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THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

In a statement signed by Amelia Corner, Caroline Corner J. C. Luxmoore, G. R. Tapp, and W. H. Harrison, we have a clear and interesting account, which I here slightly abridge of the process of getting a photograph of Katie by the magne sium light:

"The cabinet doors were placed open, and shawls hung wro cannot doors were placed open, and snawls hang across. The scance commenced at six r. M., and lasted about two hours, with an interval of half an hour. The medium was entranced almost directly she was placed in the cabinet, and in a few minutes Katie stepped out into the room. The sitters, in addition to the undersigned, were Mrs. Cook and her two children, whose delight at Katie's familiarity with whose most annulum.

them was most amusing.

"Katle was dressed in pure white, except that her robe was cut low, with short sleeves, allowing her beautiful neck and arms to be seen. Her head-dress, was occasionally pushed back so as to allow her hair, which was brown, to be visible. Her eyes were large and bright, of a dark blue or gray color. Her countenance was animated and lifelike, her cheeks and life individually and sleep.

lips ruddy and clear.
"Our expressions of pleasure at seeing her thus before u seemed to encourage her to redouble her efforts to give a good scance. By the light of a candle and a small lamp, during the intervals of photography, she stood or moved about, and chatted to us all, keeping up a lively conversation, in which she criticised the sitters, and the literary photographer and his arrangements very freely. By degrees she walked away from the cabinet, and came boldly out into the room.

"Katie usually leaned on the shoulder of Mr. Luxmoore, and stood up to be focused experted times on one acception.

and stood up to be focussed several times, on one occasion holding the lamp to illuminate her face. Once she looked at the sitters through Mr. Luxmoore's eye glass. She patted his head, and pulled his hair, and allowed him and Mrs. Corner

to pass their hands over her dress, in order that they might satisfy themselves that she wore only one robe.

"As one of the plates was taken out of the room for development, she ran a few feet out of the cabinet after Mr. Harrison, saying she wished to see it; and on his return it was shown to her, he standing close to her and touching her at the time. While he was absent she walked up to the camera and inspected that 'queer machine,' as she called it.

inspected that 'queer machine,' as she called it.

"Just before one of the plates was taken, as Katie was reposing herself outside the cabinet, a long, sturdy, masculine right arm, bare to the shoulder, and moving its fingers, was thrust out of the opening at the top of the cabinet. Katle turned round and upbraided the intruder, saying that 'it was a shame for another spirit to interpose while she stood for her likeness,' and she hade him 'gat out'.

"Toward the close of the scance Katie said that her power was going, and that she was 'really melting away this time.'
The power being weak, the admission of light into the cabinet seemed gradually to destroy the lower part of her figure, and she sank down until her neck touched the floor, the rest of her body liaving apparently vanished, her last words being that we must sing, and sit still for a few minutes, 'for it was a sad thing to have no legs to stand upon.' This was done, and Katie soon came out again, entire as at first, and one more photograph was successfully taken. Katie then shook hands with Mr. Luwwere went inside her capingt, and ranged for with Mr. Luxmoore, went inside her cabinet, and rapped for us to take the medium out.

The scance had been given under strict test conditions The only stipulation Katle made throughout was, that the sitters would not stare fixedly at her whilst she stood for her

"Before commencing, Mrs. and Miss Corner took the medium to her bedroom, and, having taken off her clothes and thoroughly searched them, dressed her without a gown, but simply with a cloak of dark gray waterproof cloth over her underclothing, and at once led her to the scance room, where her wrists were tied tightly together with tape. The knots were examined by the sitters respectively, and scaled with a signet ring. She was then seated in the cabinet which had been previously examined. The tape was passed through a brass bracket in the floor, brought under the shawl, and the securely to a chair outside the cabinet, so that the slightest movement on the part of the medium would have been at

During the interval of half an hour, Mrs. Corner took charge of the medium, whilst she was out of the cabinet, and did not lose sight of her for one minute, 'The tying and seal-ing were repeated before the second part of the scance, and on each occasion of the medium leaving the cabinet knots and seals and tape were duly examined by all the sit-ters, and were found intact. The medium was tied and seal-ed by Mr. Luxmoore, whose signet ring was used."

In a separate communication Mr. Luxmoore writes:

"I carefully examined every part of the cabinet while Miss Cook was being searched by Mrs. and Miss Corner. Nothing could possibly have been concealed there without my discovering it. I should also mention, that, soon after one of the photographs had been taken, Katie pulled back the curtain, or rather rug, which hangs in front, and requested us to look at her, when she appeared to have lost all her body. She had a most curious appearance; she seemed to be resting on nothing but her neck, her head being close to the floor. Her white robe was under her."

Phenomena like these, as Dr. Wm. Hitchman aptly remarks, present a question "not to be settled at all by leading articles, but by positive experimental testimony." In this case such testimony has been given in abundance.

Previous to Prof. Crookes's taking the case in hand, Dr. Gully, Mr. Blackburn, Mr. Luxmoore, Mr. W. H. Harrison, and many other competent investigators had, at numerous séances, satisfied themselves fully that Katie and Miss Cook were distinct personalities.

"All who attended these séances," says Dr. Gully, "are aware with what anxious care arrangements were always made by which the smallest movements by the medium within were rendered detectable by the sitters outside, by means of tapes attached to the medium's body, and extended along the floor, and held by some one present; and, on one or two occasions, by the extension of the medium's own dark hair, not to mention the precise tying and sealing of the wrists. . . These tests have abundantly satisfied me that the form which appears is not Miss Cook, but has a totally separate exist-

Notwithstanding these well-founded convictions there was a natural wish among Spiritualists that assurance should be made doubly sure, and in this wish no one joined more readi-

ly than Dr. Gully. To determine the question whether Miss Cook was lying at

outside, Mr. C. F. Varley, F. R. S., the electrician of the At- | gic power that was at work: "Taking up her skirt in a lantic Cable, noted for his skill in testing broken cables, conceived the idea of passing a weak electrical current through the body of the medium all the time the manifestations were going on. He did this by means of a galvanic battery and cable-testing apparatus, which was so delicate that any movement whatever, on the part of Miss Cook, would be instantly indicated, while it would be impossible for her to dress and play the part of the spirit without breaking the circuit and being instantly detected.

Yet under these conditions the spirit-form did appear as isual, exhibited its arms, spoke, wrote, and touched several persons; and this happened, be it remembered, not in the medium's own house, but in that of Mr. Luxmoore, at the West, broken, and at the conclusion Miss Cook was found in a portion in a good light, gave it one flap, and it was instantly trance. Thus it was clearly proved that Miss Cook was not as perfect as at first. Those near the door of the cabinet exonly in the cabinet, but perfectly quiescent, while Katie was visible and moving about outside.

Similar tests were soon repeated by Mr. Crookes in his own house with equally satisfactory results. Early in March he reported: "As far as the experiments go, they prove conclusively that Miss Cook is inside while Katie is outside the cabinet," and he further testified to Miss Cook's perfect honesty, truthfulness, and willingness to submit to the severest tests that he could approve of.

But the crowning proof was yet to come. On the 12th of March, 1874, during a séance at his own house, Katie came to the curtain, and called him to her, saying, "Come into the room and lift my medium's head up; she has slipped down.' Katie was then standing before him, clothed in her usual white robes and turban head-dress. He walked into the library up to Miss Cook, Katie stepping aside to allow him to pass. He found that Miss Cook had slipped partially off the sofa, and that her head was hanging in a very awkward position. He lifted her on to the sofn, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance.

On the 29th of March, at a seance at Hackney, Katie told Mr. Crookes that she thought she should be able to show herself and Miss Cook together. Turning the gas out, he entered the room used as a cabinet, bearing a phosphorus lamp. This consisted of a six or eight ounce bottle, containing a little phosphorized oil, and tightly corked.

It being dark, he felt about for Miss Cook. He found her crouching on the floor. Kneeling down, he let air enter the lamp, and by its light saw the young lady; dressed in black velvet, as she had been in the early part of the evening, and to all appearance senseless. She did not move when he took a done, most of those present sitting on the floor at her feet, but continued She then divided the flowers into bunches for each, tying them my with blue siblem. quietly breathing.

The remainder of the narrative I give in Mr. Crookes's own

"Raising the lamp, I looked around and saw Katle standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the scance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down, so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie, whom I had clasped in my arms a few moments before, and not at the phantasm of a dis

"She did not speak, but moved her head, and smiled in ecognition. Miss Cook, crouching before me, to be sure that the land I held was that of a living woman, and three separate times did I turn the lamp to Katle, and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality.

Of the points of difference between the two, Mr. Crookes

"Katie's height varies; in my house I have seen her six-inches taller than Miss Cook. Last night, with bare feet and not *tip-tocing*, she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perrectly smooth, both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible, and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears ear rings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences."

The exceeding whiteness of the drapery with which Katie came clothed was always noticeable; reminding the Scriptural reader of that passage A Mark: "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." The dress would vary in shape nearly every evening.

The fabric felt material enough. It did not melt away and disappear like the spirit fabrics felt by Mr. Livermore and Dr. Grav in the presence of Kate Fox. Miss Douglas took a specimen of the cloth to Messrs. Howell and James's. London, and asked them to match it; they said that they could

not, and that they believed it to be of Chinese manufacture. Whence came this white drapery? As we proceed in our narrative, it will be seen that Mr. Crookes satisfied himself thoroughly that it could not have been brought into his house

and used by the medium. Katie had announced, on several occasions, that her materializations through Miss Cook would cease the 21st of May, 1874. At one of her farewell séances, my friend, Mr. Coleman, whom I had some years before introduced to certain phenomena in Boston, was present. He took from his pocket a photograph; Katie received it from his hands, and exclaimed, "This is Dr. Gully and my likeness. What do you want me to do with it?" "Write," said Mr. Coleman, "your name, and any message you have to give me, on the back of it, that I may keep it in remembrance of this evening." Borrowing his pencil she wrote: "Annie Morgan, usually known as Katie King. To her dear friend, Mr. Ben. May 9th, 1874." When it was read aloud some one said, "That is too familiar," and she was reminded that there were others of the same name known to her; upon which sheasked for the card to be returned, and wrote: "Mr. Ben is B. Coleman. Esq."

"During the evening," writes Mr. Coleman, "she frequently went behind the curtain to look after her medium, and once whilst she was, there, Mr. Crookes raised the curtain, and he and I, and four 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." This exhibition was then repeated, and Mr. Coleman was fully satisfied that he saw both the living form of Miss Cook, and the materialized spirit-form of Katie.

The following remarkable incident, which Mr. W. H. Harrison and Mrs. Ross-Church (Florence Marryat) both conrest inside the cabinet while Katle in her flowing robes was firmed in subsequent narratives, indicates the thaumatur. chic force, psychic force is very like a woman.

double fold, Mr. Crookes having lent her his seissors, Katie cut two pieces out of the front part, leaving the holes visible, one about an inch and the other two or three inches in circumference, and then, as if by magic, but without the conjurer's double boxes, or any attempt at concealment, she held that portion of the dress in her closed hand for a minute or two, and showed that the holes had disappeared, and that the dress was again entire. The pieces, a portion of which I have, are apparently strong ordinary white calico."

Of the repetition of this marvel at a subsequent scance, Mr. W. H. Harrison writes: "After she had thus cut several great holes in her dress, as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it, as she had end of London. For nearly an hour the circuit was never done on other occasions; she then held up the dilapidated amined and handled it immediately, with her permission, and testified there was no hole, seam or joint of any kind, where a moment before had been large holes, several inches In diameter."

> Mrs. Ross Church (Florence Marryat), a daughter of my old acquaintance, Captain Marryat, author of "Peter Simple," &c., was a witness of the same incident, and mentions it in an account of her experiences, which I shall soon quote.

> The following is Mr. W. H. Harrison's account of the farewell scance, May 21st, 1874, in London, at which Katie appeared. There were present Mr. Crookes, Mrs. Corner, Mrs. Ross-Church, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary:

> "Mr. Crookes, 7.25 P. M., conducted Miss Cook into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow; at 7.28 Katle first spoke, and at 7:30 came outside the curtain in full form. She was dressed in pure white, with low neck and short sleeves. She had long hair, of a light auburn or golden color, which hung in ringlets down her back, and each side of her head, reaching nearly to her waist. She were a long white vell, but this was only drawn over her face once or twice during the scenes.

ing the scance,

"The medium was dressed in a high gown of light blue me-rino. During nearly the whole of the scance, while Katle was see the sleeping medium, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire scance.

"Katie talked about her approaching departure and accepted a bouquet which Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes.

them up with blue ribbon. She also wrote parting notes to some of her friends, signed 'Annie Owen Morgan,' which she stated was her real name when in earth-life. She wrote a note for her medium, and selected a fine rosebud for her as a

parting gift.
"Katie then took a pair of scissors and cut off a quantity of her hair, glying everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and distributed some of her hair; and also cut off and presented sev-

eral pieces of her robe and veil.
"She then appeared tired, and said rejuctantly that she must go, as the power was failing, and bade farewell in the most affectionate way. The sitters all wished her God speed, given. Looking once more earnestly at her friends she let the curtain fall and she was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katle said, "My dear, I can't. My work is done. God bless you, and we heard the sound of her parting kiss. The medium then came out among us, looking niuch

exhausted and deeply troubled. "Katic said that she should never be able to speak or show her face again; that she had had a weary and sad three years life 'working off her sins' in producing these physical mani festations, and that she was about to rise higher in spirit-life At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be en-abled to see her clairvoyantly by being mesmerized."

Mrs. Ross-Church (Florence Marryat), who had been pres ent at three of Katie's last scances, on the 9th, 13th and 21st of May, 1874, in a letter to the London Spiritualist, wrote as follows:

"I will not recapitulate what so many have told of the ap-pearance of the spirit 'Katle King,' nor of the means taken to prevent any imposition on the part of her medium. This has all been repeated again and again, and as often disbelieved. But I find Serjeant Cox, in his late letter on the subject of Miss Showers's mediumship, saying that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, 'the most wonderful fact the world has ever witnessed would be established beyond controversy. Perhaps Serjeant Coxywould consider a sight of both medium and spirit in the same room and at the same time as convincing a proof of stern truth. I have seen that

"On the evening of the 9th of May, Katie King led me, at my own request, into the room with her beyond the curtain, which was not so dark but that I could distinguish surrounding objects, and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and head of curls whilst she (the spirit) held my other hand in hers, and leaned against my shoulder, with one arm around my neck.
"I have not the slightest doubt that upon that occasion

there were present with me two living, breathing intelligences, perfectly distinct from each other, so far at least at their bodies were concerned. If my senses deceived me; if; was misled by imagination or mesmeric influence into believ ing that I touched and felt two bodies, instead of one; if 'Katie King,' who grasped, and embraced; and spoke to me, is a projection of thought only—a will power—an instance of unknown force—then it will be no longer possible to know 'Who's who, in 1874,' and we shall hesitate to turn up the gas incautiously, lest half our friends should be but projections of thought, and melt away beneath its

glare.
"Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with me on the 13th, and on that occasion we had the benefit of mutual sight also, as the whole company were invited to crowd around the door whilst the curtain was with-drawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her. "On the 21st, however, the occasion of Katle's last appear-

ance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her identity from that of her medium. When she summoned me in my turn to say a few words to her behind the curtain, I again saw and touched the warm, breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie, who desired me to place my hands inside the loose single garment which she wore, and

reel her nude body. I did so, thoroughly.

"I felt her heart beating rapidly beneath my hand; and passed my fingers through her long hair to satisfy myself that it grew from her head, and can testify that if she be 'of psy-

"Katie was very busy that evening. To each of her friends assembled to say good-by, she gave a bouquet of flowers tied up with ribbon, a piece of her dress and veil, and a lock of her hair, and a note which she wrote with her pencil before us. Mine was as follows: 'From Annie Owen de Morgan (alias Katle King) to her friend, Florence Marryat Ross-Church, with love. Pensez a moi. May 21st, 1871. I must not forget to relate what appeared to me to be one of the most convincing proofs of Katle's more than natural power, namely, that when she had cut, before our eyes, twelve or lifteen different pieces of cloth from the front of her white tunic, as sourceirs for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times, "I think if in the face of all this testimony that has been

brought before them, the faithless and unbelieving still credit Miss Cook with the superhuman agility required to leap from the spirit's dress into her own like a flash of lightning, they will hardly suppose her capable of re-weaving the material of her clothing in the same space of time. If they can believe that, they will not find the spiritualistic doctrine so hard a nut to crack afterwards. But I did not take up my pen to argue this point, but simply to relate what occurred to myself."

During the week before Katie took her departure, she gave scances at Mr. Crookes's house almost nightly, to enable him to photograph her by artificial light. In a letter dated July o photograph her by artificial fight. In a letter dated July 21st, 1874, and enclosing two photographs, he writes me: "You may be interested in seeing one of my photographs of Katle, as she stood holding my arm; also one in which she is signifing by herself." In the former of these the person of Katle, nearly to her ankles, dressed, in her white robe, is taken; in the other, not quite so much of the figure is seen. In both photographs, the drapery is gracefully disposed; the countenance is placed, and the features finely formed, though it might not require much imagination to discover in their cen-It might not require-much imagination to discover in their gen-eral expression a spectral look; the figure has all the distinct-ness of a veritable human being, there being nothing shadowy n the outlines.

Taken in his own laboratory, and under conditions the

most satisfactory and unquestionable; these and some forty other photographs which he took, some inferior, some indifferent, and some excellent, confirmed all the previous tests which Mr. Crookes had got of the genuineness of the phenomenon. Frequently, at his own house, he would follow. Katle into the cabinel, and would sometimes see her and her medium together, though generally he would find nobody but the entranced medium lying on the floor, Katle and her white robes having instantaneously disappeared.

During a period of six months Miss Cook was a frequent

week at a time. She would bring nothing but a little hand-bag, not locked. During the day she would be constantly in the presence of Mrs. or Mr. Crookes, or some other member of his family; and, not sleeping by herself, there was no con-celvable opportunity for any fraudulent preparation.

"It was a common thing," says Mr. Crookes, "for the seven or eight of us in the laboratory to see Miss Cook-and

Katie at the same time under the full blaze of the electric light. We did not on these occasions actually see the face of the medium, because of the shawl (which had been thrown over to prevent the light from falling on the face), but we saw her hands and feet, we saw her move uneasily under the influence of the intense light, and we heard her moan occa-sionally. I have one photograph of the two together, but Katle is seated in front of Miss Cook's head."

Katle is seated in front of Miss Cook's head."

On one occasion Mr. Crookes was photographed with Katle, she having her bare foot on a particular part of the floor; their relative height was ascertained. Mr. Crookes was then photographed with Miss Cook under precisely similar conditions, and while the two photographs of himself coincide exactly in stature, etc., Miss Cook's figure is found to be half a head shorter than Katie's, and looks small in comparison.

"Photography," adds Mr. Crookes, "is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshad.

varying expression of her most mobile features, now overshad-owed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children around her, and was amusing them by recounting anecdotes of her adventures in India.

"The following particulars given by Mr. Crookes, as to the differences between Katle and the medium, will be found of

"Having seen so much of Katle lately, when she has been illuminated by the electric light, I am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute cer-tainty that Miss Cook and Katle are two separate individuals as far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black ; a lock of Katle's which is now before me, which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich

golden auburn. "On one eyening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90. On applying my car to Katie's chest T could hear a heart beating rythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the scance. Tested in the same way, Katle's lungs were found to be sounder than her medium's, for at the time'l tried my experiment Miss Cook was under medical treatment for a severe cough" Of the final parting of Miss Cook and Katle, Mr. Crookes

"Having concluded her directions, Katle invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then, walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her and said, 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; entreated Katle to stay a little time longer. All dear, I can't; my work is done. God bless you? replied Katle, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katle's instructions, I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked around, but the white-robed Katle had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out. was sufficiently calmed a light was procured and I led her out

Thus ended this extraordinary series of scances, verifying the stupendous fact of the power of spirits to manifest themselves in a temporarily materialized human form. To Miss Cook's honesty and good faith Mr. Crookes bears witness in the strongest terms. Every test he proposed she readily submitted to; she was open and straightforward in speech, and

never did he see in her conduct anything approaching the slightest symptom of a wish to deceive.

"To imagine," he says, "that a school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any tests which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a scance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katic King of the last three years to be the result of imposture—does more violence to one's reason and common

sense than to believe her to be what she herself affirms When to these considerations is added the fact that the phenomena through Miss Cook have been recently paralleled and even surpassed by numerous similar well-attested phenomena, not only in England, but in America, what es is there from the conclusion that they are wholly inexplicable under any theory of imposture or delusion?

[To be continued.]

Spiritual Phenomena.

DISCOVERIES MADE IN A DREAM OR VISION.

V EDITOR BANNER OF LIGHT.-Dear Sir: Upon looking over your issue of the 25th of July, I saw the following article:

We notice in our exchanges that a geological lecturer has discovered a mine of cinnabar in Santa Barbara, Cal. Asourfriend William Denton was in that country when last heard from, we hope he is the lucky geologist."

· While sorry that our talented friend was not in any way connected with the discovery of said mine, still we will, in connection therewith, a tale unfold, the particulars of which were related to us many months, since, and which presents; many points of interest to those who have investigated the spiritual phenomena, and who believe that the outward, waking life we lead, is not the only part of man's conscious intellectual exist-

Upon reading the article in question I called the attention of my friend, E. G. Goddard, a citizen of this place, to it, and requested him to again give me the particulars of the discovery in writing, the same as he had done verbaliy several times on former occasions, and I herewith give man, or thought that such a man lived, until you'the contents of his letter. Mr. Goddard I Judge Williams introduced me to him; and I you'the contents of his letter. Mr. Goddard I have known for many years, as a cultivated and highly intelligent gentleman, a civil engineer highly intelligent gentleman, a civil engineer him. I am a Spiritualist, but never was a meby profession, who has hid out many of the dium; and that is the only dream I ever had that leading railroads of the country; a man of unquestioned yeracity, and an ardent Spiritualist of many years' standing, although making no claims to mediumship in any of its phases. Thave just received his letter, which I transcribe verbatim:

EAST SAGINAW, MICH., July 27th, 1874. DR. GEORGE A. LATHROY: As you desired me to give you a detailed account of the discovery of cinnabar in Santa Harbara, Cal., In answer to an allusion to the discovery in the Banner of Light, I herewith enclose you my experience in the

I visited California in the fall of 4872, tarrying six months in the State, with my family, and in the spring of 1873, whilst at Santa Barbara, I had the following dream; I dreamed that I saw an old mountaineer standing before a ledge of rocks dressed in a slouched hat, a belt around his waist, without a coat, and with a woolen shirt striped with red and white. He pointed to a small pile of chmabar, and said he had found a mine near there, from which it came: I dreamed that I made a bargain with him and obtained one half

of it, and made a fortune.
The dream was very vivid, and I was much
disappointed when I awoke and found that it was only a dream.

morning I told it to my wife, who replied that she would advise me not to tell my dreams. I asked her why, when she again re-plied that I had laughed so much at her and her mother about dreams, that I had better not re-

peat my own.

About four days after this I happened into the office of a lawyer in Santa Barbara, who was a office of a lawyer in Santa Barbara, who was a stranger to me, and while talking about the country generally, mines, &c., I asked him if there was any quicksilver in the mountains. He replied that he had been there six years, and thought there was none. I then told him of my dream, and what my wife had said. He answered that he was of the same opinion as my wife, and that he did not believe in dreams. I concluded that I would not tell it again, but in two hours after my return to my hotel, he called upon me, and said something curious had happened since he saw me, and desired me to go to his office. I asked him what it was, and he said; "I was down street half an hour ago, and mot an old office. I asked thin what it was, and me sam, a was down street half an hour ago, and met an old mountaineer who is just in from the mountains, whom I have known for twenty years, and we place confidence in what he says. I thought of place confidence in what he says. I thought of your dream, and asked him if he knew of any quicksilver, prospect. He answered, Yes; that he had known of one for four years. As he had been in the habit of telling me of ledges, of min-eral which he had found 1 wondered why he had not told me of this. He gave as a reason, that he thought I had no money to spare, and said he had told no one of it; that he thought it was the biggest thing he had ever found; that he had been assessed out of everything, and was waiting to get a thousand dollars ahead, and put a hole in on his own account."

