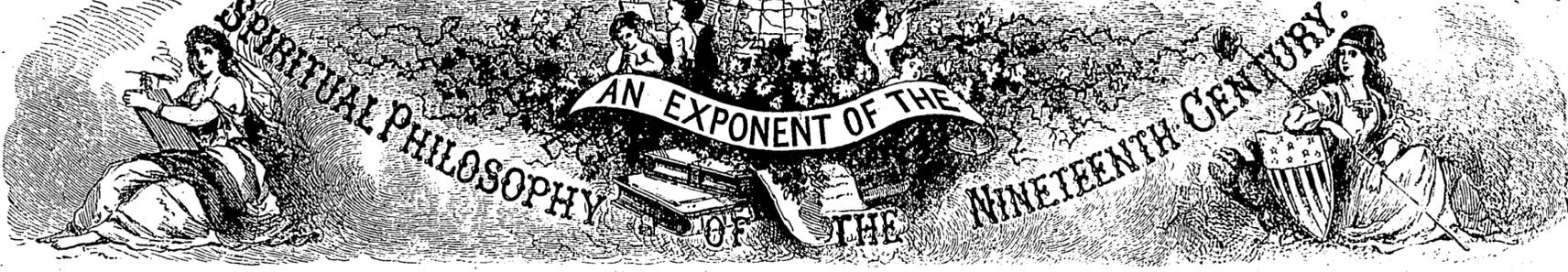


BANNER OF LIGHT.



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Banner Contents.

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Banner of Light.

BOSTON, SATURDAY, JUNE 27, 1874.

PUBLICATION OFFICE AND BOOKSTORE,
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COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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

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

The New York World on Spiritualism.

We republish in full on another page the remarks of the New York World of June 15th on the important article by Alfred Russell Wallace, from the Fortnightly Review, which we have been republishing in the Banner, and shall soon re-issue in a pamphlet edition.

The reference of the daily press generally in regard to the fact of the appearance of Mr. Wallace's manful "Defence of Spiritualism" would be amusing were it not at the same time sad. Our newspapers find space for the most impotent trivialities—they will give whole columns to an account of a boy's game at cricket—will chronicle with all the honors the appearance of a trashy novel—but when one of the first scientific men of the day, "a member of a score of learned bodies," as the World admits, comes forth with a carefully prepared account of phenomena which if true must be fraught with the most momentous consequences to the science, philosophy, and religion of the future, the World, and perhaps three or four other of the daily newspapers of the country, are all, among the leading journals, that have the courage to announce the fact.

We thank the World for its candor and fair dealing; and we will endeavor to reply to some of the objections it raises, and some of the misconceptions it falls into. In its reference to the spirit-form that came through the mediumship of Miss Florence Cook, it is a mistake to say that it claimed to be the spirit of "an ancient Egyptian princess." It claimed to be Katie King, alias Annie Morgan, who died about a hundred years ago.

Dr. Carpenter's theory of cerebral action is not advanced by him to explain the higher facts of Spiritualism, for he does not admit those facts. He does not even admit the well-attested phenomena of clairvoyance, which are as much facts to hundreds of thousands of intelligent investigators as the facts of electro-magnetism. With regard to Serjeant Cox's theory of "Psychic Force," it is merely another name for the theory which our old friend Dr. E. C. Rogers advanced as far back as the year 1848, soon after the phenomena through the Fox family were made known. He thought it might lie "within the sphere of the human organization and of mundane agencies" to produce all the phenomena of that period; but they soon increased so in importance that his theory did not cover the facts. He published a book in support of it, and died soon after. President Samson, Professor Mahan, Count Gasparin and Serjeant Cox, have, in their attempted explanations, merely repeated Dr. Rogers's hypothesis, giving it now and then a new name. Dr. Rogers called the operating power "odde force." Serjeant Cox calls it "psychic force." Others call it simply an "unknown force." It matters not. The phenomena have outgrown the theory. To say they are produced by this force, acting through "unconscious cerebration," is no more of an explanation than it would be to say they are produced by the Aurora Borealis.

But the World asks whether or no the spectators may not have been biogitized? We think no one who had taken any serious steps in investigation would put the question. If such men as Benjamin Coleman, Dr. J. M. Gully, Professor

Crookes, Mr. Dumphy, Mr. Luxmoore, Mr. Charles Blackburn, Mr. W. H. Harrison, and many others we could name, were under a hallucination when they thought they saw the materialized spirit, then they can never be sure that they are not acting in a dream. As Mrs. Ross-Church, (Florence Marryat,) who also witnessed the phenomenon three different times, well remarks: "If my senses deceived me; if I was misled by imagination or mesmeric influence into believing 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."

The World remarks: "There is one test, however, which they have never given to the world, and which, if their system of religion is well founded, it is easily within their power to give."

We protest against the phrase "system of religion." Spiritualism is no more a system of religion than astronomy, chemistry, physiology, are systems of religion. Spiritualism is an inductive science; it deals with facts; it is a doctrine of phenomena—a doctrine evolved under those unquestionable rules of Scientific Method, the first law of which is that whatever phenomenon is, is.

The test which the World calls upon Spiritualists to supply is "the publication of the details of some event, knowledge of which cannot possibly be obtained by any natural method, and the verification of which is subsequently made. For example, the death of Captain Hall in the Arctic regions."

Now, when we are asked, as we often are, by novices in Spiritualism, questions involving this objection, it reflects no discredit whatever on the scientific character of our general facts, if our answer is simply, "WE DON'T KNOW." We cannot say why the evidences you demand of spirit-power or intelligence are not frequently given. Perhaps the spirits are not so eager to condescend and convince you, as we, here in the flesh, think they ought to be. Perhaps a scientist who imagines that a whole troop of spirits ought to flock to him for his suffrage, may be a mere cipher in their eyes. We are no more bound, in defence of our other facts, to explain why spirits do not do so and so—why, for example, they do not bow down to Professors-Huxley or Tyndall—than the electrician is bound to explain why there should be certain exceptional relations between light and electricity.

But the truth is, that though many notable occurrences do not cast their shadows before, there are many incidents of a domestic, if not of a public nature, which afford us striking proofs of the operation of a supersensual though not of a supernatural power; for to Spiritualists supernaturalism does not exist. Scientific Spiritualism is death to all superstition; for it teaches that there are swaggers and impostors in the spirit-world as well as in this, and it utters an emphatic caution to all inexperienced inquirers to beware how they trust what they may get, or think they get, from spirit sources. Human reason is not to be superseded, but rather sharpened, by the intercourse opened, for the simple reason that in this age we are, for the first time in human history, regarding the whole subject, as it ought to be, from a scientific standpoint. Heretofore, as in the days of witchcraft, the phenomena have given birth to the grossest superstitions. Now they are destined to be absorbed and transfigured by science, and many shams will be dissipated before the dawning truths.

But we are straying from the questions put by the World. We might reply to them, was not the late tragedy on the high seas, when the French steamer went down, accompanied by many circumstances indicative of a spiritual wave acting on certain peculiar organizations? Did not Mr. Bininger, of New York, see a flower move, independent of touch, which impressed him with the idea of a disaster to the beloved one on the ocean? What does the World say to an incident like the following, which, as every investigator knows, is merely a type of many thousands of well-authenticated incidents of a similar nature? "The night of the burning of the Pacific Hotel, in St. Louis, in 1858, Henry Rochester perished in the flames. A little brother of his, living near Avon, New York, woke screaming at midnight, while the fire must have been going on, and said that the hotel was in flames, and his brother was burning to death. The next day at noon a telegram arrived, confirming the boy's vision in every particular." Almost every family has traditions of occurrences quite as remarkable as this; traditions, also, of the appearances of departed friends, communicating facts, "the verification of which was subsequently made." Spiritualism is crowded with such facts. You may find them in Mr. Epes Sargent's compendious volume "Planchette, The Despair of Science," and also in Mr. R. D. Owen's "Debatable Land."

