Robert and Stephen A. Douglas about a quarter of a million of dollars. When Mr. Douglas died, he left Dr. P. Rhodes of Cleveland, as his executor. His property being offered for sale, Rhodes agreed with one Dobbins, that if the latter would buy in all the property, he would take one third off his hands. This was done, and the speculators made an immense sum from their investment. The suit was brought to recover on the ground that an executor cannot be interested, directly or indirectly, in the purchase o property at his own sale.

"Do you believe there are any people who never heard Old Hundred '7'1 asked a musical young lady at the family table. "Lots of 'em," interrupted the precedious young brother; "lots of 'em-never heard it." "Where are they, I should like to know?" "In the deaf and dumb sylums !'1

The Literary Section of the Milwankee Liberal Society (German) is negotiating with Cephas B. Lynn, Col. Robert Ingersoll and B. F. Underwood, for lectures during the coming fall.

Marshal Bazaine (Imperialist) made his escape from St. Marguerite, on the night of August 9th, by means of rope ladder and a boat—a steamer taking him to Italy. The greatest excitement is represented as existing in France in consequence of the daring act. The Marshal's wife is reported as rowing the boat which took him on board the steamer and to safety.

During the last twenty-five years, Belgium has almost entirely relinquished the infliction of capital punishment and now it is officially stated that "the commission of grave crimes is everywhere diminishing in Belgium, and it is a noteworthy circumstance that for nearly eleven years no execution has taken place in the country.

LUBLINE HALL, BOSTON. - There were three meetings in this hall on Sunday last, all of which were well attended, the morning and evening services consisting of free test circles, Mr. Ripley and Mrs. Ireland being the medi-

At the Free Spiritual Lyceum Conference, Elder Wm. Thurman, Second Adventist, and editor of The Time Appointed, by invitation of the Chairman, was present with chart, and endeavored, in a half-hour's opening speech, to prove, by dates and figures, that the second coming of Jesus would take place on the 29th of next April. He was carnestly replied to by Messrs. Wright, Davis, Robinson, Manchester and other speakers. The Chairman, Thomas Cook, closed the debate with the introduction of some indisputable truths concerning Christ and God. The meetng was orderly and harmonious, and very interesting to

Next Sunday four meetings will be held in this hall. Besides the free test circles, morning and evening, there will be a Free Spiritual Lyceum Conference at 1 P. M.; and a lecture at 3 P. M., by Mr. Manchester and wife; and this order of exercises will be continued until further notice.

### To Correspondents.

AS No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

W. F. J., McLEAN, N. Y .- All right. Many of the "harmonial philosophers" are prone to smite with one hand and pat with the other. We cordially respond to your

DR. G. B., BROOKLYN, N. Y .- Your communication is

W. F. J., PORTLAND, ME.-He is of no account what-

### Married:

In Rutland, Vt., July 21st, by the Rev. C. Woodhouse, Daniel W. Eddy, of Chittenden, to Miss Eva L. Heusted, of Ridge Mills, N. Y.

In the same city, August 4th, by the Rev. C. Woodhouse, Mr. Edward Brown to Miss Della M. Eddy, both of Chit-

#### Unity, N. H.

For the reason that the Town Hall is to be otherwise occupied on the third Sunday of August, the flational Spiritualists of this vicinity will defer their usual services until the fourth Sunday of August, thence continuing them at regular intervals of two weeks. Our aext meeting is to be favored with the presence of the rehardable clairvoyant and test meeting, Daniel M. Brown. E. M. GLIDDEN.

### Annual Grove Meeting.

The Cheming County, N. Y., Spiritual Association will hold their Annual Meeting at Eldridge Park, Sunday, August 231. Good speakers will address the meeting. La France's Band will furnish the muste for the occasion, Services will be held at 10, 2 and 5 o'clock. The Eric train will leave the Elmira depot for the Park every half hour, S. A. TALLMADGE, Secretary.

Quarterly Convention.

The Third Quarferly Convention for 1874, of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Hammonton, an Satunday and Sunday, August 21th and 20th. Three sessions each day. Hammonton is on the Camden and Atlanti: Ballroad, midway between Philadelphia and Atlantic Edity. Fare from Philadelphia and Atlantic City. Fare from Philadelphia and Atlantic City. Fare from Philadelphia, less than \$1,00; from New York, \$1,00. The friends in Hammonton are noted for their liberality, and the excellence and variety of their fruits. It is expected that the Association will John in an excursion to Atlantic City, August 31st, Good speakers will be in attendance. Subject: "Spiritualism: its Relation to Schene and Reform." All are invited. Those who-propose attending the Convention, and wish further particulars, please address: "Newark, N. J." D. J. STANSBERRY, Secretary, Quarterly Convention.

tion, and wish further particulars, please address.

Newark, X. J.

D. J. STANNERY; Secretary.

State Camp Meeting at Iowa Falls, Iowa, on the Oth, 10th, 11th, 12th and 13th of Sept., 1874.

The Spiritualists of lowa will hold a State Camp Meeting at the above mentioned place. It is expected and believed that this will be the largest camp meeting ever held in this State. In order to make it so, it is expected that every member of the Committee of Arrangenets will use their best endeavors to set before the friends of our cause the pleasure of attending and representing our cause from the various places in each district. At this meeting the committee have arranged to have what all desire, viz., the best of speakers, and last, but not least, as a matter of interest and instruction, we expect and shall use our best endeavors to have what we all wish to see, positively, one or more materialization mediums, so that these who come may meet their supermundane as well as their earthly friends, there. It is also expected that one or more spirit arthsts will be in attendance. Every exertion will be used to procure the attendance of such a class of mediums as are not usually met with except in our large cilles, and attended with a large expense, so that all who come will be more than paid for coming. Speakers—Robertú-Eeckes, A. M., of Kansas City, Mo., and Mrs. Sophrona E. Warner, of Appleton, Wis. It is also expected that the following State Missionaries will be present and take part in the exercises: capt. H. H. Brown, of Fort Dodge, Mrs. H. Morse, of Council Builfs; A. E. Halt, of High Point; Mrs. Sarah A. Newcomb, of Northville; Mr. Golfrey, of Greencastle, and Dr. C. P. Sanford; of Iowa City. Of other speakers in the State, Rev. Asa Warren, of Dubunge; J. Dunton, of Allyrand, and Dr. Miller, of Washington. For test mediums, for materialization, James H. Mott, of Memphis, Tenn., is expected, or Mrs. Mand Lord, one or both. If we cannot get either, we shall have some other medium of this class if they can be obtained, o

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MRS. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb ave., near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Au. 15.—4w\*

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Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. h.

• ask the reader to receive no dostrine put forth by
ts in these columns that does not comport with his
r reason. All cipress as much of truth as they perno more.

or her reason. All express as much of truth as they perceive no more.

\*\*The questions answered at these Séances are often propounded by individuals among the audience. Those read to the contighing intelligence by the Chairman, are sent in by correspondents.

\*\*SKALED LETTLES.\*\*\* Visits shave the privilege of placing scaled letters on the table for bylef answer by splrits. First write one or two proper questions, addressing the critical questioned by his or her full name; then put them pital curve less scalet, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the wilter. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

\*\*LEWIS B. WILSON, Chairman\*\*.

177 No Public Circles will be held at this office until the first Monday in September next.

#### Invocation.

like a holy benediction, we thank thee for all thy benefits; we praise thee for the rich glory with life, and I want her to feel happy about me. which thou art, crowning the efforts of thy chil- Her name was Welden-Mrs. Elizabeth Welden. dren in their search for knowledge. We thank Good-day, sir. thee that the book of life is open, and that the inscriptions in it are so plainly written that all may read and understand and may be blessed by the reading. Thou Infinite Spirit, who art so far above and beyond us, and yet with us forever, we seek to come into holy communion and oneness with thee. We seek to banish all our doubts and fears, and to bring our hopes and our joys into the present, to weave them into a grand garland in honor of the King of Kings and Lord of Lords. Thou Spirit of this age, we praise thee for all thou hast done for us; we thank thee for the gift of howers that, in their gentle way, speak to our souls of thy love, and teach us their own sweet lesson of purity and the fulfilment of law. We thank thee for the gift of little children that in their own sweet way teach us of the kingdom of heaven, and lead us thereunto. And, oh, our Father, for the sunshine and the shower, for the tempest and the calm, for daylight and darkness; for all things which are good, very good in their way and time, we thank thee. April 13: Amen.

### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions I am ready to hear them.

QUES.—Does the spirit world receive its light from the same sun that the physical world does, and in the same way, or is its light of a different kind and received from a different source? Light in a we understand it—being simply a force projected from luminous, bodies, spirits may derive their light from a different source from that by which mostal, in the light which mortals in the flesh-see.

Ass.-There is a spiritual world as there is a natural world. This is no myth, but a demonstrated reality, and, if there is one spirit world, there are also countless millions of them, and they are divided off into groups and constellations, and are lighted by their own centres. A spiritual sun, a full grown world, a mature-spiritual planet that becomes the centre of a spiritual system, is the sun from which the system receives its light. Now these spiritual worlds revolve much faster than do these earthly bodies, and, therefore, it is never absolutely dark. If all spirit-worlds were dependent upon the centre of this earthly solar system for light or magnetic strength and power, these worlds would be poor indeed, and established upon a very uncertain basis, but they have laws regulating them as perfeet, as unchangeable as are the laws governing the heavenly bodies here. If it were not so, there would be discord, disorder, chaos among the superior heavenly bodies at once.

Q.-(By A. R.) Is a medium necessary to produce spirit raps?

A.-Yes, certainly; as a medium is necessary to produce dewdrops, sunshine, showers, daylight, darkness, tables, chairs, and all the infinate variety of manifestations known in nature.

O. - Why is it that, although we frequently hear quite distinct raps in different parts of the house, yet we never see or hear any other mani-festation of spirit power, not even when we have circles? Then we do not even hear raps.

A .- I cannot answer the question, because it is one relating to a special case. In the first place, I must know whether these are raps or no, or whether they are produced by the wind, or by rats, or by creaking boards, bricks, mortar, or stone. Sometimes, when mortals are in a thoroughly negative state, that is, not expecting anything of the kind, spirits find it much easier to produce electrical concussions than when they are expecting, or earnestly desiring them; then they destroy the very conditions requisite for producing them.

Q.—Please explain the nature of impressions, and how they may be distinguished from one's own thoughts?

A .- It is not always possible to distinguish impressions from one's own thoughts, inasmuch as they come through the same channel that spiritual bodies than I was in ministering to your thought comes through, that has, or seems to physical bodies, although I believe you are living have, an origin in the brain of the individual. witnesses that I did something for you. There from the action of some disembodied spirit, or other object, upon the mind of the receiver. You rance, and for them I have something to do. may receive an impression from a bunch of flowers, as from a sage or a child in the other life. every one of them shall receive just restitution All things are capable of impressing the human mind. April 13.

# Lieut. Sumner Paine

I have made several attempts at putting in a stangible appearance in the shape of well-demonstrated proof of my coming; but I havn't, as yet, been thoroughly successful. I was a Boston boy, and one of the pupils of the Latin school. We boys used to say a great many things about what we would do when we got to be ghosts-how we'd make Rome howl, and so forth. In coming back, we find ourselves subject to the stern resistance of law. The power says, "Thus far, and no farther." and there we are, you see. So to those friends who may have expected that I would fulfill'some of my wild assertions, I have only to say-" Wait, boys, till you get where I am, and you will see the thing for yourselves; you will know how it is done, and you won't blame me for not doing better than I havekeeping behind the curtain pretty much, because, in coming to the front you don't amount to anything."

blame me for not doing better than I have—
teeping behind the curtain pretty much, beause, in coming to the front you don't amount
to anything."

Now one of my good chums has asked me if I
would make myself see-able, if he would go to certain place, where certain things are said to be done. Can't tell, Jimmie. Go there and see.

If I can, I will; but I won't promise anything.

Don't be disappointed if I am unable to do it.

I his friend George; warren Favor, to his mother in Lowen.

James. Hittle Ross, of Loch Lone, Scotland, to her bother

James J.—Harriet R. Washburn: Hiram

Palne, of Fredericktown, Pa.: Mary Jennison, of New
York City; Alanson Abbott, of Flatibush, N. Y., to his
father: Opawallah, (an Indian chief.)

Monday, June 28.—James Hallburton, of New York City;
thenry wright.

Thursday, June 18.—Harriet R. Washburn: Hiram

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James J.—Harriet R. Washburn: Hiram

James J.—Ha would make myself see able, if he would go to a certain place, where certain things are said to be done. Can't tell, Jimmie. Go there and see. If I can, I will; but I won't promise anything.

Just make up your mind that I've tried and failed, and that's all there is about it.

It's a grand thing, Jimmie, to know something about a life after death, but I would n't advise you to dip too deep into it, and for this reason; it might unsettle you for the business you have in hand. Now have a care. I know your weakness, and how you'd rush at the thing, determined to conquer or die; so I say, have a care. You want to be successful in the trade you have already in hand; don't take too much on your shoulders. This Spiritualism is a big thing; it's no mouse you can shake the life out of in a minute; it's a something that will demand a great deal more thought and attention than you can spare it just now; so wait. That 's my advice. My name, Lieut. Sumner Paine, of the Twentieth Massachusetts.

### Annetta R. Gilbert.

My name was Annetta R.Gilbert, I wish to send a communication to my grandmother. I want her to know that I am happy, although I died out of the Church. I think I am, just as well off as those who made greater professions, and perhaps seemed to do better than I did when here. Oh, thou whose loving kindness rests upon us | I am just as well off; I am happy; I am content. I am living an active, and yet a peaceful April 13.

#### British and the second Nathan Haliburton.

(How do you do?) Well, stranger, I am all right, so far as I know. I am not exactly in heaven, stranger, and I'm sure I am a long ways from hell. I can't give you exactly the latitude and longitude, but I am getting on comfortably, notwithstanding my good brother said that I was given over to Satan-I was lost-I was in the bonds of iniquity, and there was n't a shadow of hope for me. He's a hard-shell Baptist, and I wasn't much of anything. I used to tell him, just for the sake of argument, that I did n't believe there was any hereafter; and as for God, I had no surety about it; I had never seen him. But then, I really did believe in a hereafter. I believed in a Power that governs all things. What that power was 1 did n't pretend to say. My name, stranger, was Nathan Haliburton. Now my good brother David may console himself with the knowledge that his religion never will save him. He's got to get something better than that, or he's gone up; that's it, stranger. It's a rotten plank he 's on. He eries down sin, but closes his pockets, and never tries to help the sinner away from the sin. I don't believe in that. I believe in practising as well as preaching, and just as sure as he don't do more of it, just so sure he will have to rough it when he gets on this side. I roughed it when I was here; he'll rough it when he gets over where I am, unless he changes, and does different. Good-day, sir.

### Dr. Anson P. Hooker.

April 13.

I am under obligations to certain friends whom I left here, for the occasional bits of knowledge that they gave me respecting this Spiritual Philosophy, and I desire to discharge my indebtedness to them, by acknowledging the truth of their position, and the untenableness of the one I occupied when I was here on earth; but, in justice to the cause, I must say that there is a very great amount of chaff mixed up with this fine, precious grain of Spiritualism, and it behooves the dealers in it to look sharp and learn to judge between truth and error, and never, at any time, to lay down their own common sense, picking up that which belongs to somebody else in lieu of their own. So sure as they do that, so sure they are apt to get switched on to the wrong track and get thrown out of balance-disturbed generally, get

spiritually sick. And now, to the dear friends who believe in this thing, who may nearest the other life, I have to say: I am practicing formed.] medicine. Your philosophy, no doubt hastangh you that there are those who are spiritually sick. Sometimes they have need of a physician, and I am doing my best to make myself of use in this direction. I am studying hard to learn the laws governing the spiritual body, and its relation to all other bodies; and, as I study, I am glad to have spirits offer themselves occasionally for experiment, and see how much I have gained, how much I can do for those who have need of my services. Why, I should be miserably unhappy if I had been ushered into a world where we were forever quiet, instead of a world of perpetual activity. God deliver me from it, I should say. But we have n't any need to pray to be delivered from any such world; we, haven't found any such world. It is a world of intense activity, where everybody finds something to do that wants anything to do, and those that don't are very soon forced into the necessity of doing. So now, good friends, look upon me as living, learning and working in yonder spirit-world. If there is anything I can do for your spirits, I shall be glad to do it, praying the while that I may be more successful in ministering to your Impressions are psychological forces resulting are many who are not-many who rise up perpetually before me, as monuments of my igno-Every one of them demands something of me; just as fast as I am able to give it. My name-Anson P. Hooker, of Cambridge. April 13.