The lawyer's name was I F Williams who The lawyer's name was I. F. Williams, who

had formerly been a judge, who then said he asked him how he found it, and received reply that he (the judge) would laugh at him if he should tell-him. Williams assured him that he would not, when the mountaineer told him that he found it by a dream; that he dreamed about the range of inountains it was in, and that as he loved to live in the mountains, he followed them until he came to the croppings of the mineral, in a place where he had never before been, and that, guided by his dream, he went to the moun-tain and found the place, which, when he saw it, seemed to be as familiar to him as his own dooryard, so clearly was the place presented to him

in his vision or dream.

The judge then told me that he had sent the mountaineer up to his office, telling him that there was a stranger in town who would, he thought, put some money in it, and now, said he "I have come for you to meet him, as I wish to get you two dream-men together." I went, and was introduced to him, and recognized him as the one business with before; in fact, as much so as if it had been a reality. He commenced at once to talk of the prospect, and within ten minutes I made a proposition that I would expend a certain amount of money in the mine for one-half of

He looked at me for a minute without winking, as you might imagine a Rocky Moun-taineer would to read a man through, and said, "Sir, you have an honest looking face, and I don't believe you are a San Francisco sharper, and by —, sir! I will show you that mine, and do it with you, too, just as you talk." We then arranged the time to go and see it.

When I first met him, he was dressed in his

best suit, and I could only recognize his hat and face; but when he met me to go to the mountains, he had on his mountaineer costume, preclsely as I saw him in my dream, even to the stripes on his shirt, and his belt around him.

As a more demonstrative confirmation of the As a more demonstrative confirmation of the above, I will say, that the day before we were to go, I rode out with my wife, to where he was staying, to see if he would be ready, and when half way, met him coming from the distance. As he came up, I saw that he had on the dress of my dream, and said to my wife, as I sat in the buggy,
"Now, I wish you to look at that man, and remember everything I told you about his dress
on the morning when I related my dream to you." Her answer, after looking him over, was, "Well, if you ever make anything out of that mine, I shall think that was what we came to California

for."
I was gone five days in the mountains with the ould judge, just as he represented. He told me he would like to have me visit the famous Almaden Mines, near San José, and, by comparison, judge of the croppings. I went there afterwards. and up to the top of the mountain; and, though Californians told me that fifty million dollars had been taken out of that mine, my judgment, by comparison, was that our outside show looked

He-and Judge William's each took up a claim of fifteen hundred feet on the vein or lode, unde the United States Mining Laws, and deeded me an undivided half-interest in both; and I am now expending the money I agreed to on them. The vein on both sides of us was immediately taken up by others, and about two months ago there was the biggest deposit struck, on the adjoining claim, that was ever found in the world so near the surface of the ground, which shows fifty i irrepressible conflict."

thousand dollars in sight, so I am told; but we have not yet struck a deposit. Still, as the dream has shown so well thus far, I shall keep on trying, and if it never makes me rich, I shall be satisfied with the proof thus far, contrary to what

Lever supposed a dream would result in. The mountaineer's name is Andrew S. Barkley. He is a Kentuckian, and has been in the Rocky Mountains thirty-four years. I found him very intelligent, and truly a child of Nature. He told me he ran away from home when a boy, and lived with the Indian chief, Black Hawk, from the age of thirteen to seventeen, and that is where he acquired his tastes for a wild life. He has never been to school a day, but can write a very good letter, and has read considerable, and talks very good Spanish. He has been with Kit Carson more or less. The Indians call him Black Hawk, but in California he is called Grizzly Joe, from his being a great bear fighter. His life his-tory, before our camp-fires, was more interesting and exciting than any Indian novel I ever read. I have his photograph, just as 1 saw him in the dream, and I look at it with more pleasure than any picture that I have. He has proved, thus any picture that I maye. He has proved, thus far, as straight and true as his ritle. He has named our claim the "Grizzly Joe" claim, and he may be considered the discoverer of the lode to which the Banner of Light alludes. It lays thirty miles from Santa Barbara, whose climate surpasses that of Nice, in Italy—never cold, and never hot. A ton of the mineral—if we ever get any—can be hauled from the mine to the dock

with a span of horses.

And now I will say that I never heard of the never saw Williams, until the incidental call at his office, and did not know his name when I left amounted to anything; and if the last part of it proves true, as the first has been confirmed up to the present, I shall begin to think some dreams may pay, if old women do have them. The verification, thus far, is remarkable; and if I never make anything from it, I am sure others will. I may say, that they write me that some eight or ten mining experts have visited the ledge, and pronounced it the best show they ever saw with the amount of work done; and that some fifty San Franciscans have visited it since the strike, and that quite an excitement has been ated. I am in hopes to take another look at it

this fall, "in the form," as our brethren say.

I have, given thus much in detail, because I do n't think a man could believe it without the circumstances connected with it. But I guess Wm. Denton will have to stand aside and call it some geologist from the other side who told the mountaineer and gave me the hint.

Most respectfully yours,
E. G. Goddard.

As to the source from which these impressions in both cases, were derived. I leave you to draw your own conclusions. As to the facts, I have no doubt of the absolute truthfulness of the statement given. There are several points of strong interest in this case: 1st. The discovery by the mountaineer of a valuable mine, in his sleep, in a locality he had never visited when awake. 2d. That when visited in his waking state, he recognized the place to be the same as that seen in his dream, everything seeming perfectly familiar to him. 3d. The perfect recognition of the mountaineer by Mr. Goddard, both as to features and dress 4th. The confirmation of the dream in other respects, as to purchase, etc. And all this occurring to one who had just entered the country, while the old residents had no suspicion of the existence of cinnabar in that region.

If It does not show direction by spiritual agencies outside the parties, it would seem at least to demonstrate the truth of clairroyance, and the communion, in sleep, of two aptrita living in the flesh, total strangers to each other, and separated by Very respectfully, a distance.

GEO. A. LATHROP, M. D.

East Saginaw, Mich., Aug., 1874.

ITEMS OF TRAVEL. BY WARREN CHASE.

AN Excursion.-It is not often that we let pleasure supercede business, or give ourself a a week for recreation, but we had set apart the last week of August for a visit to some friends could not stand her materializations any longer, and a grand old English home on the north shore and would die if they were continued. Dr. F. of Lake Ontario-where the Banner is read and appreclated. On reaching the house, about fifty miles below Toronto-twenty miles from our first engagement, we were soon enlisted for a trip across the Lake; and four hours of delightful ride, with pleasant company, in the silvery moonlight, over the glossy surface, brought us to Rochester, the historic source of phenomenal Spiritualism, and the former home of our dear old friends, Isaac Post and Lewis Burtis, who have gone to the summer land and left their companions still lingering here. We had not time to visit them nor other friends, but hastened to Buffalo and to Collins, and the Hemlock Hall, where one day of the celebrated anniversary meeting had already gone; but on the second morning our noiseless feet made the first tracks on the sawdust floor, followed by the footsteps Fluid seen in my vision or dream, as well as I of about three thousand persons on Saturday could have done any man I had seen and done and Sunday. It was at this anniversary meetof about three thousand persons on Saturday ing, last year, that we met, face to face and voice to voice, our two friends from the other shore—the very two of all who have gone there that we would have selected-and held sweet converse with them-William White and Susan E. Tuttle-in the presence of nine other persons who saw and heard as we did-not an hallucination but a fact. We were sorry to learn that the medium's health was not such that she and detailed account of her farewell scance at could come this year, or give such séances at present, and hence she does not wish to be advertised. We met with and listened this time to Lyman C.

Howe, G. B. Stebbins, Leo Miller, J. W. Seaver, Mrs. Woodruff, Mrs. Tillottson, of Vineland and dress reform notoriety, and several other male and female speakers; but most eloquent of all, and the one whose lecture reminded us of our once eloquent Charlotte Beebe-now Mrs. Wilbour-was Mrs. F. F. Dickson, of Eau Clare, Wis-S. J. Dickson, have but recently entered the cause they are engaged in. We take pleasure in recommending them to our friends, and hope they will be kept busy in the West and not althan she gave at this meeting; but the hall and | face. grove rang with eloquent speeches and music during the two days we, were there, and the platform, kept-as it ever has been-perfectly free, was conducted with perfect order and harmony in variety of opinions, mostly, however, extremely radical and liberal on all subjects, especially the social and religious. Leaving the sacred spot with a lingering farewell on Sunday eve, amid the clouds of dust scattered by the hundreds of departing teams, we reached and lingered, during Monday, around the grand old Falls of Niagara, and, again crossing the placid Lake

free Thought.

MORE ABOUT "KATIE" AND THE "DIAKKA."

BY DR. G. BLOEDE.

My friend, Dr. R., of Philadelphia, has written to me, under a later date, the following additional particulars of the doings in the Holmes circle, which I trust will be read by the readers of the Banner of Light with no less interest than his first report. On the next day after the remarkable scance of the 9th, my friend went to visit Dr. F .- who, as you will see, is a special favorite of Katie King-in order to cause him to ascertain, in the next sitting, whether Katle had a regular circulation of the blood and respirationpoints, by the way, which, as the readers of the Banner know, had already been settled in London. Dr. F. promised to make the necessary researches at his next meeting with the fair materialized; but being prevented by an obstetrical case from attending the next scance, he was found by Katic before he could do so-as the following piquant incident will show: About eleven o'clock of the same night, just when Dr. F. was about to lie down, he felt himself touched by a hand, and heard the words, "feel my pulse." He did as bidden, and after having done so, felt himself blown at three times. In the séance of the next evening, Katie, as soon as she had made her appearance, called Dr. F. to the window in the closet, from which she extended her arm, and said: "Will you feel my, pulse?" to the great merriment of the company, who, being entirely ignorant of what had passed between Katie and the Doctor privately, supposed that Katie did so because he was a physician. After the Doctor had touched her pulse, she proceeded with the humor peculiar to her: "Do you want to see my tongue, too?" and unhesitatingly accompanied her question with the act of putting out that important indicator of the state of digestion, which, to the observers, appeared in a perfectly clean and normal condition.

She then again blew three times on him. Dr. F., as a test of the private visit he had received from Katie the previous night, then addressed her thus : "Katie, I dreamed of you last night;" to which her quick answer was : " No, it was mywlf! If you have a pair of scissors I'll give you a lock of my hair." As no pair of scissors was at hand, one of the gentlemen present tendered a sharp knife to Dr. F., which he handed to Katie, who cut with it a strand of her hair and presented the same to the doctor, who was generous enough to distribute it among the gentlemen of the circle.

In the next scance the following quite as remarkable incident occurred. I had in the mean time written to my friend, Dr. R., what Katie was reported to have uttered in her farewell scance at London, viz., that her task on earth was ended and that she should show herself no more by materialization, and stated my assumption that she must be a fair denizen of Davis's Diakka country in the summer-land. Dr. R. had communicated this to Dr. F., and he had concluded to "interview" Katle about this matter at the next sitting. This he was to do in a scance at which Dr. Child, Mr. Robert Date Owen, Mr. Tonnison, the Swedish minister at Washington, and other prominent citizens of Philadelphia, assisted; but Katie was determined to anticipate the doctor once more, for as soon as she had made her appearance, and before he could open his mouth, she addressed the whole audience with the emphatic assurance that she was the very identical Katie, of London, and would be so "in all eternity." The report that she had taken farewell from this earth forever was incorrect; she had only taken leave of her medium there, forced thereto by the conviction that Miss Cook then told Katle that she had just given an an swer to a question he was about to put to her; and, after presenting her with a bouquet of flow ers, which she accepted thankfully, he asked what she knew of Mr. Davis's "Diakka Country "? Her answer was: "It does not exist; it is only a kind of Swedenborgian idea of a country of demons and devils." (About the last words the doctor was not quite certain.)

I do not intend. to go now and here into a detailed criticism of Katie's judgment passed on Mr. Davis's "Diakka Country," and much less her notions about Swedenborg's "Demons and Devils," leaving this to some more enlightened and skillful arbiter than I am. I will only remark that the by no means objectionable or detestable Diakka country could nevertheless exist in spite of her denial, and that her slighting allusions to Swedenborgian "ideas" would for all better instructed only betray her ignorance about the spiritual philosophy of that great seer, who may justly be called the real father of Modern Spiritualism; an ignorance, by the way, which would not at all reflect the least discredit upon a young lady who left the human form a hundred years before Swedenborg. But the main point in the above related declaration of Katie's is and remains the discrepancy between it and the positive London by Mrs. Ross-Church, one of her intimates in that place; whilst for the sake of truth it must be stated that Katie's declaration in Philadelphia cannot directly be contradicted from Dr. Crookes's report of that farewell meeting (see No. 13, Banner of Light). The other discrepancy, however, must still be pronounced to require a more satisfactory explanation.

My friend Dr. R. himself saw Katie a second time at a séance in a different private house, where, however, the conditions for materializaconsin, who, with her husband, (formerly Rev.) tion seemed to be not as favorable, owing, as was supposed, to the excessive heat of the evening. field, young and full of promise and hope for the Katie's apparition was not so clear as at the former occasion, and her voice seemed weaker. He stepped, however, at once to the window, at which her face appeared, and was touched by lowed to go East and stay away from our needy her hand on his forehead and hair, and he ascerwas gone in changes in the mountain with the mountaineer; and though I knew nothing of gields of the prairie land. It has seldom been our tained that she had dark eyes, a narrow nose, quicksilver prospects, I found it as near as I lot to listen to a better or more eloquent discourse checks "not thick," and a generally pleasing cheeks "not thick," and a generally pleasing

In answer to some special questions I had put to my friend in a letter, he stated expressly that neither of the media (Mr. and Mrs. Holmes) were in trance during Katie's presence; that Mrs. II. fanned herself, sang or talked, with Katie; that there was not the least similarity between their features, figure or dress; that neither of the media ever disappeared during the scance; that Mr. Holmes, in the course of it, repeatedly and patiently wound up the organ music-box in the room, and was at several times addressed by Katie, in her familiarly cunning way: "You stupid," or "sleepy head!"

These facts, which as stated above may easily be

corroborated by other good authority, prove beyond doubt that Katie's materializations through Mr. and Mrs. Holmes, in Philadelphia, for their completeness and convincing power, are far superior to her London manifestations, and may be an object of just pride of this our great cradle of Spiritualism.

Brooklyn, New York.

FUNDAMENTALS.

BY WILLIAM F. LYON.

There are, evidently, substratum principles that seem to underlie the mighty fabric of Nature, which, when understood, will guide the student in his researches, and prevent him from straying far into the regions of doubt and obscurity. The following are a few of those which almost every independent thinker will be compelled to adopt

It is unwise to extend our researches after truth beyond the limits of the natural universe; first, because there is ample scope inside of its realm for the exercise of the loftiest intellect during endless eternities; and, secondly, because the universe is boundless, and contains everything of which the human mind can form a concep-

tion, both of a spiritual and material nature. There can be nothing above, beyond, outside, or in any manner superior to Nature, hence the idea of a supernatural realm is a myth and a vain delusion.

All Nature must be perfectly natural and sufficiently extensive to afford ample scope for every possible condition of existence, from the lowest crudest material, to the most refined and developed spiritual.

Eternal and immutable laws pervade every portion of universal Nature, and there can be no condition of existence unless there is some corresponding natural law which renders such existence possible.

The human mind cannot conceive that something can be produced from nothing, or that something which actually exists can be changed into nothing, because it can entertain no conception of a natural law by which such fact could be accomplished.

Every existing thing or object in Nature, whether a world or an atom, a God or the least animalcule, together with every natural law by which all things are governed, is simply a part and parcel of the natural universe, each one a link in the chain of being, and the great machine would be incomplete if one were destroyed.

All intellectual personal beings are the result of organic unfoldment, and are possessed of certain powers and faculties adapted to their condition of development.

No intellectual personality could have been unfolded independent of the laws which render such a process possible; hence no such being, however exalted he may be, can exercise any control over natural laws.

Natural universal laws cannot be either eternal or immutable if there is an intelligent being who can exercise authority or control over them in any manner whatsoever; hence eternal and unchangable law, and a God of infinite power, can not exist in the same universe, because one would annihilate the other.

No accidents or mishaps can occur in the machinery of the universe, otherwise all might run into confusion and utter destruction.

All of absolute truth must be universal, and all universal truths must be true, everywhere, as far as the universe extends.

There could have been no beginning to the natural universe, for then its duration would be merely a fragment of a more lengthy period of time, and, if it had a beginning, it certainly must have a termination. That which has one end must have another.

There has been no first cause, for effects or facts, which always follow after, are eternal. and the human intellect can entertain no conception of a date previous to eternity.

Adrian, Mich.

KATIE KING.

DEAR BANNER-If your readers are not surfeited with this last but conclusive test of Spiritualism, I wish to have my say. It was twenty years ago that I went to Ohio* especially to see 'John King" who operated at the Koons Rooms. I met him there and had a private interview with him, and he told me his story, which is in brief: "That he was born in Ohio, near about where he then was, about seven hundred years ago; that he had no name, no language-was only one degree above the brute in intelligence, and that all that he now knew he had learned since his advent to the spiritual world." In fact, he often asked me what certain common words I used meant, as they were new to him. From this I infer that "John" and "Katie King" are generic names, used by any one who can manifest, because they have no other, and the London and Philadelphia "Katies" are or may be of this A. MILTENBERGER. St. Louis, Mo.

Jas. W. McDonald, the sculptor, was there about the same time.

GREATNESS AND GOODNESS.—Take goodness, with the average intellectual power, and compare it with mere greatness of intellect and social standing, and it is far the nobler quality; and if God should offer me one of them I would not hesitate which to choose. No, the greatest intel-lect which God ever bestowed I would not touch, if I were bid to choose between that and the goodness of an average woman: I would scorn it and say: Give it to Lucifer; give me the better gift. When I say goodness is greater than greatness, I mean to say it gives a deeper and serener joy in the private heart, joins men more tenderly to one another, and more earnestly to God. I honor intellect, reason and understanding; I wish we took ten times more pains to cultivate them than we do. I honor greatness of mind—great reason, which intuitively sees truths, great laws, and the like; great understanding, which learns special laws and works in details; the understanding that masters things for use and beauty; that can marshal millions of meninto an organization that shall last for centuries. I bow reverently before the men of genius and sit gladly at their feet. But the man who sees justice and does it, who knows love and lives it, who has a great faith, and trusts in God, let him have a mind quite inferior and culture quite a little, I must yet honor and reverence that man far more than he who has the greatest power of intellect. I know that knowledge is power, and reverence it; but justice is a higher power, and love is a man-lier power, and religion is a diviner power; each greater than the mightiest mind.—Theodore Par-ker.

Some of the largest manufacturing firms in England have changed pay day from Saturday to Monday, and are represented as being very well satisfied with the results of the change. The object is to remove from the working men the temptations of a "holiday" immediately after they have been paid their weekly wages, and by having work waiting for them on the morning following,pay day.

It is as easy to deceive one's self without perceiving it as It is difficult to deceive others without their finding it

Children's Department.

READY OBEDIENCE.

If you are told to do a thing, And mean to do it, really, Never let it be by halves; Do it fully, freely! Do not make a poor excuse,

Waiting, weak, unsteady;

All obedience worth the name

Must be prompt and ready. When father calls, though pleasant be The play you are pursuing, Pray not say, "I'll come when I

Have finished what I'm doing."

A LITTLE HERO.

A soldier's widow lived in a little hut near a mountain village of the Alps. Her only child was a poor cripple. He was a kind-hearted boy, He loved his mother, and would have gladly helped her to bear the burdens of poverty; but his feebleness forbade it. He could not even join the rude sports of the young mountaineers. At the age of fifteen years he felt keenly the fact that he was useless to his mother and to the world.

It was at this time that Napoleon Bonaparte had decreed that the Tyrol should belong to Bavaria, and not to Austria, and sent a French and Bavarian army to accomplish his purposes. The Austrians retreated. The Tyrolese resisted valiantly. Men, women, and children of the mountain land were filled with zeal in defense of their homes.

A secret arrangement existed among the Tyrolese, by which the approach of the enemy was communicated by signal fires from village to village, from one mountain to another; and combustible materials were laid, ready to give instant alarm.

The village in which Hans (the crippled boy) and his mother lived was in the direct line of the route the French army would take, and the neople were full of anxiety and fear. All were preparing for the expected trouble. The widow and her crippled son alone seemed to have no part but to sit still and wait. "Ah, Hans," she said, one evening, "it is well for us now that you can be of little use; they would else make a soldier of you." This struck a tender cord. Tears rolled down his cheek. "Mother, I am useless!" cried Hans, in bitter grief. "Look around our village—all are busy, all ready to strive for fatherland; I am useless. Why was I made, mother?"

"Hush, Hans," said his mother. "You will ive to find the truth of our old proverb-'God has a plan for every man.' "

Easter holidays, the festive season of Switzerland, came. . The people lost their fears of invasion in the sports of the season. All were busy in the merry-making-all but Hans. He stood alone on the porch of his mountain hut, overlooking the village.

Toward the close of Easter-day, after his usual evening prayer, in which he breathed the request that the father of mercies would, in his good time, afford him some opportunity of being useful to his mother and others, he fell into a deep sleep.

He awoke in the night, as if from a dream, under the impression that the French and Bavarian army was approaching. He could not shake off this impression, but with the hope of being rid of it he arose, hastily dressed himself, and strolled up the mountain path. The cool air did him good, and he continued his walk till he climbed to the signal pile. But where were the watchers?

They were nowhere to be seen, and perhaps they were busied with the festivities of the village. Near the pile was an old pine tree, and in its hollow stem the tinder was laid ready. Hans paused by the ancient tree; and, as he listened, a singular sound caught his attention, now quickened by the peculiar circumstances in which he found himself, and by the perception that much might depend on him. He heard a slow and stealthy tread, then the click of muskets, and two soldiers crept along the cliff. Seeing no one -for Hans was hid in the old tree-they gave the signal to some comrades in the distance.

Hans saw instantly the plot and the danger. The secret of the signal pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine brand into the faggots.

The two soldiers, whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw there were no foes in ambush-only a single youth running down the mountain path. They fired, and lodged a bullet in the boy's shoulder. Yet the signal fires were blazing high, and the whole country would be aroused. It was already aroused from mountain top to mountain top. The plan of the advancing army was defeated, and a hasty retreat followed.

Hans, faint and bleeding, made his way to the village. The people, with their arms, were mustering thick and fast. All was consternation. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor, crippled Hans tottered among them, saying, "The enemy, the French were there." He faltered and sank upon the ground. "Take me to my mother," said he; "at last I have not been useless."

They stooped to lift him. "What is this," they cried; "he has been shot. It is true; Hans, the cripple, has saved us." They carried Hans to his mother and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said, "It is not now, dear mother, you should weep for me; I am now happy. Yes, mother, it is true-'God has a plan for every man.' You see He had one for me, though we did not know what it was."

Hans did not recover from his wound; but he lived long enough to know that he had been of use to his village and his country; he lived long enough to see grateful mothers embrace his mother-to hear that she would be revered and honored in the community which her son had preserved at the cost of his own life.

Great emergencies, like those which met Hans, cannot exist in the history of all. To all, however, the Tyrolese motto may speak, and all may experience its truth. There is work for everyone to do, if he will but look out for it. There is work for you.

Vegetation turns to coal and gives light centuries afterward. Alas I that we have seldom so honorable a dest

Bunner Correspondence.

NORTH COLLINS.—Giles B. Stebbens writes, Aug. 31st, "The large Yearly Meeting at Hemlock Hall is just closed. Your space forbids detail, and I can only say that it was alive and earn est. Among other topics, woman suffrage and marriage and parentage were discussed, and the following resolves passed by a hearty, large, and unamimous vote—save a single "no." They show the earnest conviction and deep feeling of the meeting in favor of the sanctity of marriage,

the meeting in favor of the sanctity of marriage, and of reform in laws to that end, to be brought about by the aid of woman:

*Resolved**. That we earnestly favor Woman's Suffrage, as Just, and as a help to higher civilization; and especially do we feel the need of woman as a law-maker with man, that our marriage laws, so largely based on the false-hood of woman's subjection, may give place to laws inspired by the ideal of her engality, under which there shall be liberty of person, protection for the sanctity of maternity, and equal property rights—all helping to higher sacredness of home and family, and a decrease of vice and licentiousness, both in and out of marriage.