The World asks for a test, like that of the announcement of the death of Captain Hall, and tells us that such a proof "is obviously easy on the Spiritualistic basis."

We do not admit any such assumption. Such a proof is not "obviously easy." It depends altogether on what may seem to our ignorance the capricious or limited action of spiritual intelligences. It is not something to be summoned; it comes unlooked for, if it come at all. Dr. Edwin Lee, in his "Report upon the Phenomena of Clairvoyance" (London, 1843), mentions the case of the prediction of the death of the king of

Wurtemberg by two different somnambulists; the one having foretold the event four years beforehand; the other, in the spring of the same year having mentioned the exact day, in the month of October, is also the disease (apoplexy). "The exact coincidence," says Dr. Lee, "of the event with the predictions, is not doubted at Stuttgart; and a fortnight ago Dr. Klein, who is now in England, accompanying the Crown Prince of Wurtemberg, having been introduced to me, I took the opportunity of asking him about the circumstance, which he acknowledged was as has been stated, saying, moreover, that his father was physician to the king, who, on the morning of the day on which the attack occurred, was in very good health and spirits."

Here is a bigger fact than the World asks for, for it involves not only clairvoyance, but prevision! The instances of the manifestation of such a power, though innumerable, seem to have been sporadic rather than endemic. It is impossible to explain them on the principle of coincidence. The careful investigator finds them springing up on all sides, among all nations, and in all times, as well as at the present day.

It would be gratifying to Spiritualists to supply the test, suggested by the World, of opening a communication by spirit cable with the Sandwich Islands; but inasmuch as we have to follow Nature obediently in our synthesis of facts, and are wholly unable to command her, or to induce her to shape her responses according to our own notions of the fitness of things and the wants of such inquirers as the writer in the World, we must abandon all hope of evoking any such manifestation at present.

All we can say is: Here is a collection of amazing and irresistible facts, against which, for thirty years, the sneers of clever-writers and the angry denunciations of ex cathedra scientists like the Cambridge Professors, and Messrs. Carpenter, Huxley and Tyndall, have been utterly powerless. These facts have multiplied and accumulated in spite of all that ridicule, and all that bitter animosity, religious, scientific and editorial, could do to arrest them or bar them out. They have culminated in the stupendous phenomena of visible and tangible materializations through Miss Cook and numerous American mediums, to which some of the foremost scientific men of the day now testify.

In the language of Mr. Wallace: "Spiritualism is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive, whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism."

There is much that is baffling, discouraging, disaffecting, and often even offensive in what the thoughtful investigator has to encounter and rebelle; but if he is brave and earnest in his truth-seeking, he will keep on, in spite of all rebuffs and all disgusts. It will be like ascending one of those Eastern mountains, where one passes through mists and through morasses, over ledges and peaks of snow—but when he reaches the summit he sees all incongruities harmonized, and all that was rugged softened, and underneath him lies outstretched the beautiful kingdom of Cashmere.

What May Happen to the Church of England.

A London letter says "The Archbishop of Canterbury's bill for the better regulation of the National Church, now being discussed by the House of Lords, is likely to lead to serious consequences. The bill has been prepared, it is rumored, under direct inspiration of the Queen, and is intended to check ritualistic practices. The Ritualists are furious, and declare that, if it is carried, the immediate consequence will be a secession of a large number of clergymen and laymen from the Established Church and the organization of a church of their own, with one or two bishops at their head."

Wallace's Defence of Spiritualism.

Owing to the non-reception of the Fortnightly Review for June in season, we are compelled to defer the continuation of Mr. Wallace's article till our next. The article is exciting much attention, and the pamphlet edition which we shall speedily issue, ought to have a place in every Spiritualist library.

More Insane Asylum Abuses.

The State Commissioner of Lunacy has sent a written report to the Brooklyn Supervisors stating that the Kings County Lunatic Asylum is in a disgraceful condition, and many of the inmates are destitute of the necessaries of life.

The Quarterly Convention.

Of the New Jersey Association of Spiritualists was held in Newark, N. J., May 30th, L. K. Cooley in the chair. The official proceedings will be published in the next issue of the Banner.

Fourth of July.

Warren Chase is engaged to deliver an address on the Fourth of July, at Colfax, Jasper Co., Iowa. Extensive preparations, we understand, are being made for celebrating the day, and a good time is anticipated by our Western friends.

French Spirit Photographs.

Through the kind attentions of M. Leymarie, editor of the Paris Revue Spirite, we have received twelve spirit photographs got through the mediumship of M. Buguet, who is now exciting much attention both in Paris and London. Mr. Gladstones, an English gentleman of high reputation, and favorably known to Spiritualists, writes of M. Buguet: "There is no mistake about his genuineness, none whatever. People that do not like to believe in him need not; there are plenty who do." The following is a translation of M. Leymarie's letter to us:

7 RUE DE LILLE, PARIS, June 20, 1874.

Messieurs of the Banner of Light: By Monsieur Agramonte, our reporter, who resides in New York, I send you, in the name of our Society, some spirit photographs, obtained through Monsieur Buguet, photographer No. 5 Boulevard Montmartre. Please accept them as a token of our good will. We always read the Banner of Light with the most lively interest, full as it is of interesting facts, of good and solid articles, and details always attractive to the student of Spiritualism.

Knowing the strength of your organization, the noble end which you pursue, the tendency impressed on Spiritualism in America by the propagation of the spirit-works of Allan Kardec, and your cordial and sympathetic greeting; they desire that between us there shall be the most friendly and intimate relations, an interchange, continuous and fraternal, of good offices. We hope, gentlemen, that our earnest wishes will be welcomed and reciprocated. Spiritualism can have, on both sides of the Atlantic, only such hearts as beat in unison, ready to bestow mutual aid with energy, all aiming, as we are, at the same end, and though by different processes it may be, yet in the name of the same principle.

Have the goodness to greet M. Agramonte, our reporter, and to put him, as far as you can, in the way of learning such facts, in regard to Spiritualism in America, as may seem most important. Give him such opportunities as you can to see your remarkable mediums, and to be present at your sittings. Any one coming with credentials from you shall, on our part, be made welcome at No. 7 Rue de Lille, and you yourself shall receive a truly fraternal welcome should you have it in your power to visit us.

With our best wishes and friendly sympathies, yours,
P. G. LEYMARIE,
Editor-in-chief of the Revue Spirite.

In reply to this friendly greeting we can only say that we fully reciprocate the kind assurances of M. Leymarie, and that his reporter, M. Agramonte, shall be welcome to all the light that we can lend him, and to all the opportunities we can offer him for the study of American Spiritualism. We hope that M. Leymarie's letter will also awaken others to do what they can to assist M. Agramonte in his researches, and to admit him to their circles for investigation.

For the photographs we heartily thank M. Leymarie and the Society, so worthily represented. These pictures are very curious specimens of spirit-art, and differ in some respects from all the spirit photographs we have seen hitherto. As investigations into their genuineness are now going on in London, we shall return to this subject again when we get more information in regard to them. Meanwhile we would remind those who are over-careful to scent fraud, that the resemblance of a supposed spirit likeness to some existing photograph or portrait is by no means always a proof of imposture; since we have every reason to believe that an attendant spirit will often produce, by some process best known to himself, resemblances of others borrowed often from engravings or pictures familiar to those who have known the original. This fact has been communicated by intelligent spirits at our circles; and there are many analogous phenomena in Spiritualism which go to confirm their statement. It is not till after much experience that the investigator of Spiritualism learns that mediums are often blamed for frauds of which they are entirely innocent; inasmuch as it is found with certainty that unscrupulous spirits themselves may contrive the tricks that are often ignorantly charged on the medium, while the very inability of the latter to explain them is taken as an evidence of guilt. Thus we are told that a spirit photograph, on which Lamartine presents himself, strongly resembles a well-known portrait of that distinguished Frenchman. That may be, and yet the medium-photographer may be innocent of any attempt at deception. The contrary is also possible; but where there are proofs of genuineness in some photographs, we should be slow to denounce the medium as attempting an imposition because other of his photographs may be unsatisfactory or may resemble some old portraits. The subject is one which an expert both in photography and in Spiritualism is alone competent to decide upon.