Séance conducted by Theodore Parker.

# MESSAGES TO BE PUBLISHED.

Tuesday, April 14. - Miles Thompson, to his friend Philip; Jane Philips, of Lewiston, Me., to her brother's family; Alice T. Abbot, of St. Louis, to Mrs. Lizzie T. Abbot, Ablot,
Ablot,
Ablot,
Thursday, April 16.—Col. George L. Prescott, of the
321 Mass.; Tad Lincoln; Harriet E. Smith, of Baltimore;
Minnle, (Em-mu-ne-es-ka,) to friends in Washington.
Monday, April 20.—Tom Hogan, to his wife; Fannle
Dillon, of Boston, to her mother; Eleanor, to Hiram
Thomas, of Youngstown, Niagara Co., N. Y.; Ann Merrick; Dick Turpin.
Tuesday, April 21.—Johnny Albro, to Mrs. Mary Albro,
of New York City; Seth Hinshaw; Jules Faber, to his
friends in New York City; James Henry Henderson, to
his father.

his father.

Thursday, April 23.—Julia Hathaway: George Peabody,
to friends in London, Eng.; Edna Barrett, of Bleecker
street, New York City, Manilo Emerson, to her father,
layld Walbridge, of Missouri, to his brother William, in Jailfornia, April 7. — Bettey Taylor, of Cambridge, to all fornia, April 7. — Bettey Taylor, of Cambridge, to feer relatives; Hiram Ericson, to friends; Georgie Kalbe, of New York City.

Tuesday, June 16. — John Von Zhelkie, of New Orleans, o his wife and son; Morietta Reade: L. Judd Pardee, to his friend George; Warren Favor, to his mother in Lowell, Masses,; Kittle Ross, of Loch Lone, Scotland, to her brother lames.

Passed to Spirit-Life:

From the City Hospital, July 31st, Benjamin F. Chesley, aged 36 years.
Puneral service at the Hospital, Sunday, August 2d, by
SAMUEL GROVER. the writer, 50 Dover street, Boston.

From Somerset, Mass., July 21st, in consequence of in-

From Somerset, Mass., July 21st, in consequence of injuries received by failing from a lead of hay, Simpson Jones, aged 50 years and 6 months.

The deceased was a most useful and honorable member of society, whose long iffe was pure and blameless. Although he had passed the number of years albotted to man, he was still active and signous, and engaged daily in business pursuits. For many years he had been a furn Spirithalist, By this cheering faith he lived, and in the hour of pain and death it did not desert him. To him death was the continuance of life, with larger possibilities and greater powers. His vision saw a latter hand than this, and in his death he recognized the greatest trumph he had ever known. He leaves a wife and one daughter, and a wide circle of relations and triends, all of whom unite in saying the was a good man.

"He was a good man."

His funeral was attended by Miss Susan H, Wixon, of Fail, River, Mass., whose sympathizing and sensible remarks were very appropriate to the occasion.

From North Greenville, N. Y., July 8th, Stephen Wing,

age 75 years.

He was a firm, careful and a consistent Spiritualist, ever ready to give a reason for the tatth that was in him, based on observation, the libbe, and reason. During his just illness he patiently, cheerfuly and anxiously waited for the change called "death" to take place, for it had lost its terror to him. When his last moments drew near, he felt of his pulse and said, "I must soon leave," and expired. He will be missed by a large circle of friends and relatives, GEORGE F. BAKER.

From Lancaster, Ohio, July 18th, 1874, at his son-inlaw's, where he had gone on a visit, Dr. J. W. Kinna-

man, aged 55 years and 9 months. man, aged 5s years and 9 months.

His remains were brought to this place and deposited beside his wife, who passed on about twelve years ago. He
was very successful in his practice as a physician, and
leaves a large circle of friends who sorrow because of his
departure. He was a firm believer in the truths of Spiritmatism, having received the evidence of its reality. I feel
that I have parted for a fittle widle with a true-friend.

Ashland, Ohio, Aug. 3d, 1875.

F. W. COFFIN.

From Union, N. H., August 1st, Mr. Parker Spinney,

From Union, N. H., August 1st, Mr. Parker Spinney, aged 70 years 11 months and 15 days.

Mr. Spinney was one of Nature's noblemen, ever demonstrating in his life the Golden Rule, "Do unto others as you would that others should do unto you," Although not an avowed Spiritualist, be manifested much interest in the great truths of our glorious philosophy; and for a long time the perusal of the Banner has afforded him peculiar satisfaction. He bore his suffering of many weeks with patience and resignation; and, though leaving many loved ones here, was ready and willing to join hands with the death angel, to be conducted to the waiting lored ones in the summer-land,

C. C. HAYES.

From our home, on the morning of July 24th, May Annet-From our home, on the morning of July 24th, July Annesta, youngest daughter of O. H. and L. T. W. Congar, aged 2 months and 23 days, december of the household; but neither skill nor love could keep her with L.

Salt Lake, Utah, 1871.

The following testimonial was adopted by the First Soclety of Spiritualists of Delaware :

Whereas, In the natural course of events, it has become mr duty to express sorrow at the loss, of our daily inter-ourse with our brother, Dr. John A. Brown; therefore is it

course with our brother, Dr. John A. Brown; therefore be it Resolved. That the time person of Dr. Brown we recognized a man of strong individuality, integrity and liberality of religious sentiment.

Resolved. That we deeply sympathize with his family and friends in their bereavement, butsrejoice to know that our brother had so far progressed in the knowledge of Modern Spiritualism that death had no terrors for him.

Resolved. That in accordance with the repeated proofs of spirit intercourse, we are happy in knowing that our brother has not "gone to that bourne from whence no traveler returns," but that he in spirit is, still with as as ever, laboring for our good and his own elevation, and that he now realizes the truth of his favorite expression that "Whatsoever a man soweth, that shall he reap."

JAMES M. FRASER, Secretary.

[All liberal papers please copy.]

[All liberal papers please copy.]

Ellen V. Post, surnamed by her spirit guides "Harmony, " was born into the new life, at San Francisco, July 3d, after two years of suffering and ills, and a long life of holi-

after two years of suffering and ills, and a long life of hollness and love.

"Harmony" was truly one of earth's purified souls, and often communed with the angels, and imparted glad tidings from them to earth's children. Her mission was indeed blest and beautiful here. The fine intuitions of her soul, and her large, loving sympathics, found out and delicately ministered to sick, sorrowful, lonely hearts, and thus many now remember her in abiding gratitude. God and the angels blessed her with fine mediumistic powers of secing, speaking and writing, and these holy gifts she consecrated always to doing good.

"Harmony" knew the blessings of adversity; sore trials and great heart-lils had crushed and wronged her soul. Often suspicion and persecution had flereely wounded her; yet through all these, and severe bodily pains and sufferings, (of late years,) her noble soul triumphed, and at last, blest, sanctified, purified, her spirit was released from earth's enthralments into the new birth of righteousness. And now, in the angel-life, the heavenly joys await her, and "Harmony", will continue to love and bless us. "Go thou and do likewise."

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry printed under the above heading.]

### LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and And now, to the dear friends who believe in wherever they occur. This column is devoted exclusively this thing, who have asked what I am doing in to becturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

ormed.]
J. Madison Allen, East Bridgewater, Mass.
MARY A. Amphlett, Inspirational, 15 South Halsted
treet, Chicago, III.
Mills, N. J. Ambhoss, trance speaker, Delton, Wis.
C. Fannie Allyn, San José, Cal.
Stephen Paril, Andrews, 75 West 54th st., New York,
Mills, M. A. Adams, trance speaker, Brattleboro, Vt.
Mills, Emma Hardinge Britten, 155 West Brookline
treet, Boston, Mass.