*Resolved**. That while we believe in monogamic marriage, we believe in divorce as an escape from crime or crucity, and a relief for the sad mistake of an unhappy and loveless union.

**DENN YAN MARCHARM TOWAN AND TOWAN WAN AND TOWAN WAN AND TOWAN WAN AND TOWAN WAN AND TOWAN AND TOWAN WAN AND TOWAN AND TOWAN WAN AND TOWARD WAN AND TOWARD WAN AND TOWAN WAN AND TOWARD WAN AND TOWA

PENN YAN .- W. H. Olin writes: "It looks as if scientific men in this country were getting down from their high horse, in relation to the facts of Spiritualism; but they mean to get down facts of Spiritualism; but they mean to get down softly, a little at a time. In a recent article in the Hearth and Home, entitled 'Spiritualism,' some of the facts are acknowledged, with the disclaimer that, 'it is admitted by ardent Spiritualists that a very large part of the wonders wrought by mediums are the work of impostors.' But it goes on to admit that, 'Nevertheless, most intelligent men who have deemed the matter worth investigation, have men with hapmon. ter worth investigation, have met with phenomena which cannot be explained by the hypothesis of trickery.' That is much to be admitted and notwithstanding all the talk about its use lessness, the investigation will go on, and all these 'useless' and 'miraculous' facts will find their proper place in the science which shall grow out of them."

BUFFALO, Aug. 21st, 1874. - "Sentinel" writes as follows: Brother Spiritualists of the State of New York: Are you aware that a law was enacted last winter by the Legislature of your State, which directly infringes upon your rights? I refer to the act in relation to Medical Practitioners. See to it, this fall, that you vot for no man who will not pledge himself, if elect ed, to give his vote and influence to repeal that law. What are political parties to us further Already in the County of Erie, the "Regular Faculty" have organized to carry out the requirements of that tyrannical act, and to punish all those that offend. In my opinion there is something more back of that than the M. D.s. the grand prompting power is "The Young Men's "Christian Association." Be warned in time, or you will find it too late to remedy the evil without resort to violence.

New Jersey.

NEWARK .- L. K. Coonley writes: "A new society was organized here in June last, under the name of The People's Scientific Progressive Lyceum, Dr. Gibbs president, and Jos. Smiley secretary. The meetings are held in Upper Library Hall, at 3 and 7 p. m.; afternoons for discussion, and evenings for lectures. The meetings are well attended, and lectures and discussions. sions are very interesting."

Michigan.

FLINT:—Mrs. A. E. Mossop Putnam writes, Aug. 25th, as follows: I hope you will pardon this intrusion, as it is the first time in my life that I have written through you to the public. All that has ever been written of me came from friends in the great cause of truth. But now, having had a long rest from labor, I hear the angels' call to me from out the azure mist that hides their beautiful faces from the grosser vision of this life, to come out into the harvest and help to gether in the golden grain. May the angels to gather in the golden grain. May the angels give me strength. I feel that the cause of truth was never brighter or seen in grander light_than to-day. The dark clouds that_have drifted on the face of the sunlight of Spiritualism have but made its glory brighter. I shall lecture in Waverly, N. Y., the latter part of October. Persons wishing lectures on week evenings in that vicinity can address me at Flint, Mich. In the month of November I will be in the city of Philadelphia, Pa., with the society of that city.

SARANAC.-M. Milleson, spirit artist, writes: "Many friends have requested me by letter to ecount for publication of developed through my artistic mediumship for obtaining life-size portraits of spirit friends in their materialized forms.

For years I have struggled against many hindrances, but now by the goodness of God manifested through the arisen artists, I am continually giving incontrovertible proofs of the existence of spirits, which bring gladness to many correspondents.

sorrowing souls.

In order that friends may be able to obtain perfect portraits of their spirit friends, I must go to their homes, where the necessary elements can be obtained by spirits for the materializing of such bodies as they had in earth-life. This gives the immediate spirit relatives an advantage they could not secure among strangers, and enables them to come in groups, without a strange face among them, except, perhaps, some guide, whose business it is to control and harmonize the surroundings.

surroundings.

I have just received a letter from Bro. L. S. Shaw, an esteemed citizen of Saranac, Ionia Co., Mich., in which he speaks of a group of thirteen portraits drawn at his house in April, 1874, in which are 'six perfectly recognized portraits; four are our children (all that are in spirit-life), also a brother and sister. Some of the portraits are duplicated, that recognition may be the more certain. One was a boy eight months old who had always been carried upon a pillow, and the portrait represents him upon a pillow.' He adds: 'My aged father and mother, nearly eighty years of age, who, being members of the Methodist church, were much prejudiced against Spiritualism, on seeing the group, instantly recognized their son and daughter, and were willing to admit the truth that indeed "the good Lord had permitted their children to come." Their minds were not gloomy over the scene, but Shaw, an esteemed citizen of Saranac, Ionia Co., Ing to admit the truth that indeed "the good Lord had permitted their children to come." Their minds were not gloomy over the scene, but they were cheerful and full of hope. This group is three and a half by four and a half feet, and is the grandest work I have yet seen executed by our anielt artists."

our spirit artists.'
Dr. D. B. Kellogg of Ann Arbor, Mich. writes: 'We fully recognize, in our groups exe-cuted at our house in Ann Arbor, all our chil-dren; also a niece, Owosso,* and George Zei-gler. We are more than satisfied.'

gler. We are more than satisfied.'
S. C. Coffinbury, of Constantine, Mich., writes on a copy (photographic) of a group drawn at his house: 'We fully recognize in this group our boy, Johnny, who died sixteen years ago.'
In a group drawn at the home of John Dunham, of Ionia, Mich., is the face of the aged mother of Mr. Dunham. She is a noble looking woman, and gazes intently at the beholder. Mrs. Dunham is one of the true generous Spiritual-

Dunham is one of the true, generous Spiritualists, and possesses rare mediumistic gifts.

I have mentioned but a small portion of my works, lest I take up too much space. Those decisions deather the special space of the special space of the special space.

siring further details can address Bro. Shaw,

If I can have good surroundings, be treated kindly, and all prejudices laid aside, and be furnished with an upper room, I will guarantee a success, or no pay. If a father, mother, sister, brother, child, or cousin is in the group, it will be a success; if none mentioned are drawn, then no pay will be demanded.

The above mentioned works are like superb lithographic prints, life-size, and are prized be-yond measure by the owners.

For years Spiritualists have been demanding "Owosso means "medicine man" or doctor in English.

that mediums guarantee success or no pay. Will the wealthy ones now give me opportunities to prove my skill?—Will-they-allow-allow-allow-and-and brain that artists in spirit-life have expended years upon, to rust for want of opportunities to

My address is Saranac, Michigan, care S. L.

Massachusetts.

MARBLEHEAD.-Mrs. M. B. Sprague, Smith Farm, writes, August 27th: Allow me to say a few words of encouragement to the thousands who are now suffering as I did until within the last six months, from aches and pains. I was so badly off I could not go up or down stairs with-out help, or the use of my hands; could not even turn over in bed or straighten out my limbs without taking hold of them with my hands, whether sitting or lying down; indeed, they were numb and almost useless. None of the various medical treatments I had tried seemed to do me any permanent good. Six months ago I met Dr. D. C. Densmore, 5 Dwight street, Boston, who told me he could cure me in three weeks. Of course I could not help being incredulous, but he persisted in his statement, and I came under his treatment. In three days I was restored to health, and am now as well as I ever was, and without the use of any medicine. I was healed by the power of spirit over matter through his mediumship. I know of others who have suf-fered, with similar complaints, and even worse than mine, who were restored to health through this same medium's wonderful healing power; and I want other sufferers—who have my warmest sympathies—to know that there is possibly a chance of their being relieved of their sufferings, and for that reason alone I thus publicly make this statement of my own case. MONTAGUE (Lake Pleasant) .- Sidney Howe

writes, Aug. 23d: A new medium is in the field, Mrs. M. A. Hartwell, of Marlboro', Mass. While at tea, in Mr. Willis's large tent, with her Friends, Aug. 23d, she became entranced by a French spirit, who talked fluently with a colored servant, giving her many tests from her father, husband and child. A spirit Catholic priest then took control, and satisfied many people that spirits do communicate. She was also controlled by an Indian spirit, and many tests were given through her organism. This mealium wants to through her organism. This medium wants to serve humanity, and she should be encouraged. Let the motto be, "Help each other."

California.

SAN DIEGO.-Mme. Sarah Martelle, medium, writes: I have been paving my way, and that of the Spiritual Philosophy, at a splendld rate, for the past nine months, all through the State of Nevada, and intended to have written you before, but I have gazed on so many living panoramas of lovely country, and met so many genial people, that one impression is hardly made before it is obliged to fold itself away in memory for another to take its place. I am happy to say I have been the means of waking-a large spirit of inquiry, and making many converts to the Spiritual Phi-losophy, through California and Nevada.

Mrs. Britten will be interested in hearing that her once bitter and determined opponent, when in California, Judge C. P. Stiager, of Nevada City, is now, if not a believer, in a fair way to be one. He read me the correspondence be tween himself and her; and has spent hours with me, and other friends, at Mr. Carr's hotel, receiving messages from spirit friends, with names spelled out, through "Planchette"—himself operating, remember. It was amusing to watch the gravity and earnestness he displayed while attending the scances. He resented any noise or frivolity, declaring it was a serious business. My clairvoyant powers and "planchette" to-

gether, gave him many convincing facts.

I spent ten very happy weeks at the hotel, and shall always look back to my visit and work there as the most genial I have enjoyed on my

A great change, I think, has taken place in this country since Emma Hardinge Britten was here, and by the time she or I return, some one else will be reaping the seed we have sown. I shall remain here, lecturing and holding séances awhile longer, and then may go to China and Australia in the winter.

NEW YORK.

[From the Elmira Dally Gazette of Aug. 24th.] At the Park Yesterday.

ANNUAL MEETING OF THE SPIRITUALISTS; IM-MENSE CROWD PRESENT; THE REMARKS OF THE SPEAKERS.

ANUAL MEETING OF THE SPIRITUALISTS; IMMENSE CROWD PRESENT; THE REMARKS OF
THE SPEAKERS.
To distause one's mind of the thought that Spiritualism
is the idle speculation of an hour, that its existence can be
but ephemeral and that its votaries are few, one need only
to have been at Eldridge Park, yesterday, at the annual
gathering of the Spiritualists of this vicinity. For among
the many mouse that the one of the Park there was an
addition of the spiritualists of this vicinity. For among
the many mouse of the park there was a
different of the park there are the proportion than would have been supposed. At every one of
the sessions every available seat was taken, the carriage
way througed, and hundreds of people standing up. The
Erie ram special train every half hour, beginning at ten
of the session of earling every half hour, beginning at ten
of the park the session of the park the session of earlinges, two deep, was moving continually around
the lake. There were over ten thousand people present.
The forenous session was held at half past ten o'clock.
The remons session was held at half past ten o'clock.
The remons session was held at half past ten o'clock,
the conclusion of Mr. Hadeliff's discourse a hymn was sung,
and Mr. Lyman C. Howe, of Fredonia, was introduced.
Mr. Howe spoke in a trance state, and after rubbling his
hand across his brow a few times be segan his address with
have ever listened to. He said that all religion and all selence is based on phenomena; from phenomena we draw
certain inferences which, being placed together, we build
into a theory or religion; that the Bible is the record of certain phenomena upon which is based the Christian religion,
Spiritualism is predicated on certain phenomena. It is in
such a construction of the sensibilities, to make men happy,
is the mission of Spiritualism. The speaker took up the
subject of sin, which he claimed to be from God, given to
us as a help in the great straggle of progress. God is the
spiritualism is predicated on certain phenomena.
It is n

ideal. Christian individualism is to be born into the world as sectarianism dies.

At the close of Mrs. Robbins remarks a hymn was sung and Dr. J. G. Fish, of Waverly, introduced. Dr. Fish spoke in a trance state, and announced as his subject "The Hope and Despair of the World." He first considered the despair of the world, and then turned to "the tender buds of hope." He said there was not an original theological idea between the first chapter of Genesis and the last chapter of Revelations; that there was in all systems of religion the same Trinity, the same Eden, the same serpent and apple, the same expulsion and redemption, and the same

incarnation of the deity. It mattered not whether the Sagas of Scandinavia, the Vedas of India, the Zend-Avesta of Persia, the writings of the Chaldese or of the Egyptianty the theology of Heslod, or the mythology of the Egyptianty the theology of Heslod, or the mythology of the Egyptianty of the Jowa be examined, the sine types and theories are found in all. The same religion was carried to China, where it flourished but feelity, and scarcely obtained a foothold in Japan. It has failed and is the despair of the world. The world has lost faith in this religion, although it was the best the human mind could devise under the circumstances. Human sanctification is the despair of the world. Heaven and Hell are the despair of the world. There were more believers in this system of theology two thousand years ago than now. Spiritualism, the hope of the world, shines for all with the hustre of a full-orbed sun and not like the feeble star of Béthlehem. Spiritualism is the hope of the suffering and of the scientists.

At the third session Mr. Howe alone spoke. He addressed the people while in a trunce state. His remarks were cloquent in the extreme. He spoke of the Garden of Eden and the fail of man, which was a step forward in the course of progress and not backward, and brought not a curse with it. but a bigssing. To labor is divine; to work is to move forward with the ear of progress, to keep step with the advancement of the world. Mr. Howe's burning was made by a special act of creation; it tenches the evolution theory. Man fell the higher to rise in virtue by that fall.

"I hold it true with him who sings

"I hold it true with him who sings To one clear harp in divers tones. That men may rise on storphin stones Of their dead selves, to higher things."

Of their dead selves, to higher things."

Spiritualism teaches the old, the immortality of the soul, beyond a doubt, and by it they can approach the melancholy flood without their aged steps lottering and their silvered heads bowed in fear. Spiritualism has penetrated the stlent river upon whose shores Confucins and Moses stood looking for light, whose flood Jesus Christ and Emanuel Swedenborg but partly explored. Spiritualism teaches us that we will be saved by knowledge and progress. The speaker closed with a burst of poetry that would have sharned an Italian improvisatore, entirely extemporaneous, and bringing in allusion to the Park and lake in a most fedicitions manner. The speaceth was delivered without the slightest hesitation, and the poetry at the end in perfect rhythm.

Woman's National Temperance League.

Woman's National Temperance
League.

During the session of the National S. S. Assembly, at
Chautauqua Lake, several large and entimisastic temperence incettings were held. Many of the most carnest
workers in the woman's temperance movement, from different parts of the Union, and different denominations of
Christians were present, and the conviction was general
that a more favorable opportunity would not soon be presented for taking the preliminary steps-toward organizing a National League, to make permanent the grand
work of the last few months.

After much deliberation and prayer, a Committee of organization was appointed, consisting of one lady from each
State, to interest temperance workers in this effort. A
National convention gas appointed to be held in Cleaveland, Ohlo, during the month of November, the exact date
to be fixed by the Committee of Organization. The Chairman and secretary of the Chautauqua meeting were authorized to issue a circular letter, asking the Woman's
Temperance Leagues to hold Conventions for the purpose
of electing one woman from each congressional district, as
a delegate to the Cleveland convention.

It is hardly necessary to remind those who have worked
so nobly in the grand temperance uprising, that in union
and organization are its success and permanence, and the
consequent redemption of this land from the curse of intemperence. In the name of our Master in behalf of the
thousands of women who suffer from this terrible evil—we
call upon all to unite in an earnest, continued effort to hold
the ground already won, and move onward together to a
complete victory over the foes we fight.

The ladies already elected members of the Committee of
Organization are: Mrs. Dr. Gauze, Phil., Pa.: Mrs. E.

J. Knowles, Newark, N. J.; Mrs. Mattle McClellan
Hrown, Alliance, Ohio; Mrs. Dr. Steele, Appleton,
Wis.; Mrs. Frances Crook, Baltimore, Md.: Miss Emma Janes, Oakland, Cal.

EMILY HUNTINGTON MILLER, Seculary.

MASSACHUSETTS.

Co-operative Hygienic Convention. Pursuant to the call issued to health reformers, and oth

ers interested in peaceful measures of individual and social progress, to come together for the purpose of considering in what manner to unite their efforts, and to take some practical steps toward locating and establishing an initiality growth or colony, a few curnest people met at Allen's Grove, Mattheld, Mass., at ten A. M., of Aug. 10th, and proceeded to Justiness. The Convention continued two days and a half—holding three sessions each day. The results were satisfactory. The occasion was one long to be remembered. It was for work rather than talk. The presence and aid of the immortal printe movers were realized, and all received a sweet and invigorating baptism from the heavens of Purity. Peace and Progress.

From the nature of the case, the details of the proceedings do not require publication. Suffice to say, a plan of action was agreed upop, and a Locating Committee appointed to attend to the preliminaries. The basis of principles and methods adopted is that which constitutes the "platform" of the Hygiente Home-School' Associations, set forth breily in Banner of Taght of Aug. 8th, ander the heading of "Associative Familism." etc.

The Locating Committee are ready to consider any propositions or suggestions from any party who has suitable lands to donate or sell, or who has knowledge of such, locating Committee, and the details of the occain. Address box 26, Matfield, Plynouth Co., Mass. rogress, to come together for the purpose of considering

HYGIENIC (OR NORMAL) HOME-SCHOOL ASSOCIATION

HYGHENIC (OR NORMAL) HOME-SCHOOL ASSOCIATION.

This Association has been formed for the purpose of
1. Inaugurating the System of Life, set forth briefly in
Banner of Light of Aug, 3th, 1874, under the heading of
'Associative Familism,' 'etc.
2. Educating the outside world in the Principles and
Methods of the Associative System, by means, chiefly,
(aside from example,) of publications, relating to the New
Alphabet, to Education, Health, Mental Science and the
Laws of Influence, Civilization, etc.

The word 'hygfenic' 'is used in an extended sense, implying a normal, harmonious, healthy condition—both of
the individual, and of society.

The Association has Resident, or Full Members, and
Non-Resident, or neytitates; the latter comprising such as

The Association has Resident, or Full Members, and Non-Resident, or novitiates; the latter comprising such as have examined the "Platform," are pleased and satisfied with it, and would be glad to unite in full membership; but from some cause are not tr present quite ready to enter practically upon the Group-Life. Novitiate members, though not permitted to take part in the administration of affairs, will enjoy certain privileges relating to the Homeschool, and will be put into communication with each School, and will be put into communication with each other, for mutual acquaintance and ultimate group-union. Persons destring to join the Association may address as below, with a pretty full statement of their situation, domestic connections, occupation, experiences, views and desires, being particularly explicit in regard to personal habits, and enclosing, if alle, some visible evidence of their interest besides words. Address Hygienic Home-School Association, box 25, Matfield, Plymouth Co., Mass.

MOTHERHOOD.

BY CECELIA DEVYR.

Who is a mother? She who strongly holds A little group of ties of kindred blood; Whose dearest treasures are the hearts she folds,
Whose one ambition is their joy, their good.
Her deep, deep love knows not the ebbing wave
That wrecks the heart on life's dark, treacherous tides;
She takes the path that leadeth to the grave,

If on it duty to her loved abides. Her self-forgetfulness is still the same: Affection prompts her ever helpful hand; From childhood's foible unto manhood's aim She, patient, suffers for that little band.

Yet she is only like the brooding bird That spreads her breast against the coming storm, That trembles not when thunders loud are heard

But, self-reliant, keeps her fledglings warm. From fierce gorilla down to sightless mole, The female loves and cherishes her charge;
Then cannot woman, with immortal soul,
That narrow scope of motherhood enlarge?
If she have children, they should bind her heart

To sympathize with every child on earth; To make all mothers' care of her's a part, And claim her hand to sow the seeds of worth.

But if no little ones around her cling, Then is she free to toll where need is great— To gather orphans 'neath her sheltering wing, And be an angel in the way of fate.

Yea, she whose mind may tread a path of stars Whose aspirations heavenly circuits take,
Shall pass, with scraphs, through all bolts and 'Till fettered captives learn their chains to

break. And wrongs, that now cry loudly unto God, Will sink in silence and dissolve in air, When the weak victims that oppression trod Shall rise to freedom, and develop there.

No more will they the crystal goblet fill,
With crimson scrpents to infest the brain;
No more will they the unborn infant kill,
Nor blight its life with sin's corroding stain. And draining luxury (death's haughty aid)
That slays with famine and with overflow,

With false religion shall be lowly laid, Where cold oblivion's misty waters flow. When mortals feel that God created them, In that grand "image," male and female, too, Maternal love shall, like a diadem,

Enwrap the soul and give it impulse new. Mt. Lebanon, N. Y.

If I heard a voice from heaven saying unto me, "Spiritualism is a renewal of soul in the light of life, a new form of old knowledge, a temporary beholding of eternal truth; a further development of man in the image of God," and my heart and my intellect re-echoed, Amen.—W. II., in London Medium and Daybreak.

LETTER FROM LONG BRANCH.

BY SUSAN G. HORN, AUTHOR OF "STRANGE

LONG BRANCH, Aug. 30th, 1874. DEAR BANNER - Sitting here upon the sea shore, with my feet buried in the white sand, listening to the dash of the willful surf, remote from hotels, afar from the tinkle and littleness of fashion, in this quiet spot which I have selected here I feel, indeed, that I am a spirit. The waters, breaking against the long beach, tell me of enduring love and unfaltering friendship in another world, for which my longing heart vainly seeks in this. 🤿

. I love the ocean! its snowy breakers seem like strong arms ready to take me up and lift me to the Infinite. It awakens within me the possibilities of a disembodied soul. A little stronger will-power, a little firmer reliance upon the Infinite Goodness, and 1, too, could soar over this boundless sea, and reach that spirit-world which Janie, the star-eyed, the Indian "wild flower,"

comes bounding over the sea sand to me, and tells me how, in seasons long past-many, many harvest moons ago-the Indian wigwams spread. by the cruelty of man; the ever-to-be-repeated story of the strong oppressing the weak! She tells me that spirits can approach mortals more intimately in spots such as this, surrounded by this waste of water; that the sea is en rappor with the Infinite, which it symbolizes; that the carnage and rapine, the cries of wee from the living and the dying, the vile jests and jeers, the coarse words and thoughts, which every hour and moment impregnate the atmosphere which hangs over the land, leaves the sea-atmosphere untainted by such conflicting emotions, and thus spirits can transmit their thoughts more directly in its immediate presence.

She tells me that wise spirits desire that wa Spiritualists should join together and purchase grounds on the seashore, such as the Methodists have at "Ocean Grove," and thereon build temples and pagodas, cottages and tents, to our spiritfriends-give them beautiful names of spiritual significance, decorate them with flowers and vines, ornament and beautify till on earth we have indeed a "Spring Garden," where we can pass the heat of summer and hold converse with our departed friends; and, at twilight, when we sit at our evening meal, under the cool verandah, looking out upon the ocean, let us place chair and plates upon the table for our unseen loved ones, then at every household some spirit-guest will sit down-it may be some Indian brave or some loved poet or painter, some thinker or honored friend-and thus will we renew our life by drawing strength from the land of the immortals.

I send the accompanying poem, written in a moment of depression; but, as we all must have such moments, it will find, I trust, an answering chord in some heart. Can we not always hear an answering voice to every heart-call if we listen in confidence?

THE VOICES I HEAR.

Down, down, where wild billows are leaping, I hear voices calling me-From the ocean spray calling me: Lonely one, rest below!

O'er thee we'll censeless flow, None shall miss thee, so quietly sleeping. Low, low, where the green grass is growing, I hear voices calling me-

From the beck'ning grass calling met-Weary one, nestle here. Soft turf shall be thy bler

We'll screen thee from winds rudely blowing Far, far, where the sun is declining, I hear voices calling me-From the golden gates chiling me!

Unloyed, we love thee well, , Come, then, and with us dwell, We'll still thy heart's bitter repining. But ah! from the voices thus calling-Comes not thy voice calling me Still rememb'ring and calling me;

Sweeter than any rest To lie upon thy breast, And to feel thy warm kisses falling! Love, love, fare thee well, I am going :

" I hear voices calling me-'To the shadowy land calling me. On this shore thou wilt wait, Calling me all too late,

Thy tears through the mist vainly flowing.