In the "London Medium" of June we find a story which shows how simple experts in photography, knowing nothing of the tricks of spirits, may be deceived in their judgment. A photograph taken by M. Buguet, and containing the image of a spirit, was deemed to be spurious by an eminent photographer. This very photograph, however, turned out not to have been taken by M. Buguet at all. It was one which had its origin in the following circumstance: A highly intelligent investigator of Spiritualism determined that he should submit M. Buguet to the strictest test before he would say anything either for him or against him. Accordingly, accompanied by a relative, he visited the studio of the spirit photographer, taking with him a marked plate and camera. This camera was put into position, and the plate was worked throughout by this gentleman and his friend, M. Buguet taking no part in the process. Yet, strange to relate, a spirit was found upon the plate; and stranger still, this picture is pronounced a sham by the photographer above alluded to. "If, then," says the "London Medium," "the picture be not gen-

une, the two gentlemen who produced it must be unconscious impostors, which would be difficult of explanation, unless Mr. Unconscious Cerebration turn out, on better acquaintance with him, to be a very expert photographer."

More Veto.

The obstinate determination of acting Governor Talbot to maintain the existence of such a force as the State Constabulary, proved again and again to be not merely a needless but a corrupt and costly one, is sufficiently established by the appearance of his recent veto of the State Detective Bill. This bill is generally understood to have been drawn by ex-Constable Jones, who may be supposed to know all about the faults of the existing system and therefore to be possessed of the very best means of remedying them in a new measure. Whatever Gov. Talbot may have accused the Legislature of in its vote to repeal the State Constabulary, it was attempted to provide for fully in the State Detective Bill. But that did not suit his purpose, which is evidently in close alliance with an interest, compounded of fanaticism and bigotry; that is determined to ride roughshod over the liberal sentiment of the State. Gov. Talbot cannot himself but know just as well as the great mass of the community does, that the State Constables are no aid in the promotion of temperance, that they do not advance the cause, that they utterly fail to shut up the traffic in liquors, and that they are an exasperation on the body politic. And he cannot fail to know much more than this, too; as, for instance, that the State Constables habitually live and make large amounts of money by levying black mail on liquor sellers, that is, by allowing them to go on without molestation by the payment of regular private fees.

No practice of public officials could be more abominable than this. Being pursued under cover and protection of the State, the State therefore becomes a party to the gross wrong. It makes hypocrites in every side. It teaches popular contempt of the law with fatal facility. It is in the nature of a license issued by the Commonwealth to go about and guarantee certain places immunity from obstruction, on condition of their paying over to favored officials such sums of money as the latter deliberately choose to extort. It really makes the State, through these officers of its own appointment, an active partner in the liquor traffic, and equally responsible for all its wrongs, miseries and woes. Who can rationally deny it? But beyond the limits of the liquor traffic this bigoted power extends its arbitrary, its tyrannical arm. In the hands of a narrow, bigoted and Orthodox-professing Executive, it can be made to operate most dangerously. In the open name of religion, it can be employed to silence liberal speakers, to deny lecturers free speech on the pretext of immorality; and it is enough to arouse the deepest and widest indignation, when one reflects that this may be the unimpeded work of officials who are growing rich from their regular receipts from rum saloons.

The Indian Commissioners.

As the readers of the Banner well know, there has recently occurred a very general resignation among the Indian Commissioners, owing to irreconcilable differences with the Washington authorities. The report of the Commissioners, just published, makes the frank confession that the red man is good for something else than to be shot by the covetous frontiersman, and that the Government dealings with the tribes of late years have proved eminently successful. They refuse to yield their implicit faith in the efficacy of a peace policy if fairly carried out, and they resign in hopeless disgust only because they find, after long trial, that their usefulness is so seriously impaired, and perhaps destroyed, by the interfering control of the Interior Department. This, therefore, is the very time for the President to stand by his new policy and resolve that it shall be fully vindicated. The Commissioners, in their address to him, suggest in emphatic terms the necessity of their being free from the Interior Department altogether; that the Board should have at its head a capable officer; and that they shall not be continually apprehensive of meddling from quarters which design mischief more than the Indian's welfare. Having proved corruption against Indian agents and contractors under the Government, they cannot retain their office consistently with self-respect while those officers are treated with the contempt of utter silence.

Instead of enlarging on this point ourselves, let us quote from the comments of so fearless a journal as the New York Sun. That paper says: "Since the days of Washington the red man has had the greed of our rapacity to repletion. It has even an earlier date than this. The Cavalier of Virginia and Georgia trafficked beads and brass pendants for principalities in territory, and the Roundhead of Plymouth exchanged trinkets and orthodox fire water for provinces of a race. More than this, our Quaker friends of the Schuylkill and Susquehanna—can it be believed by those who know the Pennsylvania of our age?—bought their furs by an extortion which the pressure of the right foot was a pound weight of peltry. We speak only of our transactions in amity; in war we have the bloodiest of all records in an era when there was the *auto da fe* of the fagot and the torture of the stake; and this is not of our time. Before salary was a contingent, and illicit outside ingathering was the real compensation in all or nearly all of our branches of Government, the whole of our organization, agent, artisan and trader, had the taint of fraud. Men went forth poor, with the parchment of the Executive in hand, and in four years or even less reunited themselves with their brotherhood of white, plethoric of purse. There was an an-

[See fourth page.]

retrospecting the year and a half's absence consumed in this round-the-world pilgrimage...

The spiritual science that we held upon Mt. Zion, when ancient spirits that personally knew Jesus after the "days of Herod the king" came and conversed with us...

As the voyage of mortal life must end sometime, so must these Letters of Travel. If those who have perused them have been edified and morally benefited, then am I satisfied.

THE RESURRECTION.

BY CORA L. V. TAPPAN.

(Subject chosen by the audience, at Brighton, Eng. land, Sunday evening, May 24th, 1874.)

All things must die! Behold the flower Droops, withers, fades away, And on the ground all crumbling lie...

All things must die! The nations fade Beneath the tyrant's lawless power; The trampling years their wreck have made...

Behold, then, at that hour The angels come and minister To him. Sweet peace unto the world Is breathed by him, and they who hurried...

All ye who sit Beside the tombs of life, And weep your loved ones perished, Know that rife And warm and eloquent they rise...

All souls shall rise! And from the tomb, And from the ashes of the past, And from the perished hopes whose gloom...

A FLOATING MENAGERIE.—It is stated that a party of army officers, who have been engaged in mounting guns and otherwise putting the Gulf forts in servicable condition...

REVISION OF THE BIBLE.—It appears, from recent developments, that another revision of this book is now going on by a body of English scholars and theologians...

Free Thought.

WETTERBEE'S "NIGHT THOUGHTS."

It is the hour when old familiar faces look at us from the dark corners of the room. Old portraits on the wall attract expression, and the recognition makes us feel the living presence...

We had just returned from Mount Auburn's consecrated ground, and I was thinking of the ceremonies of the afternoon, when I had heard the preacher's words of consolation...

It is some hours since those words were said which have given the tone to this thought, and I am thinking of her now; I know she is not in that grave, and never was.

The preacher said also of this now freed spirit, "She is in a brighter world than this." "I dare say," said one of the sons of sorrow...