REV. J. O. BARBETT, Battle Creek, Mich.
REV. J. O. BARBETT, Battle Creek, Mich.
REV. JOHN B. BEACH, Bricksburg, N. J.
MRS. SARAH A. BYRNES, Wollaston Heights, Mass.,
box 87.
MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain,

Mass. R. W. Scott Briggs, West Winfield, Herkimer

AIRS. R. W. SCOTT BRIGGS, West Winned: HerkImer To., N. Y.
PROF, S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, box 53, Camden P. O., Mich,
REV. DR. BARNARD, Battle Creek, Mich.
BISHOP A. BEALS, Versailles, Catlaraugas Co., N. Y.
MIS. E. T. BOOTHE, Milford, N. H.
MRS. PRISCILLA DOTY BRADBURY, Bangor, Me.
CAPT, H. H. BROWN, Missouri Valley, Iowa.
MRS. E. BURR, inspirational, box 7, Southford, Ct.
DR. JAS. K. BAILEY, Sterlingville, Jefferson Co., N. Y.
ADDIE L. BALLOU, Inspirational speaker, Chicago, Ill.,
are R. P. Journal,
MRS. H. F. M. BROWN, National City, San Diego Co.

Mus. H. F. M. Brown, National City, San Diego Co.,

Cal.

MRS. EMMA F. JAY BULLENE, 151 W. 12th St., N. York,
MRS. A. P. BROWN, St., Johnsbury Centre, Vt.
REV. WILLIAM BRUNTON, 3 Ditson place, Lumberstreet, Albany, N. Y.
MRS. ABBY N. BURNHAM, inspirational speaker,
21 East 4th street, New York.

ALBERT E. CARPENTER Will answer calls to lecture anywhere. Address, 65 Washington avenue, Chelsea, Mass.
ANNIE DENTON CHIDGE, Wellesley, Mass.
WARREN CHASE, Colfax, Jasper Co., Jowa, till further
notice.

WARREN CHASE, Colfax, Jasper Co., Iowa, till further notice.
DR. DEAN CLARKE, Tubbs's Hotel, Oakland, Cal. Miss. AMELIA II. COLINY, trance, 137 Harrison avenue, Best-in, Mass.
A. B. CHILD, West Fairlee, Vt.
ANNEL LORD CHAMBERLAIN, 160 Warren ave., Chicago, JAMES M. CHOATE, Inspirational, No. 7 North Pine street, Salein, Mass.
HETTIE CLARK, trance speaker, 24 Dover street, Boston. JOHN COLLIER, from England. Address, car Banner of Light.
MRS. S. E. CROSSMAN, trance and inspirational speaker.
Address, Pavilion, Tremont street; Boston, Mass.
DR. J. H. CURRIER, 39 Wall street, Boston, Mass.
MRS. JENNETT J. CLARK will answer calls to beture in any part of the State. Address, 25 Milford street, Boston, Mass.

MRS. JENNET J. CLARK WIII answer calls to becture in any part of the State. Address, 25 Milford street, Boston, Mass.

ISAAC COOK, III6 Morgan street, St. Louis, Mo. DR. THOS, C. CONSTANTINE, lecturer, Thornton, N. H. GEORGE W. CAMPENDER, clairvoyant and inspirational speaker, Kendaliville, Ind.

MRS. LORAS. CRAIG, Upper Fails, Vt.

LEWIS F. CLYMMINGS, inspirational, Richmond, III.

M. C. CONNELLY, Louisville, Ky., inspirational speaker, will answer calls to lecture.

MRS. MARHETTA F. CROSS, trance, W. Hampstead, N. H. Muss. M. J. COLBURN, Champlin, Hennepin Co., Minn. DR. H. H. CRANDALL, P. O. box 1838, Bridgeport, Conn.

MRS. LUCIA H. COWLES, Clyde, O.

MRS. BELLE A. CHAMBERLAIN, EUREA, Cal.

MRS. J. F. COLES, trance, 737 Broadway, New York.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

DR. J. R. DOTY, Covington, La.

WM. DENTON, Wellesley, Mass.

MISS LIZZIE DOTEN, Pavillon, 57 Tremont St., Boston, DR. E. C. DUNN, Rockford, III.

ANDREW JACKSON DAVIS, Orange, N. J.

J. HAMLIN DEWRY, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address 478 Washington street, Boston, Mass.

MISS NELLIE L. DAVIS Will speak in Bay City, Mich., during September, Permanent address, 235 Washington street, Salem, Mass., care of Frank Tyler.

MRS. ANNIE T, DWYER, 358 Washington street, Memphils, Tenn.

MRS. ANDIE P, DAVIS, Whitehall, Greene Co., III.

MISS S, E. DICKSON, Inspirational, Vineland, N. J.

A. E. DOTY will attend funerals in Herkimer County, N. Y. and vicinity, Address, Hon, Herkimer Co., N. Y. FRANK DWIGHT, Montana, Jowa.

MRS. E. DESMONDE, M. D., 509 8th avenue, New York, A. H. DARROW, Waynesville, III.

A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, 135 Jay street, Rochester, N. Y.

MRS. C. A. DELAFOLDE, Hartford, Conn.

DR. D. D. DAVIS, Inspirational geaker, Centralia, III.

JAMES FORAN, M. D., KNOXVIII, Pa.

ANDEW T. FOSS, Manchester, N. H.

J. G. Fish, Avon Springs, N. Y. THOMAS GALES FORSTER, 1921 Walnut street, Philadei-

THOMAS GALES FORSTER, 1921 Walnut street, Philadelphila, Pa.
Mis, Susie A. Willis-Fletcher, Westford, Mass.
Dir. H. P., Fahrfield, Greenwich Village, Mass.
J. Wil, P., Fahrfield, Greenwich Village, Mass.
J. Wil, P., Etaller, Westford, Middlesex Co., Mass.
Rev. J. Francis, Ogdensburgh, N. Y.
Miss, Clarka A. Field, Newport, Me.
Charles D. Fahrlin, Inspirational, Decrifeld, Mich.
Mary L. Field, Townsend Harbor, Mass.
Geonge A. Fuller, Inspirational, Natick, Mass.
Miss Almedia B. Fowler, Inspirational, Sextonville,
Richland Co., Wis., care F. D. Fowler,
Miss, M. H. Fuller, Elk River, Minn.
A. B. French, Clyde, O.
Bryan Ghant, care C. N. D., 115 Broadway, New York
City.

BRYAN GRANT, care C. N. D., 145 Broadway, New York City.
Dr. C. D. GRIMES will answer calls in Michigan, Indiana and Bilmois. Address Kalamazoo, Mich.
Kersey Graves, Richmond, Ind.
MES. M. L. S. GRIMADS, Inspirational, Brighton, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF will speak in Plymouth, Vt., during July. Address, 27 Milford street, Boston, Mass.
MR. J. G. Giles, Princeton, Mo.
MRS. DR. GILBERT, trance and inspirational speaker, will attend funerals and becture on Spiritualism, Temperance, &c. Address P. O. Box 422 Chelsea, Miss.
SARMI GRAVES, Inspirational speaker, Berlin, Mich.
Dr. Rout, Greeker, Chicago, Ill., bectures on "The Vital Phenomena of Human Magnetism, and its wondrous power over Health and Disease."
DR. R. T. HALLOCK, Milton-on-the-Hudson, N. Y.
MRS, AGNES M. HALL, 50 Pearl street, Cambridgeport,
Mass.
J. H. MARLEY, 711 Tremont street, Boston.

Mass, J. H. Hartley, 711 Tremont street, Boston, Mrs. S. A. ROGERS HEYDER, trance and inspirational, Haverbill, Mass, Mrs. M. J. UPHAM HENDEE, 220 Kearney street, San

Francisco, Cal.
Moses HULL, Vineland, N. J., or No. 871 Washington MOSES HULL, VINCIANO, S. G., S. G., ST. STREET, ROSTON, MASS.
MRS. ELVINA S. HULL, Vincland, N. J.
D. W. HULL, Inspirational and normal, 118 West Washington street, Chicago, III.
LYMAN C. HOWE, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tex.
MRS. L. S. HESELTINE, Trance, 18 Dix place, Boston,
Mass. J. S. HESELTINE, Tance, 18 Dix place, Roston,
Mass.