CAMPING ON LAKE TAHOE.

Thirty years ago Col. Fremont and his exploring party found themselves, in the heart of the Sierra Nevada mountains, on the borders of a only as places for hunting bears, elk and deer; now the place is regarded as a sort of summer sanitarium.

seven thousand feet above sea level; twenty-five some places twenty-six hundred feet deep. The lake is set about with pine and cedar trees; the hills slope back and rise some thousands of feet. Their snowy crests and green sides make a pleasant picture. On the whole, Tahoe is a healthful and charming place. The wonder is, how came this sheet of water so close to the clouds! Did nature, in some terrible spasm, rend the mountains, thereby forming a lake? or did she, in one of her lofty moods, cast up these "grand en-camping mountains" to in-wall the little inland sen? No matter how, when, or why; it is enough that the hills, trees and waters are here; enough to know that they bless with rest, spirit,

Tahoe is dotted here and there with small hamlets. The principal places are Hot Springs, Tahoe City, Sugar Pine Point, Glen Brook, and Emerald Bay. As yet there is no road about the lake, not even a footpath. We reach here by stage, and then take boats for other points. Eastern travelers leave the cars at Truckee, Cal., for Hot Springs, a distance of fourteen miles.

This place is appropriately named. Along the shore, some ten feet from land, boiling jets, strongly impregnated with sulphur, rise several feet above the lake. The water is taken in pipes to a bathhouse, for those who desire private baths. There are various opinions in regard to these boiling springs; some think them forced up from the heart of the earth. One gentleman, of the ancient school of theology, watched the water rising and steaming from the lake, and remarked gravely, "The fire and brimstone is no fable; the solemn fact is here made manifest!"

Just how the unfortunate soul is to reach the fountain of the uprising stream he did not discoyer-;-but-we find-good-in-the-evil-:-The-water-is medicinal and cleansing. Our week's washing was to be done. How? was the question. The problem was solved. A young artist in our camp invented a washboard, a barrel was converted into a tub, and all together, we packed into a boat and sailed down to the springs. The gentlemen utilized their powers by dipping water, we ours by washing in brimstone water and rinsing in the lake. The boat served as a wash house. Aside from visitors there are two families in this place; one keeps the hotel, the other is a retired clergyman's. Both are Bostonians. The minister, Mr. Ricker, farnishes us with milk, and, not withstanding the great supply of water, his good wife never seems to dilute the article. Blessed be the name of an honest milkseller! Our next door neighbors, half a mile distant, are "Tenting on the beach." The master of the tent is known on the coast as "Old Block." He is an author, and has chosen as a disguise this unpoetical name. 'Old Block' is a genial, cultured gentleman of wealth. He has gone far from life's morning gates, but has not lost a fragment of youth's joyousness and freshness of spirit; but his eyes are trustfully upon this shore, now scattered forever dim and ears deaf, so his sweet young wife, clinging like the vine to the oak, looks and listens and repeats. May these healing waters and nguntain winds bring to our neighbors the health

> .Camp Waters, where I am a guest, is on the shore of Tahoe, looking west. On the east, vast hills of rocks tower till they seem to reach the sky; about and above us the tall sugar pines east their shadows. We have two canvas tents. and a dining hall of trees and branches; a pile of rocks have been converted into a fire-place, hoops and wires into pot-hooks; pine boughs and cedar leaves make capital beds; packing boxes are turned into "china closets," where we store tin; tables and benches are made from the lumber that comes ashore with the waves. Mr. and Mrs. Waters and their son know the value of lifeknow how to live to the best advantage. Mrs. Waters, the queen of the camp, is the daughter of an Episcopal minister. She was educated in the church and in affluence; but years ago she discarded orthodoxy, and foolish conventionalifles. She, with her good husband, accepted Spiritualism for the soul and Walkopathy for brain and body. The result is, she has no fear of the future, and without fatigue walks twenty-five miles a day, and she is beyond her fiftieth year. In crossing the continent by ox-team, twenty, years ago, she walked over half the way. Miss A. M. Baker, of Boston, is of our party.

She is learning to walk, and I may as well say that all the party are apt pupils of Mrs. W., for we walked and climbed over thirteen miles one day. Our time is given to boating, walking and reading, and the long nights to sleep. The Banner of Light comes to the camp, and is read by every member. In this way we are passing tho August days. In September we return to the busy world. To morrow we fold our tents, like the Arabs, and sail over to Tahod City.

H. F. M. Brown.

Hot Springs, Tahoe Lake, Cal.

SPIRITUALISM IN LIVERPOOL, ENG.

EDITOR BANNER OF LIGHT-It is nearly three years ago since I wrote to you expressing my regret that we, on this side of the water, in England, had not the same great development of spiritual progress as you possessed beyond the Atlantic: and stating that some of our spirit friends had fold us that a bright future was instore, and that instead of our media having to address us in private, the pulpits of the land would be thrown open to them, and angel light would be administered in town, village and household.

Since that time, I am glad to report, from my own observation, that part of this prophecy is realized already. I have been authorized to ask Mr. Morse, one of our trance speakers, as you know, to accept an invitation to occupy a rever-

end gentleman's pulpit in the North of England. At the period I have named, we had, in Liverpool, but one solitary medium; and if the name of Spiritualism were in any way brought before the public, every newspaper in the town was denouncing it; the pulpits also poured out their wrathful anathemas, and in their greatest alarm could only speak of our heavenly cause as "diabolical," or "the work of Satan." Priests warned the people to flee from such appearance of evil; but in the clerical excitement and general prejudice, the lovers of fair play naturally began to ask the question that was submitted once, under similar circumstances, viz., "Are these things so?" Truth seekers began to investigate the matter for themselves, and the result has been, mediums have been developed on every hand, circlear lake. The Indians called it Tahoe. Till cles have been formed in hundreds of households, then a white man, very likely, did not know of and a general cry has been raised for "more the existence of Tahoe; till within four or five light;" the tone of some of the papers has grown years these mountains have been remembered into admiration, and some of the ministers of the town have declared their belief in Spiritualism.

We have now a large and influential Society of Spiritualists, and orderly Sunday services, with Tahoe belongs to Nevada and California. It is eminent mediums, lecturers and normal speakers, regularly occupying the platform. Besides, miles long, from ten to twelve miles wide, and in there are special lectures, in other large halls which have lately been occupied by Mrs. Cora L. V. Tappan, Dr. Sexton and others. We have also had, of late, a gentleman of rare ability and learning who has joined the society and is making himself exceedingly useful in this town, and no doubt will make his influence felt in the scienentific world likewise, as he is a member of the Council of the British Association for the Advancement of Science, and spoken of by foreign academies as "one of the greatest scientific men of the age." He has studied the science of Spiral Likewise and how of the age." He has studied the science of Spiritualism for more than twenty years, and now declares himself a thorough Spiritualist in every sense of the term. He has given us some most excellent lectures on the "Science of Spiritualism," and is very enthusiastic in the spread of its truths. The name of the talented gentleman referred to, is Dr. William Hitchman, M.D., M. R. C. S., Licentiate in Medicine, Ireland, &c., &c. The ministers of the town have either got pothing to say, or dare say nothing, against Spir-Ac. The ministers of the town have either got nothing to say, or dare say nothing, against Spiritualism. One thing they know, that whatever they may assert will be brought forward before the public gaze, and be examined before a high and competent tribunal, especially by the talented gentleman above referred to. One clergyman, who is a popular preacher, the other Sunday ven-tured to say something in his discourse about Spiritualism, which soon came to the knowledge of the Doctor, and the result was a letter* to

> apers. John Chapman.
> 10 Dunkeld street, Liverpool, Eng. *The correspondence consisted of a bold challenge on the part of Dr. Hitchman, to the elergyman, to substantiate, in a public discussion, the statements made in his sermon, that the "scientific phenomena alloged to be spiritual" were of "purely satante origin," etc., etc., and an abject disclaimer by the minister, who evidently feared his formidable opponent, and hastened to say that he did not refer to Modern Spiritualism in the least—oh, not he only meant "New Testament" "demonology," and the witchman of the mediaval agrs"!—ED. B. OF L.

the reverend gentleman in question, and a speedy reply, which were both published in the daily

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 12, 1874.

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LOTHER COLBY...... EDITOR. ISAAC B. RICH...... BUSINESS MANAGER,

** Letters and communications appertaining to the Rditorial Department of this paper should be addressed to LOTHER COLDY; and all BUSINESS LETTERS TO ISAAC B. RICH BANNER OF LIGHT PUBLISHING HOUSE, MOSTON, MASS.

Kardec's "Book on Mediums."

One of the most remarkable works which has ever been printed in the United States, upon the subject of Spiritualism, since the advent of the ohenomena at Hydesville, was issued from the press of Colby & Rich, No. 9 Montgomery Place,

MONDAY, SEPT. 7TH.

This volume is 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 MEDICUS; OR, GUIDE FOR ME-DIVMS AND INVOCATORS: Containing the special | dall might be called a pantheist, since he deinstruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; 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 whole process of evolution is the manifestation it will successfully appeal to the American public of a Power absolutely inscrutable to the intellie by the same engaging charms of novelty and interest with which it reached the hearts of Kardec's countrymen.

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 tion by Emma A. Wood, can be understandingbalance 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 Spiritus alist), 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 naire style of expression, and the inductive unfoldments which thereby find flotation to the mind, may be fully appreciated. 197" SEE ADVERTISEMENT. 18-1

Prof. Tyndall's Address.

he recent ayowal of Prof. Tyndall before in British Association for the Advancement of Science, on the subject of evolution and the molecular combination theory-in other words, of Materialism in opposition to Spiritualism-has caused the profoundest interest of the time, and its various expositions are the cause of wide discussion. The gist of the matter seems to be this, that the Professor has in some degree committed himself to the evolution, or Darwinian, theory of creation and progress, and still seems to reluct at cutting loose wholly from the idea of there being an Intelligence at the heart of things. It is better, perhaps, to give a specimen of his views, or conclusions, in his own language. He observes that "we break a magnet and find two poles in each of its fragments. We continue the process of breaking, but however small the parts, each carries with it, though enfeebled, the polarity of-the whole. And when we can break no longer, we prolong the intellectual vision to the polar molecules. Are we not urged to do something similar in the case of Life? Is there not a temptation to close to some extent with Lucretius, when he affirms that 'Nature is seen to do all things spontaneously of herself, without the meddling of the gods '?-or with Bruno, when he declares! that matter is not that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb'?" And this is the substance of the Professor's confession at last: "Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and not withstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life." He discerns, therefore, in "matter," the "promise and potency of every form and quality of life."

It is an avowal not difficult to understand. I means, not so much a confession of faith, or of a lack of faith on the part of the Professor, as a resolution to do what he can to separate and divorce science and religion, and forbid the latter from ever intruding again on the domain of the former. So far as perfect freedom is demanded for science in the pursuit of its investigations there will be but small popular objection; but when it comes to making a demand that religion shall get out of the way, shall consider itself secondary, shall, in fact, be satisfied with what Materialism has to throw to it in the way of hard, dry crusts, science is invading the domain of another, and must itself be warned off. The world owes much to science-more than it can as yet formulate in intelligent expression. But it knows how effectually science has broken the bonds of

manity from the bigotry of the past tyrants of the soul. For this it is grateful. But it is of opinion that science and religion need not be divorced, as Professor Tyndall demands. When he throws his phrase of contempt at Modern Spiritualism and styles it "childishness," it does not excite in us any of that hostility toward him which Old Theology is ready to exhibit because of his proposal of the "prayer guage." know that he speaks from his present sight only, and we know that other men of science, his peers in the English school of investigation into the realms of material creation; are as fully convinced that Spiritualism is a glorious reality.

What we see to rejoice at in the spirit and subdance of Professor Tyndall's address is the liberality of sentiment, the largeness of view, and the complete emancipation of thought which it boldly announces, declaring, in perhaps exaggerated phrase, the determination of science to submit to the hampering and obstruction of ecclesiastical anthority no longer. He challenges religious authority to go with him into an investigation of the First Cause, and to tell if it has any different word to bring back from what he brings back. But that is far from being the whole of it. So far in the history of the world the spirit has been unheard and unseen. The First Cause has been silent to the world because the world could not hear. There have been seers and prophets in the ages, but they have been distinct from the race and their words had to be taken on trust. In these days, however, although the First Cause. or Creator, is not to be seen of itself, yet it an nounces itself to man by permitting him to see what has passed out of the material into the spiritual condition. It is noteworthy that just when science is demolishing the idolatries of superstition and dissolving the shadows in which the human race has so long groped its way, Spiritualism comes forward and offers the one thing that is wanting to meet the universal aspiration Lest science should make men unbelievers. Spiritualism comes in to supplement its work by making them see and know, and thus the more firmly believe. It unites the seen and the unseen, the realms of matter and spirit, knowledge and faith. Theology fails to satisfy the want which science creates, and Spiritualism must take its place.

But in no event need it be apprehended that science conducts to atheism. On the contrary, it fairly drives the mind to the solid ground of belief. Rather than an atheist, Professor Tyn clares that in matter he discovers or locates the promise and potency of every form and quality of life." He means by this, if he means anything, that in matter is the home of the Creator, not that there is no creating force at allin fact, he speaks of "our professed reverence lect of man. As little in our days as in, the days of Job can man, by searching, find this Power out. Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their pre-potent elements in the imperused-which, thanks to the faithful transla- measurable past." This surely is not very rank materialism. When science admits that a crely done—in order to be rightfully weighed in the ative power is "absolutely inscrutable," it does not mean to be understood as denying the exist ence of that power; yet Theology will fall foul of Prof. Tyndall with all the same zeal. As an intelligent contemporary asserts, "evolution implies and necessitates a something to be evolved." What Prof. Tyndall has done, and is still doing. is to break the idols of superstition; there is a great difference between that and denying God. Old Theology will surely rage as it sees its dearest images destroyed, but the world will be the gainer nevertheless.

> But there is no need of apprehension or alarm. If molecular combinations can indeed create afections, conscience, faith, so much the more highly are they to be esteemed; but that fact would not at all detract either from the dignity or destiny of man. However we these priceless gifts, they become no less precious from the discovery of their origin. It is the fact of their possession that is the significant one for us. Theology ought not to expect that it is to enjoy its inheritance always. It cannot plead that it has not had its day, which has been a very long one. It has succeeded in overlaying the affections and the conscience of man with its authority, seeking the establishment and extension of power, more than the expansion and growth of the spirit. If science enters the world to dethrone it, let all praise be rendered to science; and let us all hope that it will hold on its course until the act of dethronement is complete. The old traditions go as science draws near. The shadows of superstition vanish. If God is not to be found hidden somewhere in matter, neither is he the exclusive possession and property of the church. That hoary delusion is bound to be brought to the ground. Science clears the way, removes the rubbish, opens new paths; Spiritualism is to announce the new Gospel, and it will in no sense be inconsistent with any of the operations by which science makes its way from one height to another. It is Spiritualism that will freely give science all the chance it craves, and still need not fear for any of the results of its investigations.

Spiritualism

Seems to be an active agent just now in awakng the attention of the citizens of California to the examination of many points, theologic and social, which have been too much taken for granted the world over. A discussion occurred at Dashaway Hall, San Francisco, Sunday, August 9th, in which the Rev. Mr. Hemphill, of Calvary Church, endeavored to sustain thepsalient positions of the Evangelican creed, other speakers opposing the same, and the meeting being declared to be of interest. Our correspondent, B. Shraff, writes, in a highly encouraging strain, of the prospects of the cause in San Francisco, and from his letter we learn that the Spiritualists' Union, which formerly held its meetings at Mercantile Library Hall, has removed to Spiritualists' Hall, 911 Market street. Since C. Fannie Allyn addressed this society, Mrs. Keen, James I. Ferree, Dean Clarke and J. L. York have ministered to the people. Professor Denton has been engaged in delivering (Aug. 10-15), at Mercantile Library Hall, a course of six geological lectures of high scientific merit. The writer further says :

Miss Jennie Leys, I understand, is engaged for the month of September. The usual mediums' meeting, or scance, is held at two o'clock each Sunday, with fair attendance. The Society of Spiritualists, with Mrs. Ada Hoyt Foy as presi-dent, holds forth to good audiences at Charter how effectually science has broken the bonds of uperstition, and thus helped to emancipate hu-

noon mediums' meeting, where Mrs., Foy devotes at the close-half an-hour, to the ballot-test,; are crowded, showing the interest which tests create in the minds of outsiders.

in the minds of outsiders.

We have very many mediums here, who at times give very good tests. Some of them hold regular circles two or three times per week, besides private sittings; there are also many circles held in private families, and several have been lately inaugurated for the purpose of developing the phase of materialization. We have also a "Free Conference Meeting," composed of Spiritualists, Materialists, Infidels, etc., where each and every one is permitted to speak ten minutes; but the difference from other societies is, there is no regular president or chairman over its deliberations; each individual must regard the right of every other, and not trespass.on another's time, indulge in personalities or produce other's time, includge in personalities or produce

inharmony. I presume you have seen our new paper that has been started—the very name speaks for itself, "Common Sense"—by Mr. Slocum as editor, and Mrs. A. M. as assistant; and in order to put it or a firm foundation, an organization has been formed under the name of "Common Sense Publishing Company," with Albert Kendrick as president, having its office at 236 Mongomery street. It is a live paper, and entirely free from all sectarianism. We are in the midst of an age of "Common Sense," where people make consid-erable claim on it, therefore I hope its representative will live to a good old age, and yet be always young and vigorous."

A Triumph for the Spirits.

In a lecture last month at Bolton, England, Mrs. Tappan made the following reference to Swedenborg : "She believéd that when a child Swedenborg was known to gaze into the heavens as though holding converse with spiritual beings, and that as early as the age of twelve he distinetly enunciated his intercourse with spiritual beings."

Among the hearers of Mrs. Tappan was Mr. Dakeyne, a Swedenborgian, who interrupted her by saying that he had been a reader of Swedenborg, but was not aware of the fact stated He distinctly challenged the medium to point out any written authority for her statement either by Swedenborg or any of his biographers.

Mrs. Tappan accepted the gentleman's challenge; but Mr. Dakeyne wanted her to answer immediately, saying she ought to do so, if truly controlled by spirits. The spirits were too cunning to be caught in any such trap. They were evidently resolved that the challengers should have a long rope, and that the challenge should be well advertised in the newspapers before those who so confidently pronounced Mrs. Tappan in error should be made to eat their words.

"The gentleman;" said Mrs. Tappan, or rathe the spirit speaking through her, "can publish the challenge in all the newspapers, and also his own comments, so that it can have greater publicity than within this hall. The gentleman has said there is no such record in existence, no such

To an intimation from a Mr. Radcliffe that Mrs. Tappan must have read the passage, since slie spoke so confidently, Mrs. Tappan replied That is the gentleman's opinion; it is no proof whatever; the medium has never read it in her life, but the spirit guide controlling her knows if to be in existence."

Mr. Dakeyne again said he challenged. Mrs appan to produce authority for her statement. We will send the gentleman the authority,' quoth Mrs. Tappan. Then a Mr. Porter insisted on her giving the title of the work to which she had referred, since the spirit ought to know it. But the spirit was not to be caught. The foolish challenge was to be well ventilated first in the newspapers, and Mrs. Tappan replied: "We have answered the question already: We will send the work to the gentleman."

Mark now how overwhelming a triumph, in opposition to these over-confident students of Swedenborg, the spirits had reserved for themselves! In the Bolton Chronicle, a few days afterwards, a letter appeared, forwarded by the request of Mrs. Tappan's spirit guides, from

which we quote the following decisive reply: "He (the gentleman) will find, when he is acquainted with the works of Swedenborg, that (!Tine Christian Religion, No. 16, 1776. Lelpsig): From my fourth year my thoughts were contantly engrossed in reflecting on the spiritual nature of man. Even then my eyes were filled with fiery, miraculous lights, and I often revealed things in my dis-courses which filled my friends with amazement, and made them declare to others, " and made them declare to others, "Certain it is that the angels were speaking through the mouth of the child Emanuel." Again, in 'Life and Writings of Swedenborg,' by William White, London, 1868, p. 119, it is stated: 'Not without many presages did the spiritual world open to Swedenborg. From his childhood his breath, when on his knees at prayer, was curiously holden within him, and strange lights from the sun of another country from time to from the sun of another country from time to time had broken through the darkness.' Were it necessary for the control of Mrs. Tappan, or that lady herself, to lecture specially on the Spiritualism of Swedenborg, it would be a facile process to demonstrate to Mr. Dakeyne some facility through the special transfer and the forest that force which urther specimens of the fact that a fiery, spiritual light was frequently observed by non Spirit-ualists to illuminate the early childhood as well as later manhood of the great seer of Sweden; since, in various existing documents to be found in the university of Upsala; reference is frequently made to the unnatural' brilliancy which at certain periods was visible in the eyes which at certain periods was visible in the eyes of that spiritual philosopher! Indeed, throughout his scientific works—and their name is legion—Swedenborg often adds: 'I could write no more, being overcome with the flames of fire burning in my eyes.' Moreover, Märt Sturtzenbecher, in his 'Philosophy of Nature,' published at Stockholm in 1817 (perhaps the chief of Swedenborg's disciples), states, p. 23: 'From early childhood, if not from infancy, his eyes seemed to reflect spiritual light,'' &c.

The victory over Mrs. Tanpan's Swedenborg.

The victory over Mrs. Tappan's Swedenborgian and other assailants was evidently complete. The fullest authority is here adduced for all that she stated in regard to Swedenborg; and though she stated it with the modest reservation implied in the words, "I believe," the controlling spirit was evidently well aware that he had not been caught tripping by Mr. Dakeyne and the rest. We advise these gentlemen to go through a course of Swedenborg very attentively before they again attempt to show up the fallacy of Mrs. Tappan's claims as a trance medium by questions put in ignorance of the facts. They had challenged her to prove "either by Swedenborg or his biographers," that there was authority for what she said. She proved by both that there was the amplest authority for what she said; only that she, did not say as much as the text would have authorized! The spirits showed their reserved strength throughout, both in what they said and in what they proved.

Mrs. D. C Kendall, spirit artist, is at present located at No. 200 Harrison Avenue, Boston, and can there be consulted by parties desiring her professional services. The phase of manifested spirit presence which she affords has latterly demanded much more attention than in the past.

The Black Hills Invasion.

Very pleasant, if not somewhat exciting, realng has been furnished by the account of the Custer military expedition to the Black Hills country, lying several hundred miles west of Fort Lincoln, and the reservation of the Sioux. This tribe of Indians, as is well understood, is the most warlike of any on the plains. Six years ago a treaty was made between Gen. Sherman and other distinguished military commanders on the one side, and the Indians on the other, ac cording to the terms of which this particular territory was to be theirs forever, the special provision being made that "no persons, except such officers, agents, or employees of the Government as may be authorized to enter upon Indian reservations in discharge of the duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in this territory." And it is solemnly added that "the honor of the Government of the United States is pledged to keep it."

In the face of a treaty made so recently, a milltary expedition numbering one thousand men, led by the best cavalry regiment in the army, commanded by one of the most skillful and accomplished officers, and accompanied by a son of the President, goes forth to invade this very territory, not intending violence, of course, if it is possible to avoid it, but determined nevertheless to seize the whole country in case the temptation should prove sufficiently strong. Such an open breach of public faith it does not often fall to the duty of the press to record. The Independent, for one journal, calls on the President, in an open letter in its columns, to protect the Indians in their own territory, preferring not to see that they never could have been thus disturbed but with his knowledge and approval. It speaks of the expeditions that are already organizing, and demands that solemn treaty stipulations shall be

The New York Sun is very plain with the subect, and says that "it is now proposed to steal this land from the Indians, and by sending an unnecessary military expedition through it the Government of the United States itself takes the lead in this nefarious proceeding. Are we indeed a nation of thieves?" It appends a rumor that a son of Secretary Delano is going to that country with a land surveyor, and that "the richest parts of the whole region are to be preempted by a ring of favored speculators." The World, after speaking of the mineral wealth of this region and of the treaty with the Indians, emarks that "there is a treaty, of course, which stipulates that no white person shall trespass on this Indian reservation; but what do white persons of the present age care for Indian treaties? The treaty, it may be depended upon, will not prevent the invasion. If the gold-hunters do not cut straight through it, they will circumvent it." So we go. Is it any wonder, with this most striking illustration of bad faith before us, to

which the President commits himself by permitting the army, accompanied by his own son, to invade an Indian reservation guaranteed by a sacred treaty pledge, that Indian wars are as frequent and bloody as they are? Who could reasonably expect either a red or a white man to sit down patiently under such wicked and insulting breaches of faith as this? If the treaty can be evaded by parties entering the territory by a route not closed by its express stipulations, it will certainly be done; but such a violation of the spirit of the treaty is just as bad as the violation of its letter. Even Gen. Sherman is quoted as saying that, in case it cannot in some way be evaded, Congress can be influenced to change the terms of the treaty. As the World says, "it will make no difference whether the Indians are willing to consent to a change in the provisions of the treaty."