How multitudinous and manifold in character are the manifestations of intelligences from the other life, which at first to a few, now to many, have awakened mortal's attention!

It is hard to say all I would like to, and yet confine myself, as is my intention, to this closing fenth paper; or even to catch up and carry out a few of the dropped stitches in some of the earlier numbers...

It was, doubtless, by similar means that the fossils now found in the solid limestones were engulfed and preserved; and also that animal life has been distributed over portions of the globe.

then we say wait a little longer. But even now if the patrons or believers of this truth were to be withdrawn from the various reforms...

others, would be thinned out and demoralized by such a depletion.

At the festival of the Free Religionists at the Parker Memorial Hall (the most attractive gathering of anniversary week), full two hundred I knew to be Spiritualists.

A minister once said of this subject to one of his followers: "It is earthly, sensual and devilish—let it alone." and at the first funeral that he thereafter attended he offered as consolation to the mourners sentiments wholly drawn from the teachings of Modern Spiritualism.

The poet then inspired us in the title if not in the "Thoughts." In fact, I do not know as they have reached the altitude of thoughts.

DR. PAUL CASTER.

Mr. Editor.—Your Western correspondent in Banner of May 9th, 1874, refers to the above named Doctor in a way that would mislead your readers.

"I was born in Henry Co., Indiana, on the 30th day of April, 1827, of respectable parentage, and lived with my parents until I was fourteen years old, when I was deprived of my best earthly friend by the death of my mother...

In 1848, at the age of twenty-one, I married a farmer's daughter. We were poor, and began the journey of life with less than five dollars in the world.

I moved to Missouri and bought a mill. I now had good prospects of doing well; but the hand of affliction was again laid heavily on me. My former disease returned, and I became discouraged and traded my mill for a piece of wild land.

The good spirit told me I must go forth in the world and improve the gift that was given me. But I refused, and said the world would deride me and persecute me, and I could not make a living out of it.

From that moment the pain left me, and I arose from my bed, much to the surprise of my friends who were watching over me. My old disease was yet upon me. The third night after the good spirit in a dream, asked me why I did not seek to ever walk out of my sick room.

It was at Leon, in October, 1867, I began to practice. The first month I did six sessions; the second, twenty-five; the third, forty-seven.

The liberal part of the clergy are nearing us and fast coming to our philosophy, and will be with us when the people are, while the immovable and conservative portion of them who are wedded to their idols and resolved to die in their old dead creeds, are going from us as if calling aloud and in vain for the people to follow them.

It was at Leon, in October, 1867, I began to practice. The first month I did six sessions; the second, twenty-five; the third, forty-seven.

where I bought property and had a large amount of practice. On the 7th of July, 1869, I weighed two hundred and thirty-four pounds, and have had the best of health since. I have doctored myself, and think I have complied with the old adage: "Physician, heal thyself."

On the 27th I went to Monmouth, Ill., and found a great many sick and afflicted waiting to see me. I labored diligently all day, and received one hundred and thirty dollars.

And it shall come to pass in the last days, saith God, I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

August 11th I arrived at Monmouth, Ill. On the following morning began my work, trusting in the Lord for help. Operated on twenty-two persons by the laying on of hands as usual, and received one hundred and ten dollars, besides four doctored free of charge, they being poor.

On the 14th returned home, and found many people waiting to see me. This I find myself laboring daily to alleviate the sufferings of my fellow creatures. No one but the good Lord sustains me and fits me for the discharge of the duties laid upon me.

August 28th, arrived at Monmouth. In the morning many people came to see me, and so great was the crowd that I had the Rev. Mr. Parks stand as doorkeeper. There was much excitement. It reminded me of the times spoken of by the Apostles.

And thus, Mr. Editor, the record of Paul Caster continues to the present time. I request the publication of this sketch, that others, possessed of the gift of healing, may, under like influences, "looking to the Lord above for power, go and do likewise."

ITEMS OF TRAVEL.

BY WARREN CHASE.

GOOD NEWS FROM EVERYWHERE.—Correspondence foreign and domestic, as well as weekly observations, enable us to say unhesitatingly and unequivocally that our glorious cause of "good news which shall be to all people" is prospering and gaining as fast as a healthy growth can require.

The power and opposition of the churches are daily weakening, and we also find their arrogance increasing, which only increases the suspicions of the people that they are wrong.

The liberal part of the clergy are nearing us and fast coming to our philosophy, and will be with us when the people are, while the immovable and conservative portion of them who are wedded to their idols and resolved to die in their old dead creeds, are going from us as if calling aloud and in vain for the people to follow them.

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and our friends are, for information about the other world.

We cannot be mistaken in our conclusion that our cause is prospering, for we have many evidences which we need not present here, and all confirm the statement. So let us rejoice and be glad.

Banner Correspondence.

New York.

BROOKLYN.—Allow me through the columns of your paper to relate a very remarkable instance of relief from physical suffering by magnetic treatment, through the person of Isabel L. Wilde, of this city.

At his first visit, she was suffering from spasms, and had been for thirty-six hours out of forty-eight, caused by weakness of the nerves.

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Debate in Salem, Mass.

The discussion carried on recently in this city between Elder Miles Grant, Second Adventist, and M. F. Jamieson, Spiritualist, was productive of the greatest interest, and the attendance increased to the close—representatives from Lynn and the surrounding country being present in large numbers, as well as the citizens of Salem. The Spiritualist believers were highly pleased with the result of the discussion, and efforts are making to secure if possible a further debate next time in Lynn—between the two disputants. The local press spoke encouragingly of the meetings, especially noticing the interest elicited thereby—the Salem Post of June 17th thus expressing itself in conclusion:

"And so ended this debate, a brief report of which we have endeavored to give in an entirely impartial manner. The audience, as near as we could judge, was throughout the week composed about as follows: One-half Spiritualists, one-quarter Adventists, and the remaining quarter made up of believers in nearly all other Protestant bodies, with a few, undoubtedly, who dis-sented from them all. The sympathy of the majority of the audience throughout the debate seemed to be on the side of Spiritualism, and Mr. Jamieson was received with applause nearly every time he took the floor. . . . At the conclusion of the debate on Friday evening, the Second Adventists felt that Elder Grant had ably maintained his ground, and proved to their satisfaction, as near as it can be proved by theory, that Spiritualism is the work of devils; while on the other hand the Spiritualists were loud in expressing themselves fully satisfied that Mr. Jamieson had torn Elder Grant's theory completely to pieces, and were convinced that their side had won the battle."

Woman.

The Presbyterian General Assembly recently adopted by a large majority a substitute resolution offered by Dr. Aikman, of Elizabeth, N. Y.—which resolution recommends that said Assembly express its opinion as to the scriptural view of woman's right to speak or pray in social/prayer-meeting, the matter to be left entirely to the discretion of the pastors and elders of the church. . . . Quite a victory for woman, when the uncompromisingly bigoted character of said church is considered.

The work of preparing women to take their place as co-workers with men in the learned professions goes bravely on. We are in receipt of the yearly announcement of the Faculty of the Woman's Medical College of Pennsylvania, North College Avenue and 23d Street, Philadelphia, by which it seems that the 25th annual session of this useful institution will open on Thursday, Oct. 1st, 1874; to continue twenty-two weeks: . . . We approach [say its managers] the close of the first quarter of a century in the history of the College, with feelings of satisfaction and encouragement. . . . The opposition to the cause of the medical education of women is steadily declining in strength, at home and abroad; and the problem in which it presents appears to be meeting with a right solution. Under these circumstances, the co-operators and faculty are stimulated to increased efforts, to make our institution still more worthy of the cause it has so long represented, by maintaining it on a level with the most advanced methods of teaching of our age."

Woman on the School Committee.