Mass. L. S. Heseltine, trance, 18 Dix place, Boston, Mass.
CHARLES HOLT, Clinton: Ohelda Co., X. Y.
E. ANNIE HINMAN, West Winsted, Conn.
MRS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Bethel, Vt.
JAMES H. HARRIS, box 99, Abington, Mass.
WM. A. D. HUME, West Side P. O., Cleveland, O.
R. W. HUME, Hunder's Point, L. L. N. Y., will lecture on the reforms connected with Spiritualism.
Zella S. HASTISKS, inspirational, East Whately, Mass.
REY, J. H. BARTER, Anburn, N. Y.
DR. E. B. HOLDEN, inspirational, North Clarendon, Vt.
DR. J. N.; HORGES, trance, 9 Henryst, E. Boston, Mass.
MRS, A. L. HAGAR, Inspirational, Mt. Clemens, Mich.
MRS, P. O. HYZER, 337 F. Ballimore st., Baltimore, Md.
MRS, L. HUTCHISON, inspirational, Owensylle, Cal.
DR. ADELIA HULL, 229 First Street, Detroit, Mich.
DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
MISS SYSTE M. JOHNSON, 331 Jefferson avenue, Detroit, Mich.
WM. F. JAMESON will speak in McLean, N. Y., during

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
MISS SUSIE M. JOHNSON, 231 Jefferson avenue, Dotrolt, Mich.
WM. F. JAMESON will speak in McLean, N. Y., during August. Address Boston, Mass., care of Banner of Light.
W. L. JACK, Haverhill, Mass.
S. S. JONES, ESQ., Chicago, Ill.
HARVEY A. JONES, ESQ., can occisionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day. Dr. C. W. JACKSON, OSWEG, Kendall Co., Ill.
MISS, MARIA M. KING, Hammonton, N. J.
D. P. KAYNER, M. D., St., Charles, Ill.,
MISS, S. A. NORVILLE KIMBALD, trance and inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEORGE F. KITTREDGE, Buffalo, N. Y.
MISS, M. J. KUTZ, BOSTWICK Lake, Mich.
MIS, FRANCES KINGMAN, New London, Conn.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MISS, G. KINGMAN, New London, Conn.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MISS, FRANK REID KNOWLES, Breedsville, Mich.
JOHN R. KELSO, Springfield, Mo.
J. W. KENYON, Inspirational, Madison, Dane Co., Wis.
JOSEPHER, EEWIS, Inspirational, Yellow Spring, O.
J. W. KENYON, Inspirational, Will, Lacture in San
Francisco during September, in San José during November, Address to be given hereafter.
WM. F. LYON, Addran, Mich.
HENRY C. LULL, Inspirational, Hotel Norwood, corner
Washington and Oak streets, Room 2, Boston, Mass.
AMASA LORD, 143 East 27th street, New York City, Icetures on Ancheni and Modern Revealions.
DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.
CHARLES A. LOOHNUELLER, trance, Butteville, Oregon.
MIS, F. A. LOGAN, San Francisco, Cal.
CEPILAS B. LYNN, Sturgles, Mich.
GEORGE W. MCNEAL, lecturer, Niles, Mich., care of J.
McClung.
-DR. HARVEY MORGAN, trance and inspirational, Randolbb N. Y.

. McClung. DR. HARVEY MORGAN, trance and inspirational, Ran-olnb. N. Y.

DR. HARVEY MORGAN, Inspirational, Antioch, Cal. Ophn. N.Y.
GEO. MORGAN, inspirational, Antioch, Cal.
1. E. MAHAN, trance, Holly, Odkland Co., Mich.
DR. W. H. C. MAHTIN, trance and inspirational speaker, 42 Green street, Boston, Mass.
MRS. DR. HATTIE C. G. MARTÍN, trance speaker, 42 AIRS. DR. HATTIE C. G. MARTÍN, trance speaker, 42 freen street, Boston, Mass.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.
Phof. R.T.M. McCodd, Centralia, Ill.
EMMA M. MARTIN, inspirational, Birmingham, Mich.
F. H. MASON, inspirational, Birmingham, Mich.
FRANK MCALPINE, inspirational, Downglac, Mich.
P. C. MHAS, North Waterboro, Mc.
MRS, ANNA M. MIDDLEBROOK, box 778, Bridgeport, Ct.
MRS, SARAH HELEN MATTHEWS, Springfield, Vt., care
M. Smith,
MRS, LIZZIE MANOUSCHER, CT.

MIRS, SARAH HELEN MATTHEWS, Springheid, VI., care D. M. Smith,
MIRS. LIZZIE MANCHESTER, West Randolph, VI., MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, Ill. Mass. NETTIECOLIUSH MAYNARD, White Plains, N.-Y. MRS, MARY E. MARKS, 543 Fulton St., Brooklyn, N.-Y. MRS, MARY E. MARKS, 543 Fulton St., Brooklyn, N.-Y. W. B. MASON, South Bend, Ind.
MISS S. F. NICKERSON, trance speaker, 35 Dover street, Hoston, Mass.
ROBERT DALE OWEN, Hotel Branting, New York.
J. M. PEBLES, Hammonton, N. J.
MISS, L. H. PERKINS, trance, Kansas City, Mo. MRS, S. L. CHAPPELLE POLLEY, Inspirational, Roston, MRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich. HENRY PACKARD, 377 Dorchester st., W. V., South Boston, Mass.

DR. G. AMOS PEIRCE, inspirational and trance lecturer.
O. Box 87, Auburn. Me. DR. G. AMOS PEIRCE, inspirational and trance lecturer. P. O. Box 87, Auburn, Me. THEO. F. PRICE, Inspirational, Leavenworth, Kan., F. A. Palmer, 23 West 27th street, New York, Mrs. L. A. Pearsall, inspirational, Disco, Mich. Mrs. L. N. Pearsall, inspirational, Disco, Mich. Mrs. E. N. Palmer, trance speaker, Big Flats, N. Y. Mirs, J. Plyfer, trance speaker, Big Flats, N. Y. Mirs, J. Plyfer, trance speaker, Suth Hanoyer, Mass. B. R. Phatt, Inspirational, Fairheld, Mich. V. Dr. P. R. RANDALL, trance, Clude, O. Dr. H. Reed, Chicopec, Mass. J. H. RANDALL, trance, Clyde, O., till further notice. W. M. Rose, M. D., inspirational speaker, No. 72 Ontario street, Cleveland, O. Ars. S. A. Rogers Heyder would like to make engage-

STREET, Cleveland, O.

"Mrs. S. A. ROGERS HEYDER would like to make engagements in the southern States for an autumn and winter campaign, on account of the extreme cold in the New England States. Address, Haverhill, Mass.

REV. A. B. RANDALL, Appleton, Wis.
MRS. HATTIE F. ROBINSON, 46 Carver street, Boston, LYSANDER S. RICHARDS, 136 South Market street, Boston, Mass. ton, Mass. Mrs: M. C. Rundlett will lecture alternate Sundays in Jamaica and Bondville, Vt., until further notice. Address

Jamaica and Bondville, VI., until further notice. Address Jamaica, VI.

MRS. JENNES. RUDD, Box 514, Providence, R. I.

MRS. JENNES. RUDD, Box 514, Providence, R. I.

MRS. PALINAJ. ROBERTS, Carpenterville, III.

MRS. C. A. ROBBINS, Beaver Falls, Pa.

MRS. ELVIRA WHEELOCK RUGGLES, Havana, III.

A. C. ROBINSON, Lynn, Mass.

JAMES SHOLL, Inspirational speaker, 241 North 111 street, Philadelphia, Pa.

M. L. SHERMAN, trance speaker, Adrian, Mich.

MRS. C. A. SHERWIN, Townsend Centre, Mass.