"Black Rocks," so called, at the mouth of the Merrimac River, near Newburyport, has been for many years, and still is, a favorite resort, in the summer months, of the "natives" located near this picturesque stream, who go ocean, and likewise to replenish the inner man with fish and clam chowders cooked upon these bleak rocks. "The Free and Easy Club," of Amesbury and Salisbury, (composed principally of old substantial residents,) to the number of twenty-five, with the venerable Capt. Thomas Young as "skipper," passed the day joyously at the "Rocks" on the 4th instant, the writer of this paragraph, by special invitation, making one of the party. The young man of twentyfive and the veteran of eighty years could be found in the party. The average age of those present was fifty-eight years. Speeches were made, songs sung, and merriment ruled the hour. Jacob, the orator of the day, was extremely felicitous, (perched upon the apex of a huge rock,) in his extempore remarks upon the various occupations of the individuals present, which elicited rounds of applause. We felt that it was good to be there, reminding us of the pleasant days of old, when no festering cares cast their sombre shadows upon our youthful vision. An old friend remarked, as we sailed up the beautiful Merrimac, on our return home, "Old as we are, it is pleasant to be boys again, as on this occasion, even if it be but for one brief day." To which a general and hearty response was given "So say we all of us! So say we all!"

If It will be seen by the call in another column that there is to be a Convention of Spiritualists and other Liberals in Boston the coming week, to continue three days, commencing on Tuesday, the 15th. As it is proposed to consider 'all subjects in which the good of the human race is involved," we do hope and trust that the discussions will be carried on with an eye single to the promotion of the cause of true Spiritual

Dr. II. B. Storer will represent the Banner in the Convention, and also report the proceedings for its columns,

The entire significance of the much-moot ed theory of re-incarnation is compressed into the small space of eleven lines in the answer of the controlling intelligence-Theodore Parkeron our sixth page; other matters of interest are also considered; Johnny Albro, of New York City, speaks to his mother; Seth Hinshaw offers good advice to the children of earth; Jules Faber desires to communicate with his friends in New York; and James Henry Henderson gives a test of identity to his father.

Our enterprising cotemporary, the Boston Post, has now taken up new and commodious quarters on Milk street, near Washington, it being the third remove which the establishment has been called upon to make since the first issue of the paper, Nov. 9th, 1831.

Re-opening of the Banner of Light

Public-Free-Circles. On the afternoon of Monday, Sept. 7th, the séances regularly given at the Banner of Light Free Circle Room-Mrs. J. H. Conant, medium —were inaugurated for the autumn season. The day was beautiful, a fine audience assembled to listen to whatever the invisible intelligences might have to offer, and the initial circle proved to be an exceedingly interesting occasion.

On the morning of the 7th, at about half-past six o'clock, "Waupanaw," one of Mrs. Conant's guides, appeared to her at her bedside, and gave a promise concerning the day-which after-events verified-in the greeting: "Get up, little squaw; the Great Spirit is taking his blanket from the sun's face, and is smiling in token of his blessing." And thus was kindly ushered in for her the "commencement day" of the season's labors. At the circle the usual number of spirits manifested through her organism, among them being "Ninna," daughter of "Red Cloud," whose words are given below, in advance, in compliance with the directions of the Controlling Intelligence:

"Me be Ninna; me live in the great West; me Injun. Me come to send a message to Ninna's sire. Ninna's sire be Red Cloud. Ninna want Red Cloud to listen when the Great Spirit speaks through his ghosts to him, and when he has lis-tened to obey, for if he does not his arrows will be broken, his pipe of peace will be lost, his war-riors will be sacrificed, his squaws and papooses will sleep the sleep of death, and ho, what of him? He will gain no glory, but much disgrace; so listen, Red Cloud, listen to these voices, and when they speak, obey them. Ninna, to Red Cloud. Good moon."

During the vacation time the circle room had been finely frescoed and adorned with portraits, and profuse floral decorations, the gifts of friends. vied at the opening hour with this ornamentation in making the place especially attractive. It gives us pleasure to announce to the public that notwithstanding the years of trial and labor through which Mrs. J. H. Conant has been called to pass as medium for the Banner of Light, her health, this autumn, is much better than for a long period, and she is evidently being more than ever strengthened for the carrying on of the important work whereunto she was called in the early days by those spirit guardians who have ever since proved her warm, unfaltering friends, and able inspirers. The circles will be continued as usual, on the afternoon of Monday, Tuesday and Thursday of each week, commencing at three o'clock, and the public are respectfully invited. free of charge, to be present and give attention to the messages there spoken. Investigators visiting Boston will find this an excellent opportunity to witness, under the most favorable circumstances, one of the many phases of modern spirit communion.

Spirit "Flower Mission."

We have received from Dr. Joseph Beals, of Freenfield, President of the Lake Pleasant Camp Meeting Association, a letter in regard to a scance which was held in the Depôt building, at that station, on the evening of the 26th August, the circle comprising some twenty persons besides the medium, Mrs. M. B. Thayer, of Boston. He says, "We were scated in a circle, the chairs touching each other, and the sitters joining hands, the medium being seated in a chair in the centre, clapping her hands during the scance to indicate her position. The light being put out, the following persons received floral offerings, brought in by the spirits in some mysterious manner, and thrown into the laps of the sitters.

John Collier, of London, England, received a tea rose, 'lillium longeflorum'; and then, in response to his mental request that a white rose with pink buds might be brought him, it was done—a beautiful white rose surrounded by some eight or ten pink buds.

Mrs. Sherwin received a variegated pink and a white pink.

Dr. H. B. Storer, of Boston, a white carnation, and then he made a mental request for a pink there to snuff the salubrious sea-breezes from old flower, and a beautiful pink rose was brough Mr. Boardman, a red rose bud.

> carlet amaryllis, and variegated carnation pink. Mrs. Mary Stearns, of Hyannis, Mass., a bczonia and verbena.

Mrs. Kimball, of Sackett's Harbor, N. Y., a

Mrs. Starbird, of Boston, fuchsia and perpetual Mrs. Harvey Lyman, of Springfield, carnation

pink, variegated lily leaf and a large canna leaf. Mrs. Coburn, Springfield, white carnation pink. Mrs. Morrell, white pink.

Mrs. Severance, china pink.

Mrs. Peabody, 'lillium longeflorum.' Mrs. Moore, geranium and pink rose. John Lyman, a cluster of feverfew.

Mrs. Joseph Beals, a bryonia. Dr. Beals a day lily and leaf of a variegated plant. It is well known that the day lily shuts

at night. One leaf of this lily was opened, and placed between my thumb and finger. I felt the spirit fingers against mine. During the time many of the circle felt spirit-hands touch them. All the flowers were wet with dew when they were brought to us. I think Mrs. Thayer, whose residence is at No. 12 Pembroke street, Boston, to be a remarkable medium, and these manifestations worthy of careful attention.'

We are in receipt of several specimens of photographic views (instantaneous and other-. wise) taken during the recent Spiritualist Camp Meeting at Silver Lake Grove, Mass. Many well known faces are therein depicted, and the views, as a whole, are highly creditable to the artist. The pictures are for sale at Hazelton's Photographic Rooms, No. 140 Washington street, Boston.

A correspondent asks: "Where will a letter reach Wm. Brunton? Those sent to his address, No. 5 Sixth street, Troy, N. Y., have failed of a reply."

The "spirit" Katie, who has attracted so much attention in scientific circles in England, has been photographed. If the most reliable human testimony proves anything, it certainly proves that this age is witnessing occurrences utterly incomprehensible and inexplicable by any known laws of science, such indeed as we have been educated to believe could only occur as a miracle. Whether we accept or reject the spiritual theory, the facts remain to confound our judyment.—The Denison (Tex.) Weekly News.

Now is the time to study "Social Freedom." Messrs. Colby & Rich, 9 Montgomery Place, have published "An Exposition of Social Freedom," which will be found very entertaining. It demonstrates the "Monogamic Marriage, the highest development of Sexual Equality." All booksellers have it.—Boston Saturday Ernress.

BRIEF PARAGRAPIIS.

The first census ever taken in Japan was in 1872, and gives the population of the empire at thirty-three million, one hundred and ten thousand, eight hundred and twentyfive, there being about four hundred and eighty thousand more males than females. One half the people are classed as agriculturalists, seven hundred and one thousand as artisans, and one million, three hundred and nine thousand

"I cannot do without the dear Banner, which has been a light to my pathway for so many years," writes Mrs. H. B. Nourse.

Let no man value at little price a virtuous woman's coun-sel,—George Chapman.

"Alas!" said the nurse who attended the witty divine. Sidney Smith, in his last filness, "I have made a mistake and given you a bottle of fift." "Then," said the dying with the hourse of the blotting paper there is in the hourse."

Great effort from great motives is the best definition of a happy life.

"I should like 'Courtship and Marriage' and 'The Best of Husbands, ''' said a pretty girl, tripping into a Broad-way bookstore. ''I think I can fill that bill, Miss, '' replied the dapper young salesman. "Have you 'Ten Thou-

The Indian was the fifth power contending for the dominion of the New World, and he has not yet given up the battle. He has survived every invader and oppressor spaniard, the Frenchman, the Englishman and now, if we are determined to inflict upon him the last wrong he can ever suffer on the earth, we can decree his extinction.

—From "Our First Hundred Years," by C. Edwards Lester.

A physician of skill and experience says a mustard plaster should never be mixed with hot water, but with the white of eggs; and when so prepared does its duty as a counter-irritant, without producing the anguish of a blis-

A lazy fop asked his physician what he considered the best size for a man. "Exercise," exclaimed the sturdy disciple of Esculapius.

The sworn answer of Mr. Henry Ward Beecher in the suit brought against him by Theodore Tilton has been filed, and the counsel of both parties have served notices for trial

FAND MY SWEETHEART.

I and my sweetheart spelt together; Our ages were together ten; How sad to waste the sweet spring weather In the old Dame's fusty den! White illac, fragrant, graceful, cool, Tanned at the window of the school: Alas, too well our doom we knew-There was a tremulous birch-tree, too. I and my sweetheart dwell together; Many tens are our ages now; Vanished is youth's gay violet weather, Stayed the old Dame's frowning brow.

Dame Nature keeps the eternal scho And grows keen twigs to flog the fool; But looks away with pardoning eye, When we play truant, my love and I. - Mortimer Collins in the London Athenæum. The plous and veracious "Burleigh" says there is a horse in New York which was purchased of a Methodist di-

vine in Kentucky for \$50,000. He is described as a maryel. His nostrils become red as fire, his oyes dilate, and he seem transformed. When Goldsmith Mald has done her best. "Blackwood " will knock the spots out of her, A crowd of bad boys went bathing in Skunk river, Iowa on the Sabbath day, and while the Rev. Jabez Lynne was

reproving them and vainly endeavoring to induce them to come out, a thunder storm came up, and the minister was killed by a flash of lightning. What makes it worse is the fact that none of the boys were drowned. Sunday-school children must not read this Item.

[From the Perstan,]

[From the Persian.]
The dearest thing on earth we strive to gain,
Both I and you;
In striving sufer prison, though not pain,
Both I and you:
In your dear heart a prisoner am I,
In my heart you.
United and yet parted till we die,
Both I and you.
With bait of wit, and bait of beauteous eyes,
With Cupid angling, we from out the stream arise
Both I and you;
Yet, unlike Ishes, mount we to the sky,
And, cagle-like, far heavenward we fly,
Both I and you.

In England and Wales at the end of last year there were 11,309 miles of railway lines open; the total capital paid up, including shares, loans, etc., was upwards of £400,000,000; and the total number of passengers conveyed, including season ticket holders, stood at upwards of 400,000,000. The total receipts of the year amounted to £47,000,000, the work-ing expenses were nearly £29,000,000, and the not traffic re-

The Court Journal thinks that women's rights have never been neglected in England, and to prove it, quotes from a newspaper published in 1780 the following remarks attached to a notice of a public meeting of ladies: "Do not the extraordinary abilities of the ladies for the present age demand academical honors from the universities, a right to vote at elections, and to be returned members of Parliament,"—The National, Toronto, Canada.

Laura Berry fell fainting in the achoolroom at Carson, Nev., recently. She had within three weeks committed to natural philosophy. The night before she and a classmate had not gone to bed at all, but studied throughout the night and until nine that morning. That was all the reason she famted.

T. M. Carter's popular Band returned from the White Mountains last week.

T. W. Higginson says that if politics are necessarily corrupting, so that women cannot vote without danger of contamination, men should eachew the ballot-box altogether. That is just what a great many do already, unfor-

Professor Seelye, who is urged for the seat to be vacated by Mr. Dawes, is one of those joby idolaters who favor a theological amendment to the Constitution.—Boston Herald. London had, in the second week of August, 91,000 pau-

pers, and the births in the same city for the same week were 2305, while the deaths were only 1363.

The biggest thing on ice-the price.

WHAT THE NATIONS OF THE WORLD OWE THEIR CREDITORS Is the stupendons sum of \$20,985,000,000. Of this Europe owes \$17,000,000,000; America, \$2,885,000,000; Asia, \$675,000,000; Africa, \$195,000,000; and Australasia

A "down East" clergyman recently lost two pairs of rubbers wrapped up in a circus poster. He is careful to state that the poster was second-hand.

Mr. Tyndall's declaration that religious opinions must no longer stand in the way of science is pronounced one of the most extraordinary utterances of our times,—Boston Transcript.

lowa has twenty-two daily, and two hundred and seven-

ty-five weekly newspapers. Memphis is to have an eighty thousand dollar hotel.

Honored be woman! She beams on the sight, Graceful and fairy, like a being of light; Scatters around us, wherever she strays, Roses of bliss on our thorn-covered ways; Roses of Paradise, fresh from above, To be gathered and twined in garlands of love.

The Kindergarten system in the St. Louis schools has been so successful that Superintendent Harris recommends the establishment of at least two additional schools

Freedom uttered nary shrick at the fall of Poland'up in Vermont, -Globe. The author of the press gag-law, it seems, was not re-

elected by the Green Mountain boys. Pulpits have no business any longer to trade in the fears of men. Instead of folding the shadows of the world's morning twilight around the credulity of the people, they should light the lamp of God's noonday, and gladden the world's hope, and challenge its reason, and illuminate its faith, and emancipate its conscience; and thus open its eyes to the grandeur of its destiny, and pour stimulation

into its sluggish purpose to turn possibility into reality. In view of the irregularities of the English tongue, the pupil who said the plural of pillow was "bolster'

"Oh! when the mother meets on high The babe she lost in infancy; Has she not then, for all her fears, The day of wee, the anxious night, For all her sorrows, all her tears, An over payment of delight?"

Milsson has been decorated by the Duke of Coburg with the "order of merit for art and science "-an honor never before conferred upon a woman-a diamond cross surround ed by a wreath of emeralds.

The latest estimates in regard to the extent and effects of

dry, and unless rain falls soon the harvest will prove a

THE BEECHER FAMILY .- Miss Catherine Beecher is the oldest child of Dr. Lyman Beecher, and now nearly seven-ty-four years of age, having been born in September, 180. Rev. William Beecher is seventy-two, and Dr. Edward Beecher about seventy; both were educated at Yale College, and settled in New England before they went West, These three, with Mary Beecher (Mrs. Perkins), Mrs. Stowe, George, Henry Ward and Charles Beecher, were all children of Dr. Beecher's first wife, Roxana Foote, while Isabella (Mrs. Hooker), Thomas and James Beecher were children of the second wife, Harriet Porter, of Maine. There was a third wife, a Mrs. Jackson, who lett no chil-dren by Dr. Beecher-James being his youngest child.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

"Bothoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, rear of 413 Washington street, near corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings will commence Sunday alternoon, October Ith, at quarter to 3 o'clock precisely, and continue regularly through the season. The Committee are engaging speakers of known ability and 'cloquence, whose names will be announced hereafter. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of 800, \$5 and \$3, according to location, on application to Mr. Lewis B. Wilson. Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place.

John A. Andrew Hall, —Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 P. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, \$51 Washington street.—The Children's Progressive Lycoum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 105 o'clock. Wm. A. Williams, See'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity). 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 25 and 75 o'clock. The public are cordially invited [11, 8. Williams, President. The Ladies' Ald Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Itay ward, President, Mrs. Ella M. Meade, Secretary.

New Fraternity Hall.—Council No. 1 of Boston holds meetings every Sunday at this hall, corner of Berkeley and Appleton streets. Lectures afternoon and evening.

Lurline Hall.—Free Public Test Circles at 105 A. M., and 75 P. M., Frank T. Ripley, medium. Free Spiritual Lyceum Conference at 1 P. M., for young and old speakers, declamations, &c. &c. No admilitance fee. Thom

Chilman.

Harmony Hall.—Free Spiritual Meetings are held every Sunday at this hall, is Boylston street, at 10½ A. M., and 3 and 7½ P. M. Mrs. Litch, Mr. Riphy and other mediums, will be present.

The Children's Independent Lyceum meets at the same hall every Sanday, at 1½ P. M. The public are respectfully invited. Dr. C. C. York, Conductor.

Mediums' Meeting at Tempars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

BOSTON. - Rochester Hall. - The annual meeting of Children's Progressive Lyceum No. I was held at this hall, 551 Washington street, on Tuesday evening, Sept. 1st, Mr. D. N. Ford, President of the Association, in the chair, The reports of the Treasurer, Directors and the Clerk. were read and accepted, and the following officers were duly elected for the ensuing year: President, Mr. D. N. Ford; Vice President, J. B. Hatch; Corresponding Secretary, Wm. A. Williams; Financial Secretary, Mrs. C. C. Hay-ward; Treasurer, Alonzo Danforth; Clerk, Geo. H. Lincoin; Directors, Messrs, G.W. Lang, W. H. Durell, G.W. Bragdon, R. O. La Gros, D. W. French; Conductor, Alon-zo Danforth; Assistant Conductor, J. B. Hatch; Guardian, Mrs. M. A. Lang; Assistant Guardian, Mrs. S. A. Hartsen; Librarian, Mr. H. B. Drisko; Musical Director, Mr. T. Mr. Carter; Assistant do., Mrs. E. G. Brackett, Group Leaders—Liberty, ——; Temple, Mr. R. O. La Gros; Excelsior, Mrs. Hastings; Union, Mrs. N. S. Alexander; Star, Mrs. Mary Hatch; Banner, Mrs. S. D. Cayvan; Lake, Mrs. Hattie Wilson; Shore, ——; Mountain, Mrs. C. C. Hayward; Ocean, Mr. D. N. Ford; Beacon, Mrs. Durell; Grotto, ——; Sylvan, Mrs. A. Downs; Sea, Miss Emma Durell; River, Mrs. S. S. Stone; Fountain, Mrs. Dodge. Supplementary Leaders-Mrs. Emma French, Mrs. Annie Barlow, Mrs. C. M. La Gros, Miss Annie Hayward, Miss M. Fessenden. Guards-Mr. G. W. Lang, G. W. French, Wm. A. Williams, T. S. Barlow,

On Sunday morning, Sept. 6th, in addition to the usual exercises at the session of this Lycoum, songs were executed by Etta Bragdon, of Charlestown, and Miss Washburn, of Plympton; declamations were participated in by Frank Baker, Charles Johnson, H. A. Johnson and Miss Katie Hersey; and readings were given by Mrs. Jackson and H.

John A. Andrew Hall .- The lectures delivered on the at Phoon and evening of Sunday, Sept. 6th, by Mrs. Sarah A. Floyd, were well attended and of interest to all. Harmony Hall .- Test circles were held at this hall, is Boylston street, morning, afternoon and evening, Sunday sept. 6th, at which good and appreciative audiences at-tended. Many satisfactory tests were given through the mediumship of Mrs. Litch, Mr. F. T. Ripley and Mrs. Stanwood. Mrs. Dick is engaged for Sunday afternoon,

Sept. 13th, with other mediums. The Lyceum held an interesting session at quarter past one P. M. on the 6th, the services being rendered additionally attractive by speaking and singing furnished by six of its members. The attendance of speciators was encouraging, and all signs point out for this school a path

Movements of Lecturers and Mediums.

Mr. Frank T. Ripley having accepted a long engagement in the West, will give farewell scances at Harmony Hall, 1814 Boylston street, Boston, on Sundays, September 13th, at Chelsea, at 3 r. M. A benefit meeting will be given Mr. Ripley the last Sunday.

Miss Susle F. Nickerson has returned from her-vacation and will be pleased to receive all her friends at her old rest dence, 35 Dover street. Boston. W. F. Jamleson will speak in Social Hall, Harwich Port,

Mass., Sept. 20th. William Denton, after a highly successful lecturing tour

on the Pacific Slope, is making his way eastward. Cephas B. Lynn opens the lecture course for the Liberal Society (German) of Milwankee, Nov. 8th and 15th, subjects-"The Ideal Civilization" and "American and European Spiritualism." He will be followed by Col. Robert Ingersoll and B. F. Underwood.

Abraham Smith and his wife, Nellie, are enjoying life in their cottage home in Sturgis. They are pioneer workers in Spiritualism. This fall they intend to enter the lecture

J. William Fletcher will lecture the second Sunday of September-in-Lawrence, Mass. Mrs. Susio Willis Fletcher will speak the second Sunday in September at Plymptons Mass. Their address during September is 249 Broadway, Lawrence. They will probably spend the winter in Bos ton, and will be prepared to give sittings to those who may

T. B. Taylor, M. D., lectures in Cairo, Ill., during Oc

Dr. D. C. Densmore has located at 5 Dwight street, Bos-

Mrs. T. Youngs, physical medium, has taken rooms at-1083 Washington street, this city.

ophy and holding scances in California. She thinks of going to China in the winter. The Dathy Estationary of the China in the winter. going to China in the winter. The Dally Evening World speaks of her thus: "Wo ligtened last evening to an able and very thoroughly poetle fecture on the subject, 'From whence do we come? Whither do we go?' Mme, Martelle evidently understands how to make a subject interesting to a general audience. She touched skillfully on many ques-tions of the day, taught the lesson of 'minding your own business' in a very pleasant manner. She told a dramatic story bearing on the woman question, with pathos and power; and while demanding 'equality for the sexes,' demands in such a pleasing way she makes you believe she asks a favor. The only fault we heard of was the lecture was too short."

PERSONAL.—We were gratified on Saturday by receiving a call from a physician of great celebrity, once a resident of this city, we mean Dr. Dumont C. Dake, of Chicago. In a few minutes' pleasant conversation with the affable as well as experienced Doctor, we learned that he allowed himself a short vacation from his arduous professional duties to make a flying wight to relate. sional duties, to make a flying visit to points of interest in the Eastern States. He has been to the lakes of Maine, enjoyed the society of the "Hub," and tarried a week or two at Newport and Saratoga. But the brief respite from onerous labor, although delightful, has caused great anxiety to Dr. Dake's patients in the West, and he now hastens back to their earnest solicitation ex-

pressed in thousands of beseeching letters.

The many friends of this wonderful physician in Rochester are as eager for his return here, and it is hoped he may consent soon to make at least a brief stay in this city. Dr. Dake once resided in this vicinity on one of the finest farms in Western New York. He was a citizen whom we were leth to lose and would gladly recover.—Rochester

Democrat and Chronicle, Monday, Aug. 24th. The above encomium is a just tribute to a worthe familine in India show that 8,000,000 of the natives are thy physician. The Doctor has returned to Chistill dependant on charitable relief. Further distress is the cago, and can be consulted at his offices as herethreatened in Tirhoot, where the weather is excessively tofore.—Chicago Times, Aug. 29th.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in nest, and interest and section.