The question as to whether women can legally sit and act upon the Board of School Committee was argued June 17th before the full bench of the Supreme Judicial Court in Boston, the Chief Justice and Associate Justices Wells, Morton, Colt and Devens sitting as said tribunal. At that time Miss Lucia M. Peabody petitioned for a writ of mandamus to compel the city of Boston to acknowledge her as a duly-elected member of its School Board—Thomas W. Clark and George S. Hale representing the petitioner, and City Solicitor Healey appearing for the School Committee.

Messrs. Clark and Hale took the ground that the petitioner was qualified to be a member of the School Committee, if a woman can be qualified, and was duly and properly elected if a woman can be. She was excluded simply because she was a woman. The will and wish of the electors were refused and negatived because she was a woman. This court had decided, they held, that the Constitution did not prohibit the election of women to the School Board, and while the frame of Government confined the right of suffrage to male citizens, male inhabitants and male persons, it nowhere limited eligibility of holding office to males; on the contrary, no sexual qualification was anywhere presented for an elective officer, and the Ninth Article of the Bill of Rights was amended to its present form from one by which women would have been ineligible, with the intent to make them eligible.

Mr. Healey, in reply, considered that legally persons of the female sex had no general political rights, such as that of suffrage or office-holding, unless they were especially given them by the Constitution and laws, and expressly stated therein.

At the conclusion of the argument the court reserved its decision till a future day. Though the red-tape serpent be allowed to make many more contentions, the ultimate triumph of the duly-elected women members is sure.

Henry Ward Beecher delivered a "Lecture on Preaching," some time since, before the students of Yale Theological School, which occasion he is reported to have said what we have always averred, namely, that Congregational divines would have to modify their teachings to keep pace with the thought and intelligence of the age, else their vocation would place to more liberal minds. It now seems as if such men as Henry Ward Beecher, who have heretofore "seen through a glass darkly," had become inspired with the "living waters" of Today, and are beginning to break away from the shackles of Old Theology which have bound them for so many years. Mr. Beecher says:

"We are to use the Bible just as it is as far as it does us any good. I confess that when it talks to me about kings with crowns on their heads, I wink and go on. I do not care about kings. That figure is without force in democratic communities. If King means anything to you, it is because you place an artificial importance upon it; it is because you have poured cologne-water on it, which has a fragrance that does not belong to the word itself. Once kings fascinated the imagination of the world; and to say to the Jews that they were to be kings and priests to God, was to set their imaginations on fire; but to tell me that I shall ever be a priest in heaven, brings no light and no joy to my mind. It makes the future very stiff and very disagreeable to my conception."

Oh what a dry and arid place it has been to many and many a one, until God struck the soul through father, through mother, through some brother or some sister! Then heaven grew populous to them, as it grows populous to you, as you send there one and another whom you have loved.

And so we build heaven out of our joys, out of our sufferings, out of our griefs, out of our experiences, taking the best and noblest things, and arranging them so that they shall fill the imagination, and by the imagination warm the heart, and by the heart illumine the understanding. Thus we construct our heaven to suit our personality, always bearing in mind that which we imagine is but the seed-form of what the reality shall be.

Now, in your imagination you should deal largely with this great realm of the Infinite, the Infinite, the Infinite, and of the Absolute. These are the elements which a man needs to take him further away from the limitations and narrowness to which he is subject, by reason of his animal nature. You are born animals, with an undeveloped spirit; and what you need in all your life is that which shall carry up the higher part of your nature, and make it more and more floriferous, more and more beautiful."

Photograph of the Materialized Spirit.

This is one of the most interesting photographs ever published, and the enlarged cabinet-size American copy, for sale at our counter, is a decided improvement on the English original, though it faithfully reproduces all the lines of the latter. As the mediumship of Miss Florence Cook, through whom this spirit appeared, is exciting the greatest attention at the present time, both in England and this country, our readers cannot fail to find this photograph highly attractive and suggestive. As the facts have been scientifically established, the showing of the picture will be such an argument as none can gainsay. On the back of it we give a printed account of the circumstances under which it was produced. The photograph will be sent, postage paid, on receipt of the price, fifty cents.

Spiritualist Picnic at Lake Walden Grove.

A fine day greeted the pleasure-seekers who visited this popular resort on the borders of Concord, Mass., on Tuesday, June 16th. The green grass looked cool and inviting, the newly-painted equipments of the grounds added a cheerful appearance to the scene, and the music of Messenger's Quadrille Band enlivened the occasion, and gave pleasure to listeners as well as dancers.

Speeches were made during the day by Dr. H. B. Storer, I. P. Greenleaf, A. E. Carpenter, Prof. J. H. W. Tooley, Reed and others. The picnic was carried out, as to details, by James S. Dodge, of Boston, and was, as far as the enjoyment of the company was concerned, a perfect success.

The Message Department the present week is as interesting as usual. The invocation, though brief, is full of wisdom, while the questions and answers are of the highest importance to the human race. Gen. Canby comes from the higher life "to tell the truth" in regard to his premature death, and avers that the United States Government is responsible for his murder, and for all other murders committed under like circumstances, and goes on to give his reasons why he holds such an opinion. Tyler M. Forsdick, late of Cleveland, Ohio, sends word to his mother, Frances Ellen Robinson, who died March 5th, in Bellevue Hospital, New York, wishes friends in this city to know that she has passed on. Daniel Spillen, a native of Ireland, sends word to his twin brother, Tim, to let him know that he has not gone to hell, as has been supposed. This spirit corroborates the statement of many others, to the effect that there is a grand Catholic Church established in the spirit-world.

Spiritualism in the South.

Notwithstanding the paucity of media and speakers in this portion of our country, Spiritualism seems to be working its way assiduously into the popular estimation, and thousands there are beginning to inquire concerning it, while yet other thousands secretly desire to be held in check by the priesthood. No stronger proof is needed of the truth of this assertion concerning its wide-spread influence than the continued reference made to its Philosophy and Phenomena by our Southern secular exchanges, who in almost every issue either hint paragraphically concerning the matter, or boldly copy articles from the spiritual journals, in most cases giving credit for the same. As an example we have now before us a copy of the Tampa (Fla.) Guardian for June 6th, which contains two distinct presentations of the subject, one phenomenal (The Oakland [Cal.] "mystery") the other philosophic—which latter we transfer to our columns as a "sign of the times."

"SPIRITUALISM.—We see nothing harmful in the idea that the universe of spirits are in living sympathy—that they can convey messages, through narrow channels, and make us feel their presence as an encouragement about us. For why should there be a wall of adamant between us and them? Why the distance of the interminable ether, with no sweet face to look at us from the mountain peak of the snow-white cloud? Is the imagination to be cramped and fettered, so that kisses thrown by the 'loved and lost' are to be deemed vagaries? Is the grave indeed voiceless and without color? Are we frozen statues of despair beside the fall waters of the 'last river' hearing no whisper from the pitiless darkness that mantles the other shore? Do the loved ones beckon and hold aloft their palms to encourage us, while we see them not? Is the vision of the dying saint, who sees 'the Angel of the Covenant' and the far-off misty outlines of the 'everlasting shore,' a sheer illusion? If John saw the sacramental host, in robes made white in the blood of the Lamb, and heard the harpers—all from an earthly standpoint—why may not we? As there no Pisgah from whose towers we may see the land of the better country? Is there no telegraphy by which one repentant soul, in the midst of ninety-nine who need no repentance, throws a 'shiny high' as the archangel's breast? Yes, we are standing face to face with a new dispensation. The stone has been rolled away from the sepulchre of human hopes, and death itself is abolished!"

Foreign Items of Interest.

Mrs. Cora L. V. Tappan continues to be actively employed in the provincial towns of England, and is—if one may judge by the reports printed by the British secular newspapers—creating by her eloquent discourses the widest interest in the cause of unfettered reason.