MRS. ADDIE M. STEVENS, Inspirational, Claremont, N. H.,

MRS. R. K. STODDARD will lecture on Spiritualism, and demonstrate the truth of spirit return through the mediumship of her son, DeWitt C. Hough, wherever desired.

Permanent address, 216 North 12th 8t. Philadelphia, Pa.

MIS. LAURA CUPPY SMITH, 27 Milford street, Boston, Mass.

MRS. LAURA CUFFI SALLIN, MASS.
MRS. JULIA A. B. SEIVER, Houston, Florida, will answer calls to lecture on Spiritualism and Reform subjects.
JOHN BROWN SMITH, Amberst, Mass.
MRS. CARRIE A. SCOTT, Inspirational speaker, 10 Chapman street, Boston, Mass.

Localizational, Hulon Lakes. nan street, Boston, Mass. Mrs. L. A. F. Swain, inspirational, Union Lakes,

ium. Selah Van Sickle, Greenbush, Mich. John M. Spear, 2210 Mt. Vernon St., Philadelphia. Mrs. J. H. Stillman Severance, M. D., Milwaukoo.

MIR. J. H. STILLMAN SEVERANCE, M. D., MIRWARKO, WIS.
W. J. SHAW, Toledo, O., care P. H. Bateson.
DR. J. D. Seelly will lecture on the Science of the Soul.
Address, box 671. LaPorte, 1nd.
MIR. NELLIE SMITH, impressional, Sturgls, Mich.
J. W. SEAVER, Inspirational speaker, Byron, N. Y.
JOS. D. STILES, Montpeller, Vi., care Geo, W. Ripley,
ELDARI R. SWACKHAMER, lecturer, 9826th avenue, N. X.
DR. E. SPRAGUE, inspirational, Genesco, Ill.
JAMES H. SIEPPARD will answer calls to lecture and attend funerals. Address South Acwords, N. H.
MRS, JULIA A. STARKEY, trance, corner 4th and Market
streets, Cannden, N. J.
MRS, M. E. B. SAWYER, 871 Washington street, Boston,
MRS, ALMIRA W. SMITH, 55 Cumberland street, Portland, Me.

and, Me. ELIAS D. STRONG, P. O. Box 318, Albany, N. Y. ABRAM SMITH, ESQ., inspirational, Sturgls, Mich. MRS, MARY LANSTON STRONG, 70 Jefferson street, Day-

MRS. MARY LANSTON STRONG, 70 Jefferson street, Dayton, O.

E. W. Shortridge, Salem, Oregon.

OLIVER SAWYER, Inspirational, Royalston, Mass.

Albert Stegeman, Allegan, Mich.

MRS. H. T. Stearns, trance, Corry, Pa., box 742.

MRS. H. T. Stearns, trance, 4th st., Sacramento, Cal.

Austers E. Simmons, Woodstock, Vt.

Albert E. Stanley, Leicester, Vt.

DR. O. Clark Sprague, Rochester, N. Y.

MIS. C. M. Stowe, Sau José, Cal.

MRS. S. J. Swasey, Inspirational speaker, Noank, Conn.

MRS. H. M. Shaw, trance speaker, Joilet, Will Co., Ill,

HENRY STRAUB, Dowafac, Mich.

DR. H. B. Storer, 9 Montgomery place, room 6, Boston, Mass.

CHARLES W. STEWART, Terre Haute, Ind.

CHARLES W. STEWART, Terre Haute, Ind. Mrs. M. S. Townsend, Stoneham, Mass., till further

MRS. M. S. TOWNSEND, Stoneham, Mass., till further notice,
SPENCER THOMAS, inspirational, 2 1st street, Charlestown, Mass.
THOMAS B. TAYLOR, inspirational, Milford, Mass.
BENJ. TODD, Charlotte, Mich.
J. H. W. TOOHEY, 67 Broadway, Chelsea, Mass.
HUDSON TUTTLE, Berlin Heights, O.
MRS. E. T. TREGO, Indianapoils, Ind.
MRS. ABBIE W. TANNER, Montpeller, Vt.
S. A. THOMAS, M. D., Pennville, Ind.
MRS. ROBELT TIMMONS, Mexico, Audrian Co., Mo.
MRS. CORAL, V. TAPPAN, care Banner of Light, Boston, Mass.

nt, Mass, GEO, W. TAYLOR, Lawton's Station; Eric Co., N. Y. MRS. SARAH M. THOMPSON, inspirational speaker, 161 Clair street, Cleveland, O. VENERRO VOLDO, inspirational, 515 High street, Provi-VENETRO VOLDO, Inspirational, 515 High street, Providence, R. I.
SILAS NEWTON WALKER, A. M., Dansville, N. Y.
F. L. H. WILLIS, M. D., Willmantic, Conn., box 862,
N. FRANK WHITE, New Haven, Conn.
JAMES WHEELER, Litchfield, N. Y.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, Nyack, N. Y.
J. G. WHITNEY, Inspirational, Rock Grove City, Iowa,
MISS R. AUGUSTA WHITING, Inspirational, Alblor,
Mich.

AICH.
R. H. WINSLOW, Batavia, III.
S. H. WORTMAN, Buffalo, N. Y., box 1454.
MRS. S. E. WARNER, Appleton, Wis., box II.
LOIS WAISBROOKER, box 948, Battle Creek, Mich.
DR. FRENCH WEDSTER, Manchester, N. H.
PROF. E. WHIFFLE, 836 Main street, Cambridge, Mass.

WARREN WOOLSON, trance speaker, North Bay, N. Y. MRS. MARY J. WILCOXSON Will lecture in Colorado for the present. Address, Boulder, Col. Ter. John B. WOLFF, 510 Pearl street, New York, will lecture on reform subjects within easy distances of New York. MARY J. WESTWOOTH, Newport, Me., box 40. WARREN WIGHT, Inspirational, Waterloo, N. Y. MARCEN'S R. K. WRIGHT, Middleville, Mich., box 11. N. M. WRIGHT, inspirational speaker, will answor calls to lecture in the New England States. Address, Boston, MRS., care Banner of Light.
Miss. Victoria C. WOODHULL, 48 Broadst., New York, DANIEL WHITE, M. D. & Girard, Ill.
A. C. and Miss. ELIZA C. WOODHUFF, Eagle Harbor, N. Y.

MRS. MARY E. WITHEE, Marlboro', Mass., box 532, R. P. WILSON, 226 East 77th street, New York. MRS. SOJHIA WOODS, tranco speaker, Burlington, Vt., ite Col. S. S. Brown; ELIJAH WOODWORTH, inspirational, Leslie, Mich. E. A. WHEELER, Semi-tranco and inspirational, Utlca,

L. A. WHERLER, SCHILTANCO AND INSPIRATIONAL, Utlea, N. Y. A. WHERLEGCK, 239 Pleasant street, Worcester, Mass, DR. E. B. WHELGCK, Pleasanton, Kan. George W. WHITNEY, normal, Westerly, R. I. MRS, RACIEL WALCOTT, trance, Baltimore, Md, ASA WARREN, Waterloo, Lowa, MRS, N. J. WILLIS; 94 Windsorst, Cambridgeport, Mass, MRS, N. J. WILLIS; 94 Windsorst, Cambridgeport, Mass, MRS, JULIETTE YEAW, Northboro', Mass, MR, J. L. YORK, San José, Santa Chara Co., Cat. MR, and MRS, WM, J. Young, Bolse City, Jdaho, REY, JOHN S. ZELLER, Burlington, N. J.

# PUBLIC MEETINGS, ETC

Vermont Mass Convention.

Vermont Mass Convention.

The Spirimalists of Vermont, and all Liberalists of this and other States, are cordially invited to meet us at Plymouth Notch, Vt., on Friday, Saturday, and Sunday, Aug. 2s, 29th, and 30th, 1874, there to hold sweet communion with the loved ones/from the "Land of the leal," and to once more experience a season of enjoyment such as we have had in former years. Brother, D. P. Wilder has built a large hotel there with a line hall, and will furnish good accommodations to all who will come, at one dollar per day. Stages will run from Ludlow to his house, and take all to and from It at fare, I think, one way. It is expected that the Vermont Central Railroad will, as per its insual custom in the past, carry passengers to and from the Convention at fare one way. Speakers and mediums are especially invited to attend.