Section.

**APECIAL NOTICES. - Forty cents per line, Minion, each insertion.

**BUNINESS CARDN. - Thirty cents per line, Agate, each insertion.

Fayments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on rates mus Monday.

SPECIAL NOTICES.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb ave., near Raymond st Brooklyn, N. Y. Fulton Ferry. From 10 to 4. S.12.—4w*

Those who have once used the Eureka Machine twist, will use no other. It is warranted in every respect. Sold by dealers everywhere.

Dr. W. F. Evans, author of "Mental Cure" and "Mental Medicine," has removed to 314 Beacon street, Boston.

GILBERT C. EATON, Consulting Medium and Clairvoyant, No. 257 W. 15th st., New York City. S.5.—2w*

CHARLES H. FOSTER, No. 11 West 24th tf—Au.29. street. New York.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. CASSIEN SCHWARZ, Station B, New York City. -6w*. Au. 8. THE WONDERFUL HEALER AND

CLAIRVOYANT!—Mrs. C. M. MORRISON, Diagnosing disease by lock of hair, \$1,00. Give Oswego, Oswego Co., N. Y. P. O. Box 1322.

Jy.25.13w* SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au.29.—4w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. Jy.4.

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic bat tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

BUSINESS CARDS.

NAN PRANCINCO, CAL... BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Plunchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Stover's Nutritive Compound, etc. Catalogues and fireniars malled free. At Hemittances in U. S. currency and postage stamps received at par. Address, HERMAN SNUW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and wiff take orders for all of Colby & fich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT.

A.J. DAVIS&CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

11—Nov. 1. WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1028 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 French street. Erie, Pa., nearly all of the most popular Spiritualistic Rooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

ADVERTISEMENTS.

COLBY & RICH. Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND

MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be

D. C. DENSMORE.

PSYCHOPATHIC PHYSICIAN, 5 Dwight street, (near Shawmut av.,) Boston, Mass., where he will attend to the sick who have falled to find rellof, and are favorable to his system of cure; consisting of Medicated Vapor Baths, Manipulation, Electricity, "Swedish Movement," and "Baunchiditism." His unparalibeds steecess in removing the causes of disease for the past twenty-five years, both to this country and Europe, warrants him in gifting hopeful words of cheer to the most despairing suffered. Rooms and board at reasonable rates to patients at Clistance, Office hours 9 to 4. Office hours 9 to 4.
N. B.—A lady always in attendance to wait upon female patients.
26w*—Sept. 12.

A NEW SPIRIT-UAL paper, The SPIRITUAL SCIENTIST; replete

U with genuine interest to all classes of minds, interests investigators and advanced Thinkers. Weekly. \$2.50 per year. Send three-cent stamp for specimen copy. Sci-ENTIST PUBLISHING Co., 9 Bromfield street, Boston, Mass. 2w*-Sept. 12. Home for Invalids,

A T DR. ABBIE E. CUTTER'S, 711 Tremont street, Boston. Cancers removed from the stomach and womb, as well as other parts of the system, without the kulfe. Obstetrical cases receive special attention. Sept. 12.-4w

MAGNETIC PHYSICIAN
AND PHYSICAL TEST MEDIUM.

M.R.S. T. YOUNGS pays particuluration to all classces of disease, either at office or patient's residence,
hours from 9 to 6. She will also give her remarkable plano
manifestations at private houses by engagement. No. 10-3
Washington street, Boston.

4wt-Sept. 12.

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BY the day or week, with or without board. Parties visiting the city, who do not wish to pay hotel prices, by applying at 860 Washington st., cor, of Garland, Boston, will find pleasant rooms and good board at a reasonable price. Sept. 12. -2w

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PHOTOGRAPH

MRS. J. H. CONANT.

Medium of the Banner of Light Free Public Circles, and her spirit friend, the little Indian girl

VASIUTI.

The piquant, sparkling, and at the same time tractable and intelligent influence depicted at the side of Mrs. Consult in this photograph, flist controlled that medium in 180, as side was slowly recovering from a severe tiliness. The chemistances attending VASHTI's birth were as follows: A white woman, from Illinois, crossing the Platus with an embrand party, was taken prisoner by the Indians, and fell by for for the share of "Hig Huffalo," of the Piegan tibe, as his wife. The Indian wife of the chief laded to relish her new domestic partner, and used every means to exhibit her hatred. In time said squaw gave birth for a child, which, the direct obedience to the law of prenatal influence, by reason of its mother's continued thought of her pale taced rival during the gestative period, resembled a white child in a strongly marked degree. The squaw mother detested it in consequence, from the moment of its birth, called it "Vossitit," (the captive) in derishon of the prisoner woman, and endeavored to kill it on several occasions, but was prevented by the white woman, who took pity on the oppressed little cine, "Vossitit," when about seven years of age, was, together with her father, "Big Butlalo," slain at the massacre of the Plegans on the Yellow Stone River by the troops of Gen. She Islam, in December, 180. Her name, "Vossiti," being difficult of promunciation by white lips, became gradually modified to "Vasilit," by those, who attended Mrs. Conant's pivate scances, and by the latter name she is now known.

The picture, of which this sketch is the accompantment, was taken by W. H. Muanler, 170 West Springheid Street, Hoston, In September, 1871. The utils was not aware that Mrs. Conant was coming for a slitting until she arrived and desired one of one. On taking hos set before the camera she suddenly fell the presence of "Vasilit" by hor side, and instinctively turned toward her and hed out her lamo, and one of the strongest proofs of its honesty of origin is the fact that certain decorations shown in it about the

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PHOTOGRAPH OF THE

Materialized Spirit, "KATIE KING."

Read the following graphic description :

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Katle King, allus Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of speciators. The gentleman holding her hand 4s 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., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet aif the time that the spirit Katle was juiside the cabinet aif the time that the spirit Katle was juiside the, moving about among the speciators or converse. as a chemist, proved by electrical tests that Miss Cook was inside the cabinet ait the time that the spirit Katie was jutistide it, moving about among the spectators or conviering with them. March 12th, 18t4, Prof. Crookes, by means of a phosphorus famp, saw Katte standing close behind. Miss Cook in the cabinet, and satisfied, himself of the distinct objective reality of the two. May 9th, 1874, Henjamin Coleman, Esq., (to whom we are indefined for this photograph) was present at a scance, of which he writes: "Mr. Grookes raised the curtain, and he and I mad four other who sat by me saw, at one and the same time, the figure of Katte, clad in her white dress, heading 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 nucle body of the latter under her dress—felt her heart beating rapidly, and can testify that, "If she be psychic force, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katel) had cut, before our eyes, twelve or afteen different pleces of cloth from the front of her white tunies as coverirs for her friends, there may not a hole to be seen in it, examine it which may poknould. It was the same with the relating the cabinet, would be generally almost instantaneous.

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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.

dition.

We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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The unique Street, every Monday, Tlenday, at which
time, the deors will be closed, mether allowing entrance
of about to necessity. Under such circumstances the party
should settly the Chairman, when permission will be
granted to retire after the expiration of five minutes. Our
reasons for this will be obvious to every relective mind,
Disturbing influences produce inharmony, and this our
spirit friends particularly eighth upon by to avoid, if posshile. As these Circles are free, we have no doubt visitors
will readily conform to our request in this particular.

As The questions answered at these Scances are often
propounded by individuals among the anthence. Those read
to the controlling intelligence by the Chairman, are sent
in by correspendents.

As Thonations of flowers for our Circle-Roem solicited.

Mills, Connant receives no visitors at her residence on

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write one or two proper questions, addressing the spirit
questioned by his or her full name; then put them in an
envelope, scalit, and write your own address on the outside. At the close of the scange the Chairman will return
the letter to the writer. Questioners should not place letters for answer upon the clicle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. Wilson, Chairman.

Invocation.

Oh, thou whose loving kindness beams in upon us through the glory of this handsome day, we would, for the moment, flee away, from our own darkness, and pitch our tents a little nearer unto the Israel of thy love and wisdom; and we would not forget to thank thee, oh our Father and our Mother, for all thy blessings; for the will and the way which we have to benefit thy children in mortal, who are sorrowing to know concerning the hereafter; for the will and the way to benefit those who are in poverty, in need-who are struggling with the hard necessities of a mortal life. who know not which way to flee to be freed from thenry We thank thee, oh our Father, that we can aid them, and that we are thy ministering spirits, giving comfort unto those that have need to be comforted, giving strength unto those who have need of our strength, pitying those who have need of our pity, and pointing the mourher away from the darkness of time to the brightness of the beyoud, in the other life. And, oh our Father, we ask thee that we may be humble and faithful in our work toward thy children. May we go faithfully onward, fearing nothing, struggling with darkness, and overcoming it, day by day, and hour by hour, until, at last, we shall stand upon the "Mount of Transfiguration," in the brightness of thy love and wisdom. Amen. A pril 21,

Questions and Answers,

CONTROLLING SPIRIT.-Mr. Chairman, if you have any queries to propound, I am ready to hear

QUES .- [From W. Wiggin, New York City.] Are the other planets composing the solar system inhabited by beings similar to the earth's inhabitants? If inhabited by beings like the earth's, how far, advanced in knowledge are they, judg-ing from the earthly standpoint of knowledge?

Ass.—All the planets are inhabited, some by one class of intelligences, some by another. Now, those that have attained about the age of the earth, correspond, in inhabitable life, to the inhabitants of the earth; but those that have had a larger experience, that are older, are inhabited by a superior race of beings. The older the planet, the more perfect its productions.

Q.—Can disembodied spirits go wherever they please; for instance, to any part of the uni-

A .- No, they cannot, because they are subject to law, and they may sometimes "please" to desire will meet with a something greater than themselves, and be defeated in their purposes.

Q.—Has a person, all through their earthly life, one or more guardian spirits?—And how and by whom, are they appointed?

A.—Guardian spirits are appointed by the law

of attraction. I know of none, on earth, who have not their special guardian spirits. By that I mean, who do not attract to themselves certain disembodied spirits, who watch over them and do whatever they may be able to, toward defending them from danger and relieving them from sorrow. These spirits are appointed by law. They come in answer to the necessity of the individual. We cannot tell why this is so, but we see that it is.

Q.—If A loves B, and B does not reciprocate but A still continues to love B, how will the mat ter end? Is A always to love and never to be loved in return?

A .- Perhaps so. That will depend very much upon the power of A to draw B out in that direction, to cultivate those germs of love within B that are walting for cultivation. He may never be able to do it, and may be able to do it. Now, this may seem to be a one-sided, wrong affair; and yet, when properly considered, it is not.

Q.—When a person desires to benefit his fellow-men, will he sometime have the opportunity to do so?

A .- Yes, certainly. No such honorable desire

was ever born in a human soul to be extinguish ed without use.

Q .- Are disembodied, reincarnated spirits cognizant of their various earthly experiences?

A .- Not always; sometimes they are. Q .- If Plato or any other noted person becomes a plain, uneducated person through reincarna-tion, when he returns to spirit-life the second time, does he return to the sphere he was in pre-vious to reincarnation, or does he have to progress over again as a plain, uneducated person? Or, in other words, does the spirit known as Plato cease to be known by that name? or can a civilized white man become an African savage?

A .- The soul, in its passage through matter, is constantly aggregating to itself new qualities of powgr. These qualities of power it never loses. They may be in an inactive, inert state for thousands of years, but not lost. A Plato, as a Plato, may slumber in the physique of a yeoman, and never be able to give out through that physique the glorious ideas and powers gained as Plato; yet let that physique waste away, then the spir-

Abraham? Jesus said unto them: Verily, verily, Isay-unto-you, before-Abraham was, Lam." Will-the controlling spirit please explain the meaning of these quotations?

A. - A recognition of a former incarnation simply that and nothing more. * A pril 21.

Johnny Albro.

How do you do, sir? I want to go to my mother. [You can send a letter to her.] Can't I go myself? [You can't this afternoon. You can say what you wish to, and I'll send it to her.] Well, she thinks I am in Greenwood, but I 'm not there, and somehow I got alive again, after Ldied, and I want her to know it. She 's feeling dreadfully because I am dead. I want her to know I have got alive again, and that I am not in Greenwood at all. I am living somewhere; I don't know where it is, but it's a beautiful place, and there are beautiful people there. I do n't know any of them. I never did know any of them. I want her to know it, because she's feeling dreadfully. -I wish I could go to her; can't you let me go to her? [When you go away from here you can go to her; the spirits will help you.] Oh, I've been that way, but I could n't speak to her.

My name was Johnny Albro. I lived in New York. My father is a grocer. I was nine years old. I had a dreadful pain in my head and back. That's what killed me, mother thought. But I got alive again somehow. Couldn't you let me go anyway? [Just think: you are in Boston now-a good ways from New York.] Oh, I'd get into the cars and go. I'm smart! I could go! yes, I could! [The medium is sick and could n't go.] Oh, dear! [You had better find some medium in New, York.] Where'll I find 'em? [The folks on your side will tell you, and go with you. Ask Jennie Johnson, she will go with you.] Yes;

I 've seen her. Oh, my mother's nearly crazy about me! I thought if she could only know how I'd got alive again, perhaps she'd come after me somehow. You say you'll send my letter; what do you mean? I haven't written any letter. [Don't] you see that lady writing? She is taking down what you say, and it will be printed in the paper, and your mother will see it. Tell me where your mother lives, and I will send the paper to her] Send to Mrs. Mary Albro, Station A, New York, will you? April 21.

Seth Hinshaw.

What a pity it is, that believers in the spiritual doctrine could n't have a little of the experience that will be theirs in the future life, thrown into this life before they have cut sticks from here, Instead of being obliged to be howling around because they have n't done what they wanted to do, they would see the way and walk in it; but, as it is, things are darkly put; most of us did n't know exactly what to do, and so we've been the creatures of an unfortunate mistake. Many of us did just the very things we'd no business to have done, and left undone those things that we should have done; that's it. I am induced to say this from the fact that in my wanderings through the new life I meet with so many of my old friends who were familiar with this philosophy here, who are thoroughly disappointed with themselves-"Oh, if I'd only known, how much different I would have done!" Well, they did n't know. They aint to blame, and yet they are the sufferers. This is a great puzzle to me, that we should be made to suffer for the sins of ignorance; but I will hope for the good time coming, when things will be so clear between the two worlds that we shan't be so liable to make mistakes, and shall do what we want to in the settling up of our affairs here, and shan't have to come back and be troubled with these millstones about our necks. I am speaking in the first person, when I really have n't so'much of that trouble myself; but I see others that have, and I pity them, I pity them, and it is a great pity that they couldn't in some way infuse their experience into those who are walking right on in the to go, not in accordance with law, and then they same shoes that they left, and going direct into the same quagmire. Oh, it is a pity that they couldn't see and benefit by the experience of these. But I suppose it's all right. If it aint I can't make it right. I tried, in my feeble way. to right some wrongs when I was here. I might have done something towards it, but there's much to be done. It requires more than me to

work in the "vineyard of the Lord." Even good Mr. White says, "Oh, if I had only known." Well, he didn't know. Now, even that good man has got to have a little sorrow. But it behooves us all to heed our highest, holiest promptings, regardless of self and the opinion of the world. I think too many founder on that rock, more than any other. I am plain old Seth Hinshaw, as I was when here.

Jules Faber.

Say for me, through your good paper, that Jules Faber will communicate with his friends in New York City, at any time they will appoint, only give him a good subject through which to communicate. April 21.

James Henry Henderson.

I am here for the purpose of sending, if possible, a message to my father and sisters. I am aware of their being entirely ignorant concerning these things, or almost so, and consequently of the obstacles that meet me face to face in the attempt to come; but notwithstanding, I shall make the attempt, believing it to be right. My father will remember that I wrote him while I was in Germany, perfecting my studies as a physician. I wrote him an account of some strange spiritual manifestations that I had witnessed; and in reply, my father writes to me, My son, I know there is much of this same fanaticism going the rounds in America, but it is confined to the ignorant and the poor, and no doubt that is the case with it in the old country." I immediately wrote back and told him it certainly was not the case-it had the seal of nobility upon it, and that whatever the manifestations were, they certainly could not be ascribed to anything human; they must have been produced by some power outside of the dwellers in the flesh. He again wrote me, cautioning me against getting too much interested in the thing; but just as I was getting quite interested in it, the young medium of the noble house fell ill,

entire secresy upon him, because I had promised -to-do-so,-in-gaining admission to witness these manifestations. Now, all I ask of the dear old gentleman is simply this: "Father, if it isn't your son, James Henry Henderson, who is it? Determine that question for yourself." April 21.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

Thursday, April 23, Julia Hathaway; George Peabody, to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamle Emerson, to her father; David Walbridge, of Missouri, to his brother William, in California.

illocula. Monday. April 27. – Betsey Taylor, of Cambridge, to r relatives: Hiram Ericson, to friends; Georgie Kalbe,

Cambridge, April 27.—Betgey Taylor, of Cambridge, to her relatives; Hiram Erleson, to friends; Georgle Rabe, of New York City.

Tuesday, April 28.—Georgle Davis, to his mother; Henry Francis Adams, to his mother; Saniuel Gerrish, of Portsmonth, N. H.; Mary Jane Willets.

Thursday, April 30.—Jonalian Hamilin, of Maine; Jane Elliot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W., Olney, of Auburn, to his mother;

Mondoy, May 4.—John Graham, of the Penn, Reserve Corps; Sabrina Jameson, of Utica, N. Y.; Dr. Thomas Gilchrist, of Canada East; Tommie M'Cana, of Boston, Tuesday, May 5.—James Croits, of Albany, N. Y.; Mary Knighis, of Old Town, to her mother; David Ames; Eliza Cane, of Portsmouth, N. H.; John Dillowsy; Ezra S. Gannett.

Thursday, May 7.—Adeila Frances Williams, of New

S. Gannett.

Thursday, May 7.—Adelia Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. H.: Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker, Monday, May 11.—Ben Watkins, of Missouri; Matthew Perkins; James Irwin, to his friends in Tennessee; Margaret Ellen Brown, of Nashyille, Tenn., to her mother, Trasslay, May 12.—John P. Allen, to his friend Wheeler; Clauence Waller, of California; Laiu Prentice, of Nashyille, Tenn.; James Gordon Bennett, to his friend Thomas; William Schouler.

Tuestall, May 12, -John P. Abell, to instrum winders, Charence Walter, of California; Lulu Prentice, of Nashville, Tenn.; James Gordon Bennett, to his friend Thomas; William Schouler,
Thursday, May 14, -Edward L. Stevens, of Brighton, Mass; Miss Sarah Salter, of Portsmouth N. H.; T. Bigelow Lawrence; Caroline Herschel, to friends in London, Manday, June 15, -Robert Owen; Robert Garrett, of Boston; Elsle Patten, of New Hersey, to her mother; Joseph Libby.

Libby.

Tuesday, June 16.—John Von Zheikie, of New Orleans, to his wife, and son; Marietta Reade; L. Judd Pardee, to his friend George; Warren Favor, to his mother in Lowell, Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James, James, June 18. - Harriet R. Washburn; Hiram Thursday, June 18. - Harriet R. Washburn; Hiram Thursday, June 18.—Harriet R. Washburn: Hiran Palne, of Frederlektown, Pa.; Mary Jennison, of New York City; Alanson Abbott, of Flatbush, N. Y., to his father; Opawallah, (an Indian chief.)

Monday, June 22.—Janges Halburton, of Boston, to his son; Capt. John Williams, of New Bedford, to his sons; Elemezer Wallace, to his wife; Emma Albro, of New York City, to her mother.

"Thesday, June 23.—Charles Sumner; Maggie Hammill, of Brooklyn, N. Y.; Freddie Carson, of New York City; Henry Wright.

Monday, Sept. 7.—Atkins Clark, of Boston, to his friends; Mark-Smith, (the actor); Matthew Hogan; of Kiton, Ireland.

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 wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person no a lecturer should by mistake appear, we desire to be so in-

formed.]

J. Madison Allen, East Bridgewater, Mass.

Mady A. Amphlett, Inspirational, 15 South Halsted street, Chicago, Ill.

Mus. N. J. Andhoss, trance speaker, Delton, Wis.

-Ge-Fannie Allyn, San José, Cal.

Stephen Pearl Andrews, 55 West Sithst., New York, Mus. S. A. Adams, trance speaker, Brattleboro, Vt.

Mus. Emai Handistge Britten, 155 West Brookline street, Buston, Muss.

Rev. J. O. Barnett, Buttle Creek, Mich.

Rev. John R. Beach, Bricksburg, N. J.

Mus. Sanah A. Byunes, Wollaston Helghts, Mass., box 87.

MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, ass. R. W. Scott Briggs, West Winfield, Herkimer

A. N. Y. SOOT, BRIOGS, WEST WITHOUT TO KINDER OF S. B. BRITTAN, Newark, N. J. WILLIAM BRYAN, BOX 53, Camden P. O., Mich, REV. DR. BARNARD, Battle Creek, Mich. BISHOP A. BEALS, Versallies, Cattaraugus Go., N. Y. MRS. E. T. BOOTHE Millord, N. H. MRS. PRISCILLA DOTY BRADBURY, Bangor, Mc. CAPT. H. H. BROWN, MISSOURI Valley, IOWA. MRS. E. BURRI, Inspirational, box 7, Southford, Ct. DR. JAS K. BALLEY, Sterlingville, Jefferson Co., N. Y. ADDIE L. BALLOU, Inspirational speaker, Box 606, San rancisco, Cal.

MRS. H. F. M. BROWN, National City, San Diego Co.,

Cal.

Cal.

MRS. H. F. M. BROWN, National City, Sail Diego Co.,

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

REV. WILLIAM BRYNTON, 3 Ditson place, Lumber street, Albany, N. Y.

MRS. ABBY N. BURNHAM, inspirational speaker, 4 East 4th street, New York.

Albert E. Campenter will answer calls to lecture anywhere. Address, 65 Washington avenue, Cholsea, Mass.

ANNIE DENTON CRIDGE, Wellesley, Mass.

WARREN CHASE, Colfax, Jasper Co., 10wa, till further modice.

WARREN CHASE, Collax, Jasper Co., 10wa, an including notice.

Dr. Dean Clarke, Tubbs's Hotel, Oakland, Cal.

Mrs. Amella H. Colby, trance, 137 Harrison avenue, Roston, Mass.

A. B. Child, West Fairlee, Vt.

ANNIE LORD CHAMBERLAIN, 180 Warren ave., Chicago, James M. Choate, inspirational, No. 7. North Pine street, Salenn, Mass.

HETTIE CLARK, trance speaker, 24 Dover street, Boston.

John Collier, from England. Address, care Banner of Light. Light. Mus. S. E. Chossman, trance and inspirational speaker.

Address, Pavilion, Tremont street, Boston, Mass. Dr. J. H. Curnier, 39 Wall street, Boston, Mass. Mrs, Jennett J. Clark will answer calls to lecture in any part of the State. Address, 25 Milford street, Hoston, Mass.

Mass.
ISAAC COOK, 116 Morgan street, St. Douls, Mo.
DR. THOS. C. CONSTANTINE lecturer, Thornton, N. H.
GEONGE W. CARPENDER, clairvoyant and inspirational speaker, Kendallyllie, Ind.
MRS, LORAS, CRAIG, Upper Falls, Vt.
LEWIS F. CLYMINGS, Inspirational, Richmond, Ill.

GEORGE W. CARPENDER, clairvoyaht and inspirational speaker, Kendalfylile, Ind.
MRS, LORAS, CRAIG, Upper Falls, Vt.
LEWIS F, CLY, LOUISVIIIE, Ky., inspirational speaker, will answer calls to lecture.
MRS, MARIETTA F, CROSS, trance, W. Hampstead, N. H.
MRS, M. J. COLBURN, Champlin, Hennepin Co., Minn.
DR. H. H. CRASTIALL, P. O. DOX 1338, Bridgeport, Conn.
IRA H. CCRTIS, Hartford, Conn.
MRS, LCCIA H. COWLES, Clyde, O.
MRS, BELLE A. CHAMBERLAIN, Eureka, Cal.
MRS, J. F. COLES, trance, 73 Broadway, New York,
DR. J. AMES 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. BUNN, Rockford, Ill.
ANDREW JACKSON DAVIS, 24 East 4th street. New York,
J. HAMLIN DEWEY, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address 478 Washington street, Boston, Mass,
MISS NELLIE I. DAVIS will speak in Bay City, Mich.,
during September, Permanent address, 25 Washington
street, Salem, Mass, care of Frank Tyler.
MRS, ANNIE T, DWYER, 35 Washington street, Mempilis, Tenn.
MRS, ADDIE P, DAVIS, Whitehall, Greene Co., Ill.
A. E. DOTY will attend funerals in Herkimer County, N.
Y., and vicinity. Address, 1100, Horkther Co., N. Y.
FRANK DWIGHT, Montana, Iowa.
MRS, L. E. DRAKE, normal speaker, Plainwell, Mich.
A. B. DARROW, Waynesville, Ill.
A. BRIGGS DAYIS will answer calls to speakon Spiritualism, the Woman Question and Health. Reform, P. O. address, 135 Jay street, Rochester, N. Y.
MRS, C. A. BELAFOLLE, Hartford, Conn.