We are in receipt of a choice metrical brochure of some sixty pages, entitled "WAYSIDE VERSES," issued by F. Pittman, 20 Paternoster Row, London, in which "Thomas Brevior," author of "The Two Worlds," &c., gives forth many songs and poems of a hopeful and liberal flavor.

John Collier in America.

By his letter in another column it will be seen that this earnest English worker has arrived in this country, and purposes to spend some six months here in the work of advocating Spiritualism, and in endeavoring to obtain pecuniary assistance toward the strengthening of the Midland Spiritual Institute, at Birmingham, of which he is the founder. Societies will do well to give his brother a call.

Philosophy of Being.

In the Review Spirit for June we find a notice of a "Manual of the Philosophy of Being, a Catechism of Natural Religion," by M. F. Herrensneider, a well-known psychologist and Spiritualist. Will the publisher mail us a copy of this little work, if convenient? We will endeavor to do it justice.

Dr. L. K. Coonley at Newark.

Dr. L. K. Coonley has removed from Vineland to Newark, N. J., where he will continue the practice of his profession. He has the reputation of being one of the best clairvoyant physicians in the country, and has been very successful in treating all cases of disease. His office is at 31 Academy street.

The April number of BRITAIN'S QUARTERLY JOURNAL OF SPIRITUAL SCIENCE, LITERATURE, ART AND INSPIRATION, reached us the present week. The delay in its publication, Prof. Brittan informs us, although greatly to be regretted, was unavoidable. The contents of this number are highly interesting. The leading paper, by the editor, brings vividly before the reader our friend and co-laborer, Mr. J. M. Peebles. A fine engraving of this gentleman embellishes the work. The other articles are of a high order of merit. The Journal is for sale at our counter.

THE PENNSYLVANIA MEDICAL UNIVERSITY OF PHILADELPHIA will commence its regular course of lectures on Monday, Oct. 5th, 1874. This Institution admits persons of each sex on an equality, and will maintain the integrity of the profession in all the requirements of graduation. For full particulars, address E. D. Buckman, M. D., 1039 Spring Garden street, Philadelphia.

Dr. H. B. Storer, No. 9 Montgomery Place, Boston, has been very successful in his medical practice. His blood-purifier medicine—an excellent compound, prepared with great care—is becoming deservedly popular, and consequently extensive orders from different sections of the country are constantly coming in.

It was announced on Monday last by the controlling intelligence that the Banner Public Circles would close on the following Thursday, on account of the heated term, thus giving the medium an opportunity for relaxation from her arduous duties. Due notice will be given when the sances are resumed.

All communications appertaining to the editorial department of this paper—such as meetings, lectures, lyceums, etc.—must be directed to the editor, otherwise no notice will be taken of them.

The Pioneer of Progress—a new Spiritualist weekly printed at 31 Museum street, Bloomsbury, London, has recently been enlarged, and gives promise of long life and enterprise.

The Spiritualists' Silver Lake Grove Picnic took place on Wednesday last. The day was exceedingly pleasant, and the visitors enjoyed themselves to their hearts' content.

The last of the series of Mr. Peebles' interesting Letters of Travel around the world will be found on another page of this paper.

The work accomplished for the benefit of the Indians by the Society of Quakers is indeed one worthy of kind remembrance. By reports received by us, it is set forth that the Friends (Northern Superintendency) represent six yearly meetings. The prominent men connected with the society have given much attention to Indian affairs, and at their own expense have visited all the agencies under their care, and given a supervision to the work which Government employes could not do. The result of this personal visitation can hardly be over-estimated. During the year they have expended from their own treasury \$7,500, and the contribution of clothing, books, &c., would make a considerable addition.

The Friends (Central Superintendency) report the expenditure of \$10,000. They exercise the same personal supervision of the agencies assigned them, and in addition employ an efficient agent, who gives all his time to a general supervision of their Indian work.

The missionaries and teachers employed are thoroughly in earnest in the work, and the reports of schools and civilization are complete, and show a degree of progress that is very satisfactory and encouraging.

"The Spiritualist at Work" is the title of a new paper published in New York by Messrs. D. M. Bennett and E. V. Wilson. It is a 16mo., four columns to the page. Price three dollars per year. In his salutatory Mr. Wilson holds this language:

"We come before you in the columns of The Spiritualist at Work in defence, First, of Spiritualism; Second, True Manhood and Womanhood; Third, A life of virtue and the defence of the monogamic law of marriage under just legal restrictions. We shall oppose lust, concubinage, promiscuity of the sexes, harlotry, and all other forms of immorality. We shall stand by the right and oppose error wherever we find it."

So far so good. Such a platform is a strong one, and should meet with favor from a generous public. We welcome to the ranks our new coadjutor.

We have been receiving within a few days past numerous letters in reply to Emma Hardinge Britten, which, were they all printed, would fill several pages of this paper. Of course somebody will be disappointed—we can't tell who as yet, however. We have many other well-written communications, on a great variety of subjects, which we are unable to find room for. If some rich person, a *la* Lick, would donate us funds enough to pay the bills, we would print the Banner daily. But, dear reader, you know what Professor S. B. Brittan said in our last issue, and . . . well . . . we are obliged to . . . do the best we can under the circumstances!

We are pleased to learn that efforts are being made by several philanthropic ladies and gentlemen to continue the yearly excursions of the poor children of this city. A circular has been issued calling for contributions in aid of this laudable object. We trust quick response will be made to the call, so that a greater or less number of poor children may be made happy for at least one day. The idea is to provide for six thousand or more little ones, and \$8,000, the committee estimate, will cover all expenses. Donations may be sent to Messrs. PETERS & PARKINSON, No. 27 State street. All moneys so received will be acknowledged in the daily papers.

Dr. H. B. Storer delivered an eloquent and impressive discourse at the funeral of Mrs. Mary B. Holbrook, of Norfolk, Mass., June 13th. Mrs. H. was an estimable woman, and highly appreciated by all who knew her. A large number of friends were present at the obsequies.

Read the interesting and important article on our sixth page entitled "THE LAST OF KATIE KING," by Professor William Crookes, F. R. S.

Katie King and Florence Cook.

The following important Spirit Message was given through the mediumship of Mrs. J. H. Conant at the Banner of Light Public Circle held on Monday, June 23d, 1874:

Gratitude mingled with love are the incentives that bring me here this afternoon. It is a well-known fact to Spiritualists that the spirit of one Katie King has been for some time giving what may be called wonderful manifestations through Miss Florence Cook, in London, Eng. I am that spirit, and I am here to-day to speak a word in behalf of Miss Cook. Like all ancient and modern media, she is not understood, and therefore is not dealt justly with, and as a result, many wonderful things are withheld by the band of spirits controlling her, and withheld because they are obliged to withhold them in consequence of adverse conditions.

In the first place, Miss Cook is overtaxed in her mediumship. Instead of giving only one or two sances, at most, in the space of seven or ten days, she is required to give many times that number, so the power is weakened and her vital forces are being quickly expended; and if a reform is not inaugurated in this respect, she will soon fail physically, and join that band in the other life who are anxious to give to the world those wonderful signs that Science is calling so loudly for.

Now, I have a plea—that she should not be overtaxed, and that she herself should be the dictator with reference to all her sances; that she should not be made to feel that she must do this or that, but at all times be left free and easy. She should also be spared those annoying questions that are put to her from time to time, which she cannot answer, which only tend to disturb her brain forces, and consequently to upset, in many respects, the conditions necessary to absolute perfect spirit-control.

That the friends who are investigating through her mediumship love her, and think they do the best they can for her, I am not here to deny; but I am here to declare that they are stupidly ignorant with regard to what is necessary for her, and because they are, they miss finding the "pearl of great price."