CHARLES WALKER, for Committee.

CHARLES WALKER, for Committee,

Mass Meeting in Indiana. There will be a Mass Meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritualist Society of Terre Haute, Ind., at the Vigo County Fair grounds, on the 27th, 28th, 29th and 30th of August.

First Spiritualist Society of Terre Haute, Ind., at the vigo County Fair grounds, on the 27th, 28th, 29th and 30th of August.

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Speakers and mediums are particularly invited, and will receive due and proper attention. Those intending to be present will confer a favor by notifying the Secretary, attending cand a good time is anticipated. Let all who can attend do so, and they will be made welcome. By order of committee.

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INNER MYSTERY. AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

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ECCE SIGNA,-III.

BY JOHN WETHERBEE. "At length I said, if that indeed I said it, And that no spirit made my tongue it organ,"

said Coleridge, near three-quarters of a century ago. To be sure, it was poetry, and he was writ-9 ing fiction, but he drew his thought from that common reservoir, human knowledge, and then, as now, we know not who speaks-the Throne or a power behind the Throne. It is pleasant to find, even before the "Hydeville" hour, that men spoke as they were moved, and golden names spoke (wiser, perhaps, than they knew) modern my eye fell on those two quoted lines the "signs of the times" seemed to have been ac-Coloridge knows now whether a spirit made "his tongue its organ," but I do not, only of a century hence we shall all know, more than we do now, who is who.

I was stating a fact in spiritual manifestations, and a man said, 2 No doubt, John, you think so, but you are deceived; it is all a defusion." When a man says it is cheat, fraud or delusion, I hold no argument with him, at this late day, for he jeet; or, oftener, it is substantially saying to me: set such a man down as egotistical or superficial, or both. As If I had not had my eyes open, also, to the chances for deception!

I have had my tongue "dried up," as the say ing is, by persons saying to me: It is electricity thinking at the same time they are intelligent. I never knew one of such who had any intelligent conception of electricity; they had had some experience of thunder and lightning; may have had a shock or two from a battery, and perhaps received messages over the electric telegraph: but they could no more give the relations of the three, or intelligently state the little that is known of the subject, than a horse could do a sum in algebra; but still they said it was electricity, and felt that the "manifestations," claimed to be spiritual, were thus intelligently settled trolling one's own body but, in the spiritual ifestations:
manifestations, mental and physical, it is electridad city. plus. - When one of these learned (?) repudiators say it is electricity, what do they do with the plus! Ask them (if it is worth your while) and see how they flutter and get into generalities, by saying: We do not know much of the laws of the human mind (which is true), and in time it will be discovered, or perhaps they will be fluent on "unconscious cerebration," " clairvoyance," and "mind reading," and know as little of the latter expressions as they did of electricity, though used ever so glibly.

It is going a great ways round to solve the spir-Itual manifestations by mind reading. All races have, intuitively at least, a semi-belief in future existence. Christianity pretends to demonstrate it on Bible evidence. If it is rational to have faith in such a continued or future existence, can it be irrational to suppose the facts and philosophy of Modern Spiritualism to be at least probable? Under the circumstances, is not the doubter the more irrational of the two? and when in the manifestations, the world-over, no matter under what circumstances or in what company they appear-the testimony is always the same, "I am a human being and once a dweller on earth," is it not straining matters to call it mind

But mind reading is the most rational solution that opposition now offers to Modern Spiritualism. "Spiritualism outdone," says the Adver-tizer, heading an article on "mind reading," where it at some length tells of the experiments of a man who is not a Spiritualist or a medium, but who, blindfolded or otherwise, can tell the thoughts of any one; that is, a man can think of I ingly, making no mistake-in a word he reads the man's mind. This gift is nothing new or strange to a Spiritualist; it is a quality all have more or less observed. But where does it outdo Spiritualism 2 If a man in the form have that power, or gift, why should not a spirit out of the form have it? And more than that, if a spirit can read the thoughts in our mind, which no Spiritualist doubts-at least to some considerable extent if not universally-why, then, may not the spiritual manifestations be both mind reading and a spirit communicating? and when an investigator says it is mind reading, he may be perfectly right, and yet in howise contradict the spiritual theory:

I know that spirits can read the thoughts in one's mind; I know also that sometimes they cannot, or do not choose to. I am inclined to think it a constitutional quality. All things being equal, the higher spiritual grade reads the mental strata below it. One may be higher on some points and lower on others, according to circumstances; the quality may be elastic. I am aware I do not clearly explain the point, but I am sure there is something besides disposition that governs this experience, and so for the want of a more intelligent solution I suggest spiritual gradation.

I have been moved, while writing in my library, by a thought to do a complicated thing. I have from another, or disconnected motive, gone the same day to a medium for spiritual communications, and while there a spirit friend has put in an appearance, and said :- "John, I think you ought and had better do what you thought of doing to-day;" giving me a clear notion that the spirit referred to the above named spirit suggested the complicated thing to me, or. had read my mind while I was cogitating it at home, or had read it while sitting with the medium afterwards. I am inclined to think the former more likely, because at the séance it was wholly out of my mind, and I was intent on, and expecting other things, but, of course, I am not

How often I have heard a skeptic say, "If Charles or Nancy would give me some special thing that only he or she and I know, that would be a good test." But it would not be, in the light of affectionately and kindly caressed me, sweet mind reading, for the spirit might not be Charles or Nancy, but the medium's controller, reading your mind. It may be both mind-reading and a communication, also, from one who has passed on, though not Charles or Nancy; and no test beyond mind-reading. There is nothing clearer to me in this connection, or in any other, than that mind-reading, (though possible nine times in the mind-reading, (though possible nine times in the mind-reading, (though possible nine times in the mind-reading to the world is indeed im-

ten, from the nature of general communications) will not cover the whole ground; for the history of this subject is full of proof that communications do come at times unknown in or to the inquirer's mind, and could not, by any possibility, be explained by mind reading.

It was my intention to draw a little from my experience of that nature, which has proved to me beyond a question or a peradventure, that the manifestations, though they often and generally can be, and may be, mind-reading, are plus, also; and admitting the "plus," the spiritual theory, to any but prejudiced or stubborn minds, is demonstrated. But as this article is as long as I wish it to be, (for I propose in this series to be short if not sweet, though I hope both), I will defer the experience until my next paper.

A person can be rational in investigating this subject, and halt at the threshold of endorsement, on this point of mind-reading, if all his experience on this subject has been bounded by his own knowledge. I remember, in talking with most a miracle. I write because I feel moved to. Three-quarters | Theodore Parker, who was too deep an observer of common things to think so large a multitude of people could all be gulfed as to the facts having a genuine basis; but he thought it possible that some undiscovered psychic or mental law might, in time, explain these phenomena, this side of a celestial influence. He was very real get word from her this evening. Do not fret; spectful, however, to the subject, and it was a has not informed himself of the state of the sub- pleasure to talk with him upon it, as I did many times. I think, had be lived until this day, a You are not as capable of judging as I am! I wider observation, not possible then, would have found him an endorser as well as friendly disposed, or manifesting to it the doctrine, as he certainly did, of "live and let live."

Any reliable testimony, then, in our experience, that extends it beyond the confines of our recollections and our knowledge, will help prove to writers like the one in the Advertiser, and others like-minded, that Spiritualism is not outdone because a man has the power of sensing or reading another's mind.

I commenced this paper with a quotation from Coleridge; I will end it with another; though it refers to an apparition, the expression fits so well the general disposition toward this subject, of the unconvinced, or rather the indifferent, and defines the chronic obstacle to its popular reception, which, as has been intimated in these pain the negative. No Spiritualist ever questioned pers, is somewhat yielding to the influence of the that electricity was the force used, even in con- accumulation, persistency and variety of the man-

Besides, they think me dead, And what the mind belteves impossible, The boilly sense is slow to recognize.