MRS, C. A. BELAFOLLE, Hartford, Conn.

MRS, S. DICK, 10 Dover street, Boston, Mass.
R. G. ECCLES, Kansas City, Mo.
MRS, E. C. Fish, Avon Spirings, N. Y.
THOMAS GALES FORSTER, 1921 Walnut street, Philadeiphia, Pa.
J. G. Frish, Avon Spirings, N. Y.
THOMAS GALES FORSTER, 1921 Walnut street, Philadeiphia, Pa.
MRS, SCSIE A, WILLIS-FLETCHER, Westford, Mass.

THOMAS GALES FORSTER, 1921 Walnut street, Philadelphin, Pa.

MRS. SUSIE A. WILLIS-FLETCHER, Westford, Mass.
DR. H. P. FARRIPLE, Greenwich Village, Mass.
J. WM. FLETCHER, Westford, Middlesex Co., Mass.
REV. J. FRANCIS, Ogdensburgh, N. Y.
MRS. CLARA A. FIELD, Newport, Mc.
CHARLES D. FARLIN, inspirational, Deerfield, Mich.
MARY L. FERNCH. Townsenti Harbor, Mass.
GEORGE A. FULLER, Inspirational, Natick, Mass.
MISS ALMEDIA B. FOWLER, inspirational, Sextonyille,
Richland Co., Wis., care K. D. Fowler,
MRS. M. H. FULLER, Elk River, Minn.
A. B. FRENCH, Clyde, O.
BRYAN GRANT, care C. N. D., 145 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 Hilinois. Address Kalamazoo, Mich.
KERSEY GRAVES, Richmond, Ind.
MRS. M. L. S. GILHAMS, Inspirational, Brighton, Ind.
N. S. GREENLEAF, Z. Milford street, Boston; Mass.
JSAAC P. GREENLEAF, Z. Milford street, Boston; Mass.
MR. J. G. GILES, Princeton, Mo.
MRS. DR. GILBERT, trance and inspirational speaker, will attend funerals and lecture on Spiritualism, Temperance, &c. Address P. O. Box 452, Chelsea, Mass.
SARAH GRAVES, Inspirational speaker, Berlin, Mich.
Dr. Robt. GREER, Chicago, Ill., lectures 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.
MRSS AGNES M. HALL, 50 Pearl street, Cambridgeport,
Mass.
Mrs. S. A. Bookus Hender, trance and inspirational

ass. MRS. S. A. ROGERS HEYDER, trance and inspirational, averbill, Mass.

MRS. S. A. ROGERS HEYDER, trance and implication, Haverhill, Mass.
MRS. M.-d. UPHAM HENDEE, 230 Kearney street, San' Francisco, Cal.
MRS. ELVIRAS, HULL, Vineland, N. J.
LYMAN C. HOWE, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tex.
MRS. L. S. HESELTINE, Trance, 18 Dix place, Boston, Mass.

the young medium of the noble house fell ill, and the manifestations ceased, which I regretted exceedingly. Shortly after that, I came home, and in passing through the West met with an accident which resulted in death.

A.—It is the belief of the majority of intelligent spirits that the earth will have one universal religion; but how soon, I believe, has not yet been determined upon.

Q.—In the book of John, chapter 8, verses 56, 57, 58, we find these words: "Your father Abraham rejoiced to see my day, and he saw t and was glad. Then said the Jews unto biz: Thou art not yet fifty years old, and hast thou seen I feet, was perfectly private. Indeed, I enjoined in the power of the power of the conditions requisite to coming back and speaking words of truth, whether they will be received in death.

My father knows very well that the correspondance of the power of the conditions requisite to coming back and speaking words of truth, whether they will be received in the power of the power of the conditions requisite to coming back and speaking words of truth, whether they will be received on the power of the conditions requisite to coming back and speaking words of truth, whether they will be received on the power of the power of the conditions requisite to coming back and speaking words of truth, whether they will be received on the power of the power of

DR. P. T. JOHNSON, lecturer, Ypstianti, Mich.
MISS SUSIE M. JOHNSON, 331 Jefferson avenue, Detroit. Mich.
Wh. F. JAMESON, care-Banner of Light, Boston.
Wh. F. JAMESON, care-Banner of Light, Boston.
Wh. L. JACK, Haverhill, Mass.
S. S. JONES, ESQ., Chicago, Ill.
HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., od the Spiritual Philosophy and reform movements of the day.
V. Dr. C. W. JACKSON, Oswego, Kendall Co., Ill.
Miss. Maria M. King, Hammoniton, N. J.
D. P. KAyner, M. D., St. Charles, Ill.
Miss. S. A. Norville Kimball, trance and inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEORGE F. KITTHEEGE, Buffalo, N. Y.
Miss. M. J. Kutz, Bostwick Lake, Mich.
Miss. Frances Kindman, New London, Conn.
O. P. Kellogg, East Trumbull, Ashiabula Co., O.
Miss. R. G. Kimball, Lehanon, N. Il.
Miss. Frank Reid Knowles, Breedsville, Mich.
Miss. Frank Reid Knowles, Breedsville, Mich.
Miss. Frank Reid Knowles, Breedsville, Mich.
Jones B. Lewis, Inspirational, Yellow Spring, O.
J. W. Kenyon, Inspirational, Mailson, Dane Co., Wis, Joseph B. Lewis, Inspirational, Will fecture in San Francisco Juring September, in San José during November. Address to be given hereafter.
M. F. Lyon, Adrian, Mich.
HENRY C. Le Le, Inspirational, Hotel Norwood, corner Washington and Oak streets, Room 2, Boston, Mass.
DR. GEORGE W. Lysk, lecturer, Eaton Rapios, Mich.
Charles A Loumy Eller, traice, Butteylle, Oregon.
Miss. F. A. Logan, San Francisco, Cal.
Cephas B. Lynn, Surgis, Mich.
George W. McNeal, Iccturer, Niles, Mich., care of J. McClung.
DR. Harver Morgan, trance and Inspirational, Randoth, N. Y.

Ching. HARVEY MORGAN, trance and inspirational, Ran-

DR. HARVEY MORGAN, trance and inspirational, Ranlolph, N. Y.
GEO, MORGAN, Inspirational, Autioch, Cal.
L. E. MAHAN, trance, Holly, Oakland Co., Mich.
DR. W. H. C. MARTIN, trance and inspirational speakr, 42 Green street, Boston, Mass.
MRS. DR. HATTIE C. G. MARTIN, trance speaker, 42
freen street. Boston, Mass.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.
PROF. R. M. MCCORD, Centralla, III.
EMMA M. MARTIN, inspirational, Birmingham, Mich.
F. H. MASON, inspirational, spirational, Divaglac, Mich.
P. C. MILLS, North Waterboro', Mc.
MRS. ANNAM, MIDDLEBROOK, box 778, Bridgeport, Ct.
MRS. SARAH HELEN MATTHEWS, Springfield, Vt., care
D. M. Smith.

Mass. T DALE OWEN, Hotel Branting, New York. J. M. PLEBLES, Hammonton, N. J.
MIRS, L. H. PERKINS, trance, Kanasa City, Mo.
MIRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich.
HERRY PACKARD, 377 Dorchester st., W. V., South

DR. G. AMOS PEIRCE, inspirational and trance lecturer. i. AMOS PEIRCE, Inspirational and trance lecturer.
Box 87. Auburn, Me.
D. F. PRICE, Inspirational, Leavenworth, Kan.
PALMER, 23 West 27th street, New York.
L. A. PEARSALL, Inspirational, Disco, Mich.
-A. E. MOSSON-PUTNAM, Flint, Mich.
-A. E. MOSSON-PUTNAM, Flint, Mich.
-P. N. PALMER, trance speaker, South Hanover, Mass.
-PRATT, Inspirational, Fairfield, Mich.
-P. B. RANDOLPH, Toledo, O.
H. REED, Chicopee, Mass.
-RANDALL, trance, Clyde, O., till further notice.
-ROSE, M. D., Inspirational speaker, No. 72 Ontario Cleveland, O.

W.M. ROSE, M. D., hispirational speaker, No. 12 Ontario street, Cleveland, O. Mrs. S. A. ROGERS HEYDER would like to make engage-ments in the southern States for an autumn and winter campaign, on account of the extreme cold in the New Eng-land States. Address, Hayerhill, Mass. REV. A. B. RANDALL, Appleton, Wis. Mrs. HATTIE E. ROBINSON, 45 Carver street, Boston. LYSANDER S. RICHARDS, 136 South Market street, Bos-ton, Mass.

MRS. HATTLE F. ROBINSON, 40 CHIVEL SIGNATURE S. RUBLETT, 20. ROYALTON, MARKET STORE S. RUDD, ROX 514, Providence, R. I. MRS. JENNIE S. RUDD, ROX 514, Providence, R. I. MRS. JENNIE S. RUDD, ROX 514, Providence, R. I. MRS. PALINA J. ROBERTS, CArpenterville, Ill. MRS. C. A. RODBINS, Beaver Falls, Pa. MRS. ELVIRA WHEELOCK RUGGLES, HAVANA, III. A. G. ROBINSON, Lynn, MASS. JAMES SHOLL, Inspirational speaker, 241 North 11t street, Philadelphia, Pa. MRS. L. SHERMAN, trance speaker, Adrian, Mich. MRS. C. A. SHERWIN, Townsend Centre, Mass. MRS. Addle M, STEVENS, Inspirational, Charemont, N. H. MRS. R. K. STODDARD will lecture on Spiritualism, and demonstrate the truth of spirit return through the mediumship of her son, lew lit C. Hough, wherever desired. Permanent address, 216 North 12th st., Philadelphia, Pa. MRS. LAURA CUPTY SMITH, 27 Milford street, Boston, Mass.

Mass.
Mass. 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 Chap-

MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.
SELAH VAN SICKLE, Greenbush, Mich.
SELAH VAN SICKLE, Greenbush, Mich.
JOHN M. SPEAR, 220 MI, Vernon St., Philadelphia,
MRS, J. H. STILLMAN SEVERANCE, M. D., Milwaukee,

MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.
W. J. Shaw, Toledo, O., care P. H. Bateson.
DR. J. D. Serly will lecture on the Science of the Soni. Address, box 671, LaPoyte, 1nd.
MRS. NELLIE SMITH, impressional, Sturgis, Mich.
J. W. SEAVER, inspirational speaker, Byron, N. Y.
JOS. D. STILES, Montpeller, Vt., care Geo, W. Ripley, Ellijah R. SWACHIAMER, lecturer, 828th avenue, N. Y.
DR. E. SPRAGUE, inspirational, Geneseo, Ill.
JAMES H. SHEP ARD will answer calls to lecture and attend tunerals. Address South Acworth, N. H.
MRS. JULIA A. STAIKEY, trance, corner 4th and Market streets, Caniden, N. J. Camden, N. J. M. E. B. SAWYER, 871 Washington street, Boston. ALMIRA W. SMITH, 56 Cumberland street, Port-

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

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

E. W. SHORTRIDGE, Salem, Oregon.
OLIVER SAWYER, Inspirational, Royalston, Mass,
ALBERT STEGEMAN, Allegan, Mich.
MRS. FANNIE DAYIS SMITH, Brandon, VI.
MRS. FI. T. STEARNS, trance, Corry, Pa., box 742.
MRS. P. W. STEPHENS, trance, Corry, Pa., box 742.
MRS. P. W. STEPHENS, trance, 4th St., Sacramento, Cal.
AUSTEN E. SIMMONS, Woodstock, VI.
ALBERT E. STANLEY, Lefectier, VI.
DR. O. CLARK SPRIAGUE, Rochester, VI.
DR. O. CLARK SPRIAGUE, Rochester, N. Y.
MRS. G. M. STOWE, San José, Cal.
MRS. S. J. SWASEY, Inspirational speaker, Noank, Conn.
MRS. H. M. SHAW, trance Speaker, Joilet, Will Co., Ill.
HENRY STRAUB, Dowaglac, Mich.
DR. H. B. STORER, 9 Montgomery place, room 6, Boston, Mass.

CHARLES W. STEWART, Terre Haute, Ind. MRS, M. S. TOWNSEND, Stoneham, Mass., till further police.

STENCER THOMAS, inspirational, 2 1st street, Charlestown, Mass.

THOMAS B. TAYLOR, inspirational, Millord, Mass.
BENJ, TODD, Charlotte, Mich.
J. H. W. TOOHEY, 67 Broadway, Chelsea, Mass.
HUDSON TUTTLE, Berlin Heights, O.
MRS, E. T. TREGO, Indianapolis, Ind.
MRS, ABBIE W. TANNER, Montpeller, Vt.
S. A. THOMAS, M. D., Pennville, Ind.
MRS, IOBERT TIMMONS, Mexico, Audrian Co., Mo.
MRS, CORA L. V. TAPPAN, care Banner of Light, Boston, Mass.
GEO. W. TAYLOR, Lawton's Station, Eric Co., N. Y.
MRS, SARAH M. THOMPSON, Inspirational speaker, 161
St. Clair street, Cleveland, O.
VENETRO VOLDO, Inspirational, 515 High street, Providence, R. I.
SILAS NEWTON WALKER, A. M. Danguille, N.

nee, R. I.
SILAS NEWTON WALKER, A. M., Dansyllle, N. Y.
F. L. H. WILLIS, M. D., Willimantle, Conn., box 382.
N. FRANK WHITE will speak in New Haven, Conn., in
scember; Stafford, in November: Washington, D. C., in
scember; Troy. N. Y., in February. Addressed through
ptember, care Banner of Light.
AMES WHEELER, Litchfield, N. Y.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, Nyack, N. Y.
I. G. WHITNEY, inspirational, Rock Grove City, Iowa.
MISS R. AUGUSTA WHITING, inspirational, Albiob,
Ich.

MISS R. ACGUSTA WHITING, Inspirational, Albion, Mich.

Mich.

S. H. Wortman, Buffalo, N. Y., box 1454.

MIS. S. E. WARNER, Appleton, Wis., box II.

LOIS WAISBROOKER, box 948, Battle Creek, Mich.

DR. FRENCH WEBSTER, Manchester, N. II.

PROF. E. WHIPPLE, 895 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. WENTWOHTH, Newport Mic., box 40.

WARREN WIGHT, Inspirational, Waterloo, N. Y.

MAICENUS R. K. WHIGHT, Middleville, Mich., box II.

N. M. WHIGHT, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

MRS. VICTORIA C. WOODHULL, 48 Broadst., New York, 1) ANIEL WHITE, M. D., Girard, III.

A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

MRS. MARY E. WITHER, Marlboro, Mass., box 82.

N. Y.

MRS. MARY E. WITHEE, Marlboro', Mass., box 532.

R. P. WILSON, 256 East 77th street, New York.

MRS. SOPHIA WOODS, trance speaker, Burlington, Vt.,
are Col. S. S. Brown.

ELIJAR WOODWORTH, inspirational, Leslie, Mich.

E. A. WHEELER, semi-trance and inspirational, Utica,
N. Y.

A. WHEELOCK, 230 Pleasant street, Worcester, Mass. A. A. WHEELOCK, 229 Pleasant street, Worcester, Mass. Dr. E. B. WHEELOCK, Pleasanton, Kan. George W. Whitney, normal, Westerly, R. I. Mrs. Rachel Walcott, trance, Baltimore, Md. Asa. Warren, Waterloo, Iowa.
Mrs. N. J. Willis, 94 Windsorst., Cambridgeport, Mass. Geo. C. Waite, Box 314, Chicopee, Mass. Mrs. J. Litterte Yeaw, Northbord, Mass. Mrs. J. Lyork, San José, Santa Clara Co., Cal. Mr. and Mrs. Wm. J. Yourg, Boise City, Idaho, Rev. John S. Zeller, Burlington, N. J.

Passed to Spirit-Life: From Glenburn, Me., Aug. 21st, Emma M., eldest daughter of Dr. Samuel I. and Olive Emery, in the 24th year of

her age.

The subject of this notice was a young lady much beloved and admired for her purity and excellence of heart and life. She had been a medium from childhood, and looked forward, through her long and distressing sickness, to the time of her departure with screnity and joy most heautiful to behold in one so young. And in this happy frame of mind she took leave of her family and friends, and passed calmly and peacefully away to her kindred and friends in the summer-land.

A large concourse of peacle attack. A large concourte of people attended her funeral, who were addressed on the occasion by Dr. Gibson Smith.

From Bridgeport, Conn., July 23d, Sylvia May Warner, adopted daughter of Frank J. and Emma G. Warner, aged

Funeral services were conducted in an impressive and comforting manner by N. Frank White. From Cady's Falls, Vt., Aug. 10th, the spirit of Mrs. Abigail Tinker, after an experience in mortal of 76 years. (Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratullously. No poetry printed under the above heading.)

The Northern Illinois Association of Spiritualists
Will hold their Ninth Quarterly Meeting in Grow's OperaHouse, 517 West Madison street, Chicago, III., on Friday,
Saturday and Sanday, October 21, 34 and 4th, 1874. The
meeting will be called to order at 10½ octock Friday, A. M.
The platform will be free, and all subjects germain to humanity are debatable on our platform; The strictest order
will be maintained. Our constitution's is to be revised and
accepted. Every attention will be given to strangers from
a distance it is possible for us to show. Chicago Spiritualists
will do all they can to-care for those present. There will
be a lunch and dinner table well furnished with the good
things of life, for the use of the Convention, under the
management of Bro. A. H. Williams, free to all. A collection will be taken at each meal to meet the current expenses of the table.

Spiritualists of Illinois, Wisconsin, Indiana and Michigan, come up to our Convention; bring with you blankets
and buffalo robes. Let us have a feast of reason and a flow
of soul. Come to this Convention, the only one in the
West that has survived two years. Come one, come all,
and see and hear for yourselves.

E. V. Wibson, Secretary.

National Spiritual Convention.

National Spiritual Convention.

National Spiritual Convention.

In accordance with Article II., chapter 5, and Article II., chapter 7, of the Constitution of the Universal Association of Spiritualists, the Provisional National Council Issue this call for a National Convention, to be convened in Parker Memorial Hall, Boston, on Tucsday, September 15, and to extend during three days.

This Convention is expressly for the purpose of discussion and propaganda; and all Spiritualists, Socialists, Infects, Materialists, Free Religionists and Free Thinkers, are cordially invited to attend and Join in the effort toadvance the cause of truth and human welfare. All subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches. Those who propose to speak upon specific subjects are requested to prepare their speeches, so that they may be published in the regular proceedings of the Convention.

By order of the Provisional National Council.

Victoria C. Woodhull, President,

To the Spiritualists of Wisconsin, Greeting. Omro, on the 25th, 26th and 27th of September, 1874. The regular sneakers engaged for the occasion are C. W. Stewart and Mattle H. Parry. We would also extend a cordial invitation to all speakers and mediums to meet with us on this occasion. Let there be a grand rally of all the Spiritualists of Wisconsin. The platform will be free for the discussion of all subjects of importance to the human race, The Society at this place will make every effort to entertain (free) all who may attend the meeting. Arrangements will be made with the hotels of the place for reduced mates for those preferring such accommodation. Let there be a general turn-out of the Liberals of the State.

Per order of Society, Dr. J. C. PHILLIPS.

The Sixth Annual Convention

The Sixth Annual Convention

Of the Iowa State Spiritual Association will be held in the Universalist Church in Des Moines on Friday, Saturday and Sunday, October 9th, 10th and 11th. The following named persons have been invited to attend as speakers: Warren Chase, R. G. Eccles, and Dr. Samuel Maxwell, of Chicago, who is also an excellent clairwoyant and test medium. The State Missionaries and several other mediums, embracing the different phases of mediumship—materialization, &c.—have been invited to attend and add to the general interest.

We expect a very large attendance, and would suggest to the friends who are able, to bring with them well-filled baskets of provisions. Come, then, let us raily once again in full force.

MRS. J. SWAIN, Sec y.

Mrs. J. Swain, Sec'y.

The Central New York Association of Spiritualists.

Will hold its third annual meeting, September 26th and 27th, at Hamilton, Madison Co., situated upon the N. Y. & Oswego Midland Italiroad, Miss Sarah A. Wiley, of Rockingham, Vt., and Warren Woolson, of North Bay, are expected to speak on that occasion. A general attendance is solicited, particularly of members of the Association. The Eagle Hotel of Hamilton will turnish entertainment at the usual reduced rates.

WILLIAM JI. HICK, President, Della, N. Y. CARRIE SMITH, Secretary, West Winfield.

The Eighth Annual Meeting

The Eighth Annual Meeting
Of the Connecticut Association of Spiritualists will be held
at Loomis's Temple of Music. New Haven, commencing
Saturday, Sept. 20th, at 10½ o'clock A. M., and continuing
in session two days. As important business is to be transacted, viz., the amendment of the Constitution and the
election of officers for the year ensuing, a general attendance from all parts of the State is requested.

E. ANNE HINMAN, President.

A.T. ROBINSON, Secretary.

Quarterly Meeting.

The Henry Co. (III.) Association of Spiritualists will old its regular Quarterly Meeting in Cambridge on the 3th and 27th of September, 1874. T. B. Taylor will be the The trent, hold its regular Quarterly accurage to the hold its regular Quarterly accurage 25th and 27th of September, 1874. T. B. Taylor win be a speaker. A good medium is expected.

John M. Follett, Secretary.

St. Louis Liberal Union.

St. Louis Liberal Union.

At a meeting of Spiritualists and others, held in this city on the 12th day of April last, an Association was organized under the above tile, for inquiry into the nature and destiny of man as a moral, intellectual and spiritual being, and more especially into the phenomene and philosophy of Spiritualism. The officers of the Society then elected are as follows: Geo. W. Peck. Presidents: Alex. Robbins, E. C. Little and T. I. Dean. Vice-Presidents: II. C. O'Blennits, Secretary; F. L. Bouque, Trassurer. Those gentlemen constituie the Executive Committee of the Association, and as such are entrusted, for the time being, with the control of its operations.

The Society has no creed or platform other than the expression of its objects, as above stated.

The Executive Committee propose to secure a suitable hall in this city, and institute at once a series of public lectures on Spiritualism by some of the ablest and moteloquent advocates of that philosophy, and they appeal to the friends of the cause for such pecuniary aid as will enable them to place the project upon a safe and efficient basis.

All moneys subscribed for that purpose will be applied solely to the payment of the expenses of the lectures proposed, and may be paid other to the Trensurer or to any of the Committee, or to Mr. Hitchcock, at the Liberal Bookstore, No. 603 Pine street.

By order of the Executive Committee,

GEO. W. PECK, Chairman.

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Jan. 10.

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Sept. 12.

SAN FRANCISCO.

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Aug. 22.

Aug. 22.

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June 20.—13%*

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Aug. 29.-5w*

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Aug. 22.—13w*

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Dedication of Rochester Hall, Boston; Speeches by Dr. H. B. Storer, Dr. John H. Currier, John Wetherbee. I. P. Greenleaf, H. S. Williams, and others: Singing and Recitations: Dancing, etc.; a Pleasant Reunion.

Reported for the Banner of Light by John W. Day.

On' Monday evening, Sept. 7th, the hall at 554 Washington street, so long known to the public as the home of the Parker Fraternity, (before the erection of their new edifice at the corner of Appleton and Berkeley streets,) was re-dedicated to free thought under the name of ROCHESTER Hall by Children's Progressive Lyceum, No. 4, of Boston.