I would see her happy at all times, and well; but if the course is pursued with the band that have now taken her in charge, that was pursued when I had her, she will soon break down and become miserable—physically and spiritually unhappy. I plead for her, because the world has need of her. The other life does not want her, only as a means of communication between that and this life. So, then, you men of Science, who are investigating this science of life through her mediumship, have a care. Remember, she is frail, and if you press her beyond a certain point she will break, and you will miss gaining what you might otherwise gain and be greatly blessed by.

Good-day, Mr. Chairman. Good-day, good friends.

BRIEF PARAGRAPHS.

A clergyman in Illinois says, "Any Christian minister not assisting in the cause of temperance by his influence and pledges is not only damned from all eternity, but damned to all eternity." What will become of the Methodist clergyman who gave it as his opinion in the late New York conference that it was no sin to partake of wine?

THE MORNING STAR is issued weekly at Van Wert, O., by Mrs. Adolphus Kline, and is devoted to the presentation of the Spiritual Philosophy. In which service it is doing a good work, the breadth of the field of action being such that all the laborers find room to use the particular talents they may possess without impinging upon the life-path of each other. Send to Mrs. Kline for a specimen copy.

Says Flanagan, the Texas Senator, speaking from the standpoint of Genesis: "The great framer of the world, the Creator, created man first. Woman was an after-thought, if you please. But the idea is suggested that women are not the inferiors of men, as is often alleged. They having been created second, I look upon them as the superior."

So said Burns, the poet: "Her pretence 'ha' / She tried on man / And then she made the lassies O'!"

A woman accused her husband of having poisoned her. He protested innocence, and demanded that her body be opened on the spot.

The Russian census awards twenty thousand patients to every doctor. In the United States there is a regular physician and a fraction to every one thousand of the population.

In Dresden during the past year seventeen of the experiments which were made to transfuse the blood of animals into human subjects when life was almost extinct, proved successful.

Sunday School teacher—Next Sunday we'll have the death of Moses. "Overjoyed pupil—"Then he'll die at last!"

LIFT A LITTLE.

Lift a little lift a little / Neighbor, lend thy helping hand / To that heavy-laden brother, / Who for weakness scarce can stand. / What to thee, with thy strong muscle, / Seems a light and easy load, / Is to him a ponderous burden, / Cumbering his life on the road.

Lift a little lift a little! / Many they who need thine aid; / Many are the heavy-laden, / Many are the sorrowful shade. / Pass not by like priests and Levites, / Who see the need and do not care; / But with heart and arms extended, / Be the good Samaritan.

The leading editorial of a religious exchange is headed, "Our Hope is in Heaven." On the next page is an advertisement of a gift concert.

It is rather curious that men who won't advertise, "because nobody sees it," are willing to give five dollars to have their names kept out of the police court reports.—*Capit Ann Advertiser.*

COURTESY COLLOQUY.—Tim, do you believe in Infant-damnation or not? "I do not know. Bill, go up to Paradise and ask him if he believe in infant damnation. I joined his church last year, and he ought to know."

Mrs. Virginia I. Miner, of St. Louis, a leading suffragist, declines to return her property to the assessors for taxation. She regards "taxation without representation the sum of all tyrannies."

Any Sensible Parent to Any Terrible Child—Terrible child! What is the matter? Sensible parent! "No matter,"—Punch.

This is the way Mr. Beecher says he evolves his sermons from his inner consciousness: "I sleep Saturday nights for Sunday. My best services are always slept up-to-revelation of that necessity. [Laughter.] I lie in the morning in that dreary state when my body seems to be asleep and my mind wide awake, and I fashion my sermons. If you could see one of them, you would never want to hear another. They are as here delivered; they are so much larger and more symmetrical, and often spring from my bed saying, 'God help me, I will have a sermon to-day!' But the moment I want to imprison my thoughts into words they are gone! And so I say I have an experience of the higher life, momentary though it be, a faint and feeble analogue of the disclosures that are yet to come in the other life."

"I desire no future," says George Elliot, "which will break the ties of the past." One of the poets expresses this desire to live an unbroken life still stronger, when he says he would rather go to perdition with his friends than to heaven alone.

MRS. PARTINGTON AGAIN.—Mrs. Skinner and Beaman, of No. 50 School-street, inform us that Mrs. Partington, after being comfortably seated in their operating chair, exclaimed: "What improvements we have come to! When I was a girl they used to make pain to make pain; now-days they use *oxidine* to prevent pain." Dr. Skinner told her that the tooth that troubled her was a *decupid*. "A *case it?*" said the old lady; "that's what I know says when his teeth ache. Dear Dr. Child used to tell me so, and I told him it was naughty to swear." On being informed that the *incisors* were in bad condition, she answered: "Ah! poor things! I thought the *Mosses* were distinguished when Captain Jack was hung." After she had taken the gas, she slipped out, "I declare, it is delightful to have teeth distracted by *oxidine*."

Digby thinks it is about time the dam pants were played out.

Dr. J. H. Currier, of this city, was "surprised" recently by some twenty or thirty of his friends, who presented him with a new office chair. Appropriate speeches were made, and "all went merry as a marriage bell." The affair was a very enjoyable one; and the chair will be, of course, as "John" has just moved into his new quarters at Wall street.

Why should not the Vermont girls be sweet when their fathers make five million pounds of maple sugar a year?—*Boston Post.* Because, to make so much sugar, it takes the sweetness out of the "lasses."—*New Haven Register.*

Very true; because

"Many a rose is born to blush unseen, / And waste its sweetness on the desert air."

QUEEN VICTORIA TO VISIT RUSSIA.—The St. Petersburg Gazette announces that the railway officials have received orders to make arrangements for the visit of the Queen of England, who is expected to arrive in Russia about the 14th of September.

Mr. Charles H. Foster has had a most successful sojourn in California, from whence he crossed the Pacific to Melbourne, where he is engaged at present. We see from the Melbourne Age that Mr. Foster gave a series of lectures on the subject of the Press, on which occasion names written on slips of paper were read by the medium. Mr. Foster may be expected in England after he has fulfilled his mission at the Antipodes, but at present we cannot say when he may be with us. It will be remembered that Mr. E. L. Blanchard gave some evidence before the British S. S. Society which appeared in the celebrated report (page 153) relative to Mr. Foster's mediumship.—*London Medium and Day-break, June 26.*

The first session of the Forty-third Congress adjourned without day at six o'clock, Tuesday, June 23d.

In the register of the parish of the Madeleine in Paris the following entry appears under date of October 16th, 1793: "Paid seven francs for a coffin for the widow Capet, who was decapitated this day." The "widow Capet" was none other than Marie Antoinette, Queen of France.

AMENDMENT.—It is moved to strike out from the excellent proposition of Mrs. BRITTEN, "for the revival and better conduct of our spiritual meetings," all allusion to *antipodes*, "slanders, envy, jealousy, discontent, railing, sneers, ridicule, selfishness and cant of bitter and envious minds, viewing objects through jaundiced spectacles." Seconded.

HOPK.

It will be seen by his card in another column, that Dr. Peter West is to pay a visit to Colorado Territory. His address will be Denver City.

Movements of Lecturers and Mediums.

I. P. Greenleaf will speak in Eureka Hall (at the Wilder House), Plymouth, Vt., June 28th, and the Sundays of July.

Dr. J. H. Dewey's address is now No. 478 Washington street, Boston.

Austen E. Simmons will speak in East Westmoreland, N. H., on Sunday, the 5th day of July.

C. W. Stewart is reengaged at Terro Haute, Ind., for the next three months. He will answer calls to lecture week evenings at points adjacent.

W. F. Jamieson remains another Sunday in Salem, Mass., June 29th. Is to be at Harwich Port Camp Meeting in the latter part of July. Address care of Banner of Light, Boston.