Letter from Dumont C. Dake, M. D.: A Trip East: News of Chicago Fire: With the Spirits: Convincing Tests,

DEAR BANNER:-Your bright face greets us with regularity in this western country. Spirit-ualism is gaining new converts daily. The Chicago Times, as I have already intimated to you, is doing important missionary work for Liberalism and Spiritualism.

A few weeks ago I started on an Eastern tour, fully intending to visit your Boston office, about which I have heard so much. I have also longed to meet face to face Mr. Colby, the medium's friend, Mr. Rich, the astute financier, and our old friend, the modest Mr. L. B. Wilson. You see, gentlemen, we know you all out West.

INCIDENTS OF JOURNEY. At Rochester, N. Y. (my former home), I tarried a few days. Spiritualism although organically dead, is in essence permeating every avenue of society, and its adherents are multiplying rapidly. Lately several eminent citizens have been radically converted. Private circles are being held. Investigation in all classes of society is the order of the day.

Blessed the greeting of congenial souls. The world is, after all, full of appreciative spirits. Build up a strong, pure, and self-respecting personality, and it commands and gains the love of humanity.

My personal welcome in Rochester, private and public (through the press), was most gratifying. any object in the room, and give no indication of Not that I am vain, although a little self love is what it is, and this man can take the thinker's well, but I speak specifically, as a lover of Spirhand and tell the thought every time, unhesitat- Itualism; advance that, and I am satisfied. Giving up, as I-did, in Rochester, worldly tastes and a handsome fortune for despised Spiritualism and mediumship; undergoing, as I did, scornful treatment at the hands of many bigoted opposers, it was a source of great comfort to me to see that Time had produced a remarkable change, and that now the clouds were drifting away, and the sun of Rationalism was shining with brilliant splendor.

> Right and glorious success won the victory. Let all media be encouraged; cooperate with the exalted spirits, and all is well-no disaster need be feared. Pure motives lie at the basis of genuine spiritual influx and unfoldment. I shall always have a deep interest in the progress of Spiritualism in Rochester. To the good friends there I say, with love in my soul, Angels speed.

COMFORT FROM MEDIA.

Cosmopolitan New York! you are always a mystery. Babel of sounds, and yet a wonderful centre and source of power. Not desiring sumptuous gluttonies and gorgeous feasts in that city gemmed with palatial hotels, I sought the advantages of Miller's Cure. The morning of my arrival, on taking up a paper, I was thrilled with horror at the discovery that Chicago was again in flames, and in all probability our house was again in ashes, as the telegrams specified that buildings beyond and adjacent to our residence were in flames. What should I do? My beloved wife -was she injured? Was my happy home again destroyed? At such an hour, Mr. Editor, I felt for the hundredth time the value of Spiritualism. What did I do? Not to Bibles did I turn, nor to mumbling priests, to catechisms or creeds. No! I turned to the fountains of living life; to my sainted dear ones, to my beloved media. And "complicated" thing, showing that the said they had comfort for my grieved spirit. I first called on Dr. Slade, anxious to know the truth. I wrote on the slate, "Is Della safe?" The following answer was written: "Safe, but very much alarmed and excited." I then wrote again, "Is our home gone?" Answer, "No!" How comforted I was! I felt that all was well. What good is there in Spiritualism? Ah, in this instance, I think I can demonstrate that it has a practical side. Nor is this all. Subsequently physical manifestations took place. The materialized forms of dear ones appeared; spirit hands voices, among them my beloved father, C. M. Dake, M. D., spoke to me words of endearment and encouragement. Great God! how it thrilled the nerve centres of my being. I saw-1 heard-

portant and responsible. That you do it well, we all know; and we admire your heroism and perseverance. Your sacrificing spirit is worthy of emulation by all reformers. Go on! Angels speed you. Count on me as a friend in need, and a worker for you and the cause.

Next I hurried to Mr. Mansfield's rooms. Sitting down, I wrote: "What of dear Della and home?" Answer:

"All as usual-well. Della, darling one, is a little frightened at the configration. But we think you will escape this time. Do not be uneasy, Della will manage.

Your mother, HARRIET CADY DAKE "

When we take into consideration that the report was that the fire had swept blocks past our home (244 Wabash avenue), it was a wonderful statement, a grand test, if true. The spirit was enabled to give me the exact information. My home was indeed safe-but the escape was al-

I then wrote: "Will my spirit friends communicate?" Answer.

"Bro. Dumont-I do not see that you could do any good to go to Chicago immediately. Della is as brave as a midshipman, and will manage all nicely until you feel to return. I think you will all is as well as it could be. Your brother,

Francis." "I will endorse every word of the above.

ABRAHAM DAKE."

Mark you, I received this message at 10:30 A. M. At 5 P. M. I received the following telegram from my wife: "All well." Goods moved-building not burned," thus corroborating, to the very minutia, the statements of the spirits. I telegraphed for Della to meet me in Rochester. My visit in New York was short. Before leaving, I called upon Bro. Davis, whose conversation is more satisfying to me than is money to a miser. Dr. Schlesenger, the great healer, gave us magnetic treatment. The Doctor is well "healed," just at present, so far as this world's goods are concerned. He lives in a fifty thousand dollar, five-story brown stone front residence, which is furnished complete. The Doctor says rich patients, whom he has successfully treated, helped him to this home. We also saw another noted medium, who has had a fortune given him for practical services rendered. We must say we like the appreciation in which our Eastern mediums are held. We heard Dr. Briggs spoken of as making many wonderful cures. God bless all mediums! May they all have brown stone

Returning home, although accustomed to Chicago fires, I was, greatly shocked at the sight of the rains, which gave evidence of a more formidable fire than I had anticipated seeing. As I write, from my window, I can see acres of ghastly ruins. Where once stood palatial homes, and and where happiness clustered around sacred and loying firesides, now tottering walls and yawning chasms are to be seen. The terrible fire-fiend has been on the war path. I am thankful that my home, this time, is saved.

To the spirits I give thanks for comfort and consolation. In their own inspiration-baptized organ, the Banner of Light, I desire to give this brief tribute to them. Wishing you continued success, I am,

Very respectfully yours, DUMONT C. DAKE, M. D. 244 Wabash arenue, Chicago, Ill. --

Woman.

At a recent woman suffrage meeting in Toledo, Ohio, Judge Potter, on being called for, gave his testimony in favor of the movement. He said that many years ago his mother had veted; whether she had any right to or not he never knew. The question to be voted upon was that of building a new school-house; the town was about equally divided with regard to the measure; her vote turned the scale, and a new substantial stone building was erected. From substantial stone building was erected. From that school-house had gone forth many eminent men, who had distinguished themselves as states-men, and in scientific and literary fields. The Judge said that his mother had sown the seed on that day which had resulted in rich and abundant harvest.

Mrs. Livermore sums up the Woman Suffrage question after this fashion: If there is any force in the argument of the Connecticut Legislature that women should not have the ballot, because they do not want it, how is it with that large class of men who do not want the ballot, and who do not exercise the suffrage—so large a class that, according to Hon. George F. Hoar, they constitute nearly one-fourth of the present legal voters of the country? If not wanting the ballot is a valid reason for refusing to enfranchise wois a valid reason for refusing to enfranchise wo-men, ought not this same lack of desire to be sufficient reason for disfranchising that twentyfive per cent. of the legal voters of the country, who also do not want it? And if women do not want the ballot, it is perfectly safe for the Connecticut Legislature to stand firm to the American principle that "taxation and representation are inseparable," and give them the ballot, as no harm will ever come from their using it.—[Ex.

Florence Nightingale and Harriet Martineau age among eighteen thousand English women petitioners for the right of Suffrage.

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Materialized Spirit, KATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the fulform materialized spirit, Katle King, alias Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celbrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katle was ontside it, moving about among the spectators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katte standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a scance, of which he writes: "Mr. Crookes raised the curtain, and he and I and Jour others who sat by me saw, at one and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross-Church, who was present at three scances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katle together; that she felt the mudo body of the latter under her dress—felt her heart beating rapidly, and can testify that, "18 she be psychic force, psychic force is very like a woman." "I must not omit to relate," she were she with the red, and I have seen not the materialized spirit, after entering the cabinet, would be generally almost instantaneous.

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