The evening was fine, the hall was crowdedamong the audience being many of the old workers in the field of reform-and a spirit of harmony and enjoyment seemed to pervade the whole assemblage. At eight o'clock, J. B. Hatch, of Charlestown District, in a few appropriate words called the meeting to order, apologized for the absence of two of the announced speakers, Miss Lizzie Doten and Mrs. Emma Hardinge Britten-the former being detained by sickness, and the latter being unexpectedly summoned away from the city—and introduced, as the regular chairman of the evening, Alonzo Danforth, Conductor of Ly-

centin No. 1.

A chant, "Oh Sacred Presence," ecuted by the school, after which Mr. Danforth gave a few remarks of the nature of a welcome nalists and friends of free thought remember that rect education of the little ones, for whose bene fit the Lyceum was instituted, and asked that all would endeavor to give countenance to its efforts to lead the young in the path of free inquiry. He

then introduced to the people, Dr. H. B. Störer, of Boston, who proceeded to give the first address of the evening. Dr. S. an-nounced that the hall had been leased by the Ly-ceum for the space of four-years—which state-ment was greeted with enthusiastic applause— and he desired to congratulate that body for the spirit of enterprise which it exhibited; he hoped the stability of location which this fact embodied would broaden out into a home feeling on the part of its members and the Spiritualistic public generally, as the ball was to be used by other societies—the Boston Spiritualist Union having noon and evening meetings, and the Ladies' Aid ociety for Tuesday afternoon and evening ses-lons. He spoke of the thorough "magnetizing" h the walls of the half had received by the meetings held in it in the past by the Fraternity, the Free Religious Association, etc., wherein some of the most liberal and advanced minds in the world had given utterance to their thought. Andrew Jackson Davis had said that a child was the repository of infinite possibilities; and the Lyceum movement was intended to exhibit the truth of this, inasmuch as that its system of education was eductive, and tended rather to a "drawing out" of the powers within the child, than the choking of its individual growth by forcing it to adopt as indisputable truth the most unreasonable and dogmatic statements regarding life here and herenfter. The Lyceum sought, as a basis to work from, to feach the right use of the physical structure, that it might be fully fitted for the needs of the spirit inhabiting it.. He believed in gynnastics and object teaching for the young. He closed his remarks by a high tribute of praise to the Ly-ceum workers who had toiled so faithfully and so long to rear this organization, which had withstood every storm and was an enduring monu-ment of their zeal and courage. The manageinent of Children's Progressive Lyceum No. 1 hoped to call around them—and he sincerely trusted that in this they would succeed—the as-sistance and kindly feeling of all who desired better things in time to come than the race had

Song by a quartette composed of Cora Hastings, Hattle Wilson, and the Saunders Sisters— Mrs. Emma Fessenden Brackett acting as ac-

Declamation, by Miss Lizzie Thompson, of poem composed by John Collier, of England. Dr. John H. Currier was next introduced. It gave him-much pleasure to see this large assem-blage convened to dedicate to the uses of Spirit-ualism so line a place of meeting. He bestowed a deserved commendation upon the true-hearted workers who had striven to keep this Lyceum alive and extend the sphere of its benefits, from the time when it met in an "upper chamber" on Washington street—some of those who officiated on the occasion of its inception, and whom he then met, being in the present audience before him—to this evening, on which all had assem-bled to do it honor and to bid it God speed to ward further usefulness. While filling a lecture engagement in Philadelphia in 1869, it had been engagement in Funngerpina in 1805, it had been his-good fortune to meet with D. N. Ford (its Conductor at that time), Miss M. A. Sanborn (since Mrs. Lang, at that time as at present Guardian), and Mrs. Sarah Morton (then Assistant Guardian, since gone to the higher life, from whence the speaker was certain her influence for good was poured out in no stinted measure upor the organization she loved so well)—who were delegates from this school to the National Ly-ceum Convention then in session in the "City of Brotherly Loye"; and if ever he was proud of Massachusetts' example, he was on that occasion. It was an easy task to dedicate to free thought this elegant hall in view of its past asso-clations, and he hoped the officers of Children's Progressive Lyceum No. 1 would be sympathetically and materially sustained by the liberal public in the responsible position (pecuniarily) of lessees which they had so fearlessly assumed.

Song by Miss Etta Bragdon, of Charlestown District

Declamation, "Spirit Mother," by little Mabel

Hattie Wilson, entranced, followed, the influence controlling adding the good wishes of the disembodied attendants on the dedicatory exer-

cises to those already spoken.

Miss May Potter then gave a recitation, and a song was rendered by the Saunders sisters, after

John Wetherbee was introduced, who made a brief, but pithy and characteristic speech, which alternately moved his hearers to laughter and then appealed to their deepest power of thought. He had been a member of the Parker Fraternity ever since it was organized, and so felt much at home in this hall. He referred to the great minds home in this hall. He referred to the great minds who had from time to time given utterance to their convictions from the Fraternity platform, and said he could not help thinking what lieautiful visions they would have been able to gain if they had but possessed the light of our spiritual truth to illuminate the blank curtain of their speculations. Referring to some of the mottoes exhibited in the hall, among them being one which read "The fear of the Lord is the beginning of folly," he said that to his mind "The fear of deception" was "the beginning of wisdom," and in connection with the train of thought so and in connection with the train of thought so aroused he proceeded to make an eloquent allusion to the bravery evinced by Professor Tyndall in his recent address, in which he declared that religious dogmas must take back seats in the presence of scientific revelations.

Mr. Hatch then called attention to the fact that a gentleman present, on being called upon for a speech, had pleaded a severe cold as an ex-cuse, but had given him (Mr. H.) a speech to read for him; said remarks when unrolled before the audience proving to be a bank bill for the Lyceum's treasury. In answer to a question by

Dr. Storer as to the name of the donator, the reply was made: "Dr. II. F. Gardner."

Mr. Hatch also gave notice that on Sunday afternoon and evening, September 13th, the Boston Spiritualist Union would hold its sessions for the first time in this hall under the new. regime; also that the Ladies' Aid Society would convene its first meeting in the same hall on Tuesday after-

Hall, consisting of two dramas, singing, recita-

William A. Williams then read a humorous essay, and Cora Hastings favored the audience with

H. S. Williams was next called upon for re marks. His speech, which was brief, was strong of union, harmony and kindness he hoped the various Societies of Spiritualists who were to occupy the half for their meetings, would mutually strive to assist each other in-th which was sought to be accomplished.

Dr. Storer then proceeded to give what he termed a postscript to the speech he had offered at the opening of the exercises. He desired to explain that the present place of meeting had been named Rochester Half because the city of Roches-Y., was the first in our country which was publicly identified with the movement which had since been so widely acknowledged under the name of Modern Spiritualism; and he hoped that the effort now set on foot for the assuring, for four years, of a fixed place of meeting for the Spirit ualists, would be but the first step in the pathway of the successful attainment of a state of feeling which would lead the friends of Spiritualism to work more in harmony than ever before, 5 L. P. Greenleaf was glad, that Spiritualism had

found a home in Boston. He wished all success to the Lyceum, but hoped that among Spiritualists organization would never be allowed to take the place of individual thought. "The grandest element in the record of Modern Spiritualism was the uncompromising manner in which it had ever and he hoped that no one, either in this hall or elsewhere, would "go back on that record." In behalf of that freedom of thought and speech; in behalf of the striving of each individual to do right, and the willingness of every other man and woman to ht each do right; in the name of our common humanity; and for the good of coming generations he desired to say God-speed to the purposes which were set forth by the dedication

rvices of the present hour. Mr. flatch then gave notice that the remaining portion of the evening would be devoted to dancing; also that Mrs. Mand E. Lord would be present at the session of the Lyceum on the norning of Sunday, Sept. 13th.

Notice was also given that a course of Monday night dancing parties—music from T. M. Carter's Band—would be commenced at this hall, under the Lyceum auspices, about the first

The orchestra-from T. M. Carter's Quadrille Band-then struck up the "Inaugural Polo-' by Bach, to the strains of which those of he audience who did not desire to participate in the saltatory exercise withdrew, and a happy party, in which youth and age cheerfully mingled, engaged for some hours in the healthful oceupation, under direction of the prompting of Mr. Carter.

During the evening the ladies of the Lyceum regaled a large number of invited guests—speakers and others—with a fine collation, the tables being spread in the well-arranged dining-room connected with the hall.

That the kindness and good feeling which characterized the opening meeting at this place might be multiplied by those which were yet to occur, was evidently the heartfelt wish of every one present.

Katie King.

ABSTRACT OF A LECTURE DELIVERED AT WA-VERLY, NEW YORK, JULY 26TH, 1874, BY HENRY T, CHILD, M. D.

My FRIENDS: We are living in an age of unparalleled progress. Robert Dale Owen calls it unexpected and unexampled progress."

During the past three months I have had opportunities of witnessing the materialization of spirits under far more favorable conditions than ever before. I have notes of seventy one scances which I attended with Mr. Nelson Holmes and his wife, in Philadelphia, at their room in the second story of the house, No. 50 North Ninth street. This room is about eighteen feet square. with two windows in front, and two doors in the rear, one of which, at the north side, leads to the entry and stairs, and the other communicates with the bed-room. The cabinet, which has been changed several times, and enlarged by directions of the spirits, is placed in a recess in the southwest corner of the room. It consists of a walnut board partition, six feet wide and ten feet high, in which are two apertures and a small door admitting to the cabinet, which occupies the entire recess between the chimney and the back wall. The door communicating with the back room was removed, and a strong walnut partition consisting of plain boards, firmly secured by four battens on each side, which were screwed to each board, and the whole securely nailed to the door frame. Having been present with fifteen other persons when this cabinet was taken down, we had ample opportunity to see that it was entirely satisfactory—there was no trap or trick about it. These scances extended from the 6th of April to the 28th of July; and in that time I saw more than three hundred spirits, of whom one hundred and fifty were more or less clearly recognized by some who were present—sometimes several faces appearing at a time, old persons and young, even very small children who were held in the arms of others. Only five or six of these had the nower to speak, and of these Katie King was the most perfect; next to her was her father, John King. By reference to the narratives which these spirits have given me, which have been published in the Religio-Philosophical Journal, it will be seen that they have been a long time engaged in this busi-

I had attended ten scances before any spirit was able to speak to us. On the evening of Tuesday, May 12th, 1874, a colored man appeared at the window of the cabinet and announced, rather indistinctly, R-a-h-m-o-h-u-n R-o-y. This is the name of a distinguished Indian missionary who was converted to Christianity, and became a noted liberal preacher.

Shortly after this, at the same scance, Katie King appeared. She was the most wide awake spirit that we had seen. She called Mrs. Holmes by name, and said to her, "You stupid!" She told us that Florence Cook, her medium in London, was sick, and that she would be obliged to leave her very soon.

At the next scance, she requested me to write to Willie Harrison, of the London Spiritualist.

At the scance of the 14th, she thanked me for writing to Mr. Harrison, and requested me to write to her medium.

At these séances, she and several other spirits took oranges from us. On the 19th of May, she took a card into the

cabinet and wrote on it, "Yours truly, Katie On May 20th, John King came, and said to us,

'Katie will not be here to night. She is attending another séance.' On the 22d, before we had seated ourselves,

John King appeared at the aperture, and in a loud voice, said, "All hands on deck! Ship ahoy! Get me a spy-glass!" I gave him an opera-glass, which one of the company had, and he held it up before his eyes, and said, "I do n't see anything with this." He continued: "Dr. Child, I am glad you are going to write my narrative." Later nrst meeting in the same han on Tuesday after noon and evening, September 15th; and that on Monday evening, September 15th; and that on Monday evening, September 14th, Children's Ly- all, she spoke of her father, and said: "He is that man cannot die!

ceum No. I, assisted by the Lyceum Dramatic mean; he has got ahead of me; I wanted to write-Club, would give an entertainment in Rochester my narrative first; but no matter." I told her my narrative first; but no matter." I told her that I would be glad to do it for her. She asked if we remembered the burning of St. Paul's Church, in London. Mr. Lippitt, of Boston, said: "It was at the great fire, in London, which occurred in 1666," "That is so," said she. "I was a little girl, in London, at that time. I will tell you all about my history when I get a

On the evening of May 26th, I gave Katie a sheet of blank paper, which she took with her into the cabinet, and which could not be found after her disappearance. The next afternoon at four o'clock, we had a scance at which Geo. W. Childs, Mr. Drexel, the banker, and Vice Presi dent Wilson were present, by invitation. Katie came and conversed with us; she shook hands with Mr. Wilson, and then handed me the sheet of paper I had given her the evening before, on which was found the following: "Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfin ished, not one bearing the marks' of the brush or pencil. Fringing the eternal borders of mountain ranges; growing on the pulseless head of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their button holes. Villains seldom train vines over their cottage doors.—K. A. King."

Friday, June 5th. Robert Dale Owen was present for the first time. John King said: "If you will all sit back and open the window so as to let more air into the room, and turn the light down, we will open the doors, and let you see Katie in full form." Obeying, we then saw her rialization, we must take advantage of the truth in a beautiful white robe. 'She stood in the door very distinctly visible to us all.

Sunday evening, June 7th, I asked Katie if I could feel her pulse. At first she, declined, say ing that she was not sick. And then, laying her beautiful white hand and arm out, I placed my finger over the radial artery and counted thirty-six in a half minute. It was as natural a pulse as I have ever examined. Later in the evening Katie said playfully, "Dr. Child is go ing to give me a ring!" A lady present said: Katie, I have a ring that you may have; it is a plain ring, with my name on." Mr. Owen placed it upon the ring finger, and in a few minutes she walked out into the room and showed i

At another scance Mr. Owen gave Katle three small bouquets, and handed her a hair guard chain, mounted with gold, which had been presented to him forty-five years ago by a lady, now a spirit, known as Violet. Katie asked if she should keep this. Mr. Owen said, "If the one to whom it belonged is willing, you may. I wish you to take it to her."

The next evening Katie came and held a dear little babe, as she termed it, up to the window. Afterward she returned Mr. Owen his chain, saying, "Violet desires you to keep this for her sake, till you come to her."

On Thursday evening, June 11th, a séance consisting of cleven persons beside the medi ums, sat an hour and a half without any manifestations. We were then told that they were endeavoring to materialize Abraham Lincoln, and if the same persons would meet on Sunday

evening they hoped to succeed.

On Sunday evening we met again, M. Stenerson, Swedish minister, and a lady being added to the circle, by invitation. When the door of the cabinet was opened two forms were visible standing in it—John King and his daughter. Katle. After a brief time with the door closed, it opened, and the tall form of Abraham Lincoln were religible visible. beautiful white raiment; he was clothed in beautiful white raiment; he waved his hand, but did not speak. Standing beside him, on his left, was a fine looking colored man, his head coming a little above Mr. Lincoh's shoulder. They appeared a second time, and in answer to the question whether it really was Abraham Lin-coln, he nodded his head in the affirmative. There was a third attempt to show him, holding a flag, but both the figure and the flag were in-distinct. After these came a sailor-boy named Richard Laranjeau, dressed in white shirt and blue trousers, floating about in the cabinet, and appearing at the top of the door, which was seven feet high, and Laranjeau was not over five feet

Sunday evening. June 21st, Mr. Holmes, who had before been obliged to sit in the cabinet, sat out in the room with us, and there was no one in the cabinet. In a few minutes an Indian spirit, who gave the name of Saun-tee, appeared at the aperture. She is known as an Indian princess, and was one of the guides of Fannie T. Young, a medium who passed into spirit life a few weeks since. She said if we would lower the light, and sit a little further back, she would come out to us. In a few moments a swarthy Indian form appeared, and walked out of the cabinet and around the room. She carried a white blanket on her arm, which she permitted us to feel. She came out five or six times and walked round the room, so that her form was plainly visible to all.

At another séance a large form, said to be that of Gen. Rawlings, stood in the door of the cabinet and spoke a few words to us.

Several spirits came quite frequently, and it was very evident that there was considerable difficulty in materialization. We observed that they were generally less perfect at their first appearance than after repeated trials. Katie King came more frequently than any one else, and could do a great deal more. Next to her in frequency was Mary Noble, a young lady, formerly of Philadelphia, who has been in spirit-life a few years, and was fully recognized. At the scance on June 23d, Katie came out

several times, and after she retired to the cabi net the door was opened, and we saw her float ing in the air, with her beautiful white feet about eighteen inches above the floor.

The most marvelous of all her manifestations was that of her disappearance and reappear ance. During the scance she had received a number of presents—a pearl cross, a pearl heart a string of white spar beads, three or four gold rings, a dagger fan, and a white spar breast pin. Some of these she usually wore, and, when requested, she would bring them all out. It was noticed that she seldom wore the same dress, though they were always white. On several oc-casions we saw her with all these presents named upon her person, and holding in her hand a bou quet at least six inches in diameter, step into the cabinet, and standing with the door open so that she could be plainly seen, she would gradually fade away and entirely disappear; and with her would disappear the before-mentioned articles and the bouquet. After a few moments there would gradually appear, near the floor, the bouquet and a hand, and then her form would rise up, and she would walk out into the room and speak to us—the door of the cabinet not having been closed.

I have in my possession a golden colored curl which she gave me, and which I saw her cut from her head; also a piece of her dress. When Mr. Owen first asked her for a piece of her dress she remarked to him: "I will fix it so that it will stay." It is evident that, in the ordinary materializations of spirits, the substance with which they clothe themselves is evanescent; but they have the power to render it permanent.

I am asked what will be the result of all this? cannot tell. But I rejoice to know that we have unmistakable evidence that a beautiful spirit, who walked this earth in sorrow and suffering two hundred years ago, has returned, and walked in our midst clothed in the white robes

A Visit to the Eddy Family, at Chittenden, Vt.

When Michael Angelo wished to give to the world a lasting image of a great leader he carv. ed from marble the majestic figure of Moses were that famed sculptor here now, he would hew from the rough granite of Vermont a likeness of William Eddy-a veritable John crying in the wilderness of skepticism, of bigotry, of grave hypocrisy.

Thousands die daily, and leave no mark upon hill or ravine, air or sea-but William and Horatio Eddy daily carve their names high up among the divinest aspirations of humanity, and send prophetic gleams into the coming ages.

The mystics, who held sway in anterior times threw out upon the skies that "bow of promise" that has reached even to us; the Eddy Brothers are expanding it, and the ever enduring laws of matter and spirit expand and brighten with it till their broad arch seems ready to embrace the universe.

But what of the scances in that beautiful val ley of Vermont? What fictions and fancy pictures and fairy tales are we ready to unfold? A Chinese encyclopedia would hardly hold an account of what we saw and heard; so let us be brief, and thus seek the soul of those endless wonders wrought out in that old Indian woodclad haunt.

As the room at the Eddys" is too dimly lighted it is almost a misnomer for the use we usually make of the organ of vision when we say there that we see. But as common kerosene light is inimical to the forces or elements in use in mate as it reaches us from other sources. Had we been honored with an invitation to sit on the platform, or had we been called up as several were to examine the hair and face of a spirit. our record would have been more satisfactory to the readers of the Banner; but our friend, Mr. Pritchard, who did sit on the platform a number of evenings during our stay at the Eddys', and whose veracity and good judgment no one will question who knows him, fully confirms our favorable impression regarding the spirits who came from the cabinet, and who were at such times hardly ever more than two or three feet from him, and who sometimes walked and talked and shook hands as familiarly with him as we do with our friends in the flesh. Once, when an old lady, who had stepped across the river of life, was bending over him, he said, in response to a mooted question regarding the identity of such forms, "Don't you suppose I know my own mother?"

Again, when this same old lady was walking with him to his accustomed seat near the cabinet door, she requested him, in a loud whisper, to stop and show the spectators the difference in their heights. This was done, and she was nearly half a head shorter than her son. When William Eddy came from the cabinet he stood, by request, by the side of Mr. Pritchard, and showed that he was about a head taller than Mr. P.

At another time when Mr. Pritchard was seat ed on the platform, a little child lifted the curtain and looked out. "How beautiful!" Mr. P. involuntarily exclaimed, when the little spiritfigure bowed to him and smiled. Then when one whom we supposed to be the child's mother said, "Is it for me?" the little one again bowed and smiled; and when the lady further asked, 'Is it Harry?" he seemed very happy and bowed again an assent. As none of us in the circle could see the features of the little angel, recognition was impossible; but if we accept, as we may well do, the testimony of Mr. P., who was close to him, we may be certain that it was the apparition of a lovely boy who joyfully recognized the expressions of admiration and relationship addressed to him.

Another test of spirit presence, and perhaps wristbands, stepped out from behind the curtain: He stood for a moment, and, not being recognized, was requested to point to the one for whom he came. He designated the lady. Mrs. D., at our side. Mrs. D. then said in French, "Is it for me?" The spirit bowed. "Is it my father?" again said Mrs. D. in French. The spirit leaned over the railing and bowed a low assent. Mrs. D. then said mentally, 'Af it be my father, I wish you to appear in your undress navy-uniform." He retired for a moment, and then reuppeared with shoulder-straps, belt, and buckle, and (as reported by a lady more favorably scated) a stripe down the side of his pantaloons. Thus there could hardly be a doubt of the personality of this spirit, though, as before stated, the features were not distinguishable. When he retired the controlling spirit in the cabinet spoke of him as a candid, open-hearted, generous person, careful in dress and manners, which were really his striking characteristics.

Now to the skeptic, as I learned from those who had recently arrived, these exhibitions would not at once be satisfactory. The hollow platform, the window in the rear, would admit of machinery, a wardrobe ad libitum and hoisted up babies; and the recent prohibition to inspect the cabinet, with too great obscurity, adds fuel to the fire of suspicion. If, however, one can stay long enough to become acquainted with the family. and the surroundings, (Mr. Pritchard has been there some three or four months,) he will accept the conditions, and yet find ample testimony in favor of the genumeness of these marvelous manifestations. All indeed whom we met there-a number who had been there once or twice before -who had waited patiently for developments, seemed entirely satisfied. And when we say that the light circles, where the Eddys sit outside of the cabinet, and the intensely dark circles full of charming music, fun, and the sweet little "May-Flower," are no less attractive than the first described, we feel assured that a couple of weeks spent at the Eddys' will amply repay one-if he can find accommodation there.

Just before we left, we think the controlling spirit had very judiciously decided to return to the former exhibition room, down stairs. Those who were in the habit of visiting this place say, that when the séances were held on the lower floor they were more productive of phenomena, and more impressively grand. One evening, no less than seventeen Indian spirits passed in at the rear and out at the front door. On another occasion, when some six or seven of these children of the forest had been entertaining a "circle," they went out and stood in the moonlight, in front of the house, and suddenly vanished.

Quite a number of Indian spirits materialize Eddy was, it is said, a noble, generous-hearted woman, who cherished the most friendly inter-course with these red men when in the flesh, and course with the course w

one severe winter kept in her house a whole famly of them that might otherwise have perished. That the weird wonders of the spirit world

which have so long been held under the sterile shadows of orthodoxy, and that are now shedding their splendors on the souls of those who can lift their heads above the surrounding darkness, as an Italian sunrise sends its glories from peak to peak of the Alpine crests, are being comprehended; that those crude surmises of the causes of life and of the dread elements of death, of deific wrath, of long slumberings in the tomb, of fiery furnaces and bottomless pits, are melt. ing away in the glow of a purer knowledge; that gladdening gleams of the luminous hereafter break upon us with startling brilliancy and mag. nificence that is often appalling; that a foreshadowed home, nestled in all the beauties and loves and sweet reveries that have made earthlife bearable, awaits us; that fairy forms that float about us like perfumed morning mists, and whisper winsome greetings in our ears, will yet be folded to our aching hearts; that these, all these, with countless other beatitudes that are to be ours, and that are now so convincingly realized, make us often appear like insane ravers to those who walk in priest-craft-swamps, the bigot's "valley of death," or are swept along the swollen and turbid sluices of the time-serving multitude, need not disturb us, or throw one cloud over the cloudless morrow.

And while our hearts are aglow with the garniture of God's mercies, and our every breath takes in the fragrance of a divine fruition, when angel hands gently put aside for us the drapery of another dawning, when fair arms are about our neck, and we know they are of those whose tender feet touch the further shore, we can well afford to be forgiving, charitable, kind and loving, and await calmly the benediction of good G. L. DITSON.

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