Mrs. E. T. Trego, late of Philadelphia, is located at Indianapolis, Ind.

John M. Spear has changed his residence from Callowhill street to 220 Mount Vernon street, Philadelphia, Pa.

Prof. H. A. Streight, the spirit-artist, has gone West, and intends to locate in Denver, Colorado.

Dr. H. T. Lee, of Chicago, a successful healer, is about to start on a trip further West.

Dr. J. H. Currier, of this city, was "surprised" recently by some twenty or thirty of his friends, who presented him with a new office chair. Appropriate speeches were made, and "all went merry as a marriage bell." The affair was a very enjoyable one; and the chair will be, of course, as "John" has just moved into his new quarters at Wall street.

Why should not the Vermont girls be sweet when their fathers make five million pounds of maple sugar a year?—*Boston Post.* Because, to make so much sugar, it takes the sweetness out of the "lasses."—*New Haven Register.*

Very true; because

"Many a rose is born to blush unseen, / And waste its sweetness on the desert air."

QUEEN VICTORIA TO VISIT RUSSIA.—The St. Petersburg Gazette announces that the railway officials have received orders to make arrangements for the visit of the Queen of England, who is expected to arrive in Russia about the 14th of September.

Mr. Charles H. Foster has had a most successful sojourn in California, from whence he crossed the Pacific to Melbourne, where he is engaged at present. We see from the Melbourne Age that Mr. Foster gave a series of lectures on the subject of the Press, on which occasion names written on slips of paper were read by the medium. Mr. Foster may be expected in England after he has fulfilled his mission at the Antipodes, but at present we cannot say when he may be with us. It will be remembered that Mr. E. L. Blanchard gave some evidence before the British S. S. Society which appeared in the celebrated report (page 153) relative to Mr. Foster's mediumship.—*London Medium and Day-break, June 26.*

The first session of the Forty-third Congress adjourned without day at six o'clock, Tuesday, June 23d.

In the register of the parish of the Madeleine in Paris the following entry appears under date of October 16th, 1793: "Paid seven francs for a coffin for the widow Capet, who was decapitated this day." The "widow Capet" was none other than Marie Antoinette, Queen of France.

AMENDMENT.—It is moved to strike out from the excellent proposition of Mrs. BRITTEN, "for the revival and better conduct of our spiritual meetings," all allusion to *antipodes*, "slanders, envy, jealousy, discontent, railing, sneers, ridicule, selfishness and cant of bitter and envious minds, viewing objects through jaundiced spectacles." Seconded.

HOPK.

It will be seen by his card in another column, that Dr. Peter West is to pay a visit to Colorado Territory. His address will be Denver City.

Message Department.

Each Message in this Department of the Banner of Light... MRS. J. H. CONANT.

The Banner of Light Free Circle Meetings... MRS. J. H. CONANT.

Invocation. All hail to thee, our Father God! thou who art infinite in wisdom, in love and in power.

Questions and Answers. COSTUMLINO SPIRIT.—If my brother has questions, I will hear them.

QUEST.—[From E. B. P., Chicago.] What would be the condition, after death, of one who, to preserve his own life, was compelled to take that of another?

ANS.—Self-preservation is the law of every living being, of every sentient centre, and therefore, under all conditions, is justifiable.

Q.—Would it be preferable, in a spiritual sense, to be killed by than to take the life of another?

Q.—Is a person morally responsible for his organization?

Q.—If spirits, either in or out of the material form, hold psychological control over human beings, is not that spirit so holding the control responsible for the acts of the subject while under control?

Q.—In a degree, yes; and yet every living soul holds itself responsible for the deeds done in the body that Nature has given it control of.

The question comes to me from a high source, Mr. Chairman, and therefore I have given, in as plain terms as possible, what I believe to be the truth.

Tyler M. Forsdick. My name, sir, was Tyler M. Forsdick. I was eight years old. I lived in Cleveland, My mother's name was Charlotte; my father's name was Samuel; and I've a sister Alice. I've been dead two months. I want to send a word to my mother. I want to tell her how I lived, and that she needn't feel worried about me; that I am not lost, as she says. I am not lost at all.

Frances Ellen Robinson. I wish to reach some friends I have in this city. I shall be known to them by the name of Frances Ellen Robinson. I died this morning at Bellevue Hospital, in New York.

Daniel Spillen. Good-day, sir. It is a good thing to die, after all. [Do you think so?] Faith, I do think so, then. You get rid of paying your bills, and if you happen to be in a tight place you get out of it.

Q.—What is the difference between the two photographs of Miss Cook and Katie King?

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Spiritual Phenomena.

THE LAST OF KATIE KING. THE PHOTOGRAPHING OF "KATIE KING" BY THE AID OF THE ELECTRIC LIGHT.

Having taken a very prominent part of late at Miss Cook's séances, and having been very successful in taking numerous photographs of Katie King by the aid of the electric light, I have thought that the publication of a few of the details would be of interest to the readers of the Banner.

During the week before Katie took her departure she gave séances at my house almost nightly, to enable me to photograph her by artificial light.

During the last six months Miss Cook has been a frequent visitor to my home, and during some times a week at a time. She brings nothing with her but a little hand-bag, not locked, during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting "Katie King."

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic séances Katie muffled her medium's head up in a shawl, to prevent the light from falling upon her face.

During the time I have taken an active part in these séances, Katie's confidence in me gradually grew, until she refused to give a séance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards, I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same camera, placed exactly as in the other experiment, and illuminated by the same light.

Having seen so much of Katie 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 certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned.

On one evening I timed Katie's pulse. It beat steadily at seventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after she had been in the same way Katie's lungs were found to be softer than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure that he will not abuse the trust I place in him.

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 love you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer.

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smidt, the French and German astronomers; Prof. Striess, of the College of Chartres; Dr. Hoeft, author of "The History of Chemistry"; and M. Boumbré, the historian, "The Year-Book" also claims the following, though the evidence of their full belief in Spiritualism is established: The late Emperor of the French, Archbishop Whately, the poet-laureate Tennyson, and his brother, Longfellow, Thackeray, Ruskin, Robert Chambers, Dr. J. J. Garth Wilkinson, Kossuth, Garibaldi, Mazzini, Victor Hugo, Jules Favre, the late Lord Lyndhurst, the late Sir Roderick L. Murchison, ex-Senator Wade, Gilzot, the late Sir Charles Napier, and others of like celebrity. The Rev. Henry W. Beecher, who is claimed in turn by many as the sects as a secret sympathizer with their peculiar views, is regarded as a Spiritualist "at heart" by these people.

Now, a faith that can count so many full or partial believers among men and women whose intellectual excellence in other respects is conceded by the world, is entitled to candid treatment from the critics. Born among ridicule, like all distinctive religious beliefs, it has reached a stage when its followers may claim the right to be treated with seriousness.

There is one test, however, which they have never given to the world, and which, if their system of religion is well founded, it is easily within their power to give. If the conversion of mankind to a belief in Spiritualism is a duty incumbent upon them, they cannot be excused for neglecting this means of accomplishing it.

My attention was called yesterday by an article in your last and best Banner in the world, from Mrs. E. H. Britten, saying there has been a "gradual, and of late rapid, decrease in interest on the part of the community at large in the Spiritualists' Sabbath meetings."

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Dr. Fred. L. H. Willis. Address after June 20th, till further notice: Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting.

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THE FIFTH ANNUAL CAMP MEETING OF THE SPIRITUALISTS OF MASSACHUSETTS. WILL BE HELD AT SILVER LAKE GROVE, PLYMPTON, ON THE OLD COLONY RAILROAD.

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Circulate it, Spiritualists and Friends of Free Thought. For it is calculated to win its way as an active missionary.

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