





I will attend 'divine services' here to-morrow for an especial purpose."

"Why, Lyon?"

"Yes, my dear," he interposed in a playful tone, but firmly accented, "I am resolved these people shall hear my version of the story which they have been feasting their scandal-loving souls upon. They deserve it, Hellenie. I doubt not they need to be reminded that there is such a word as 'charity' in the Bible they so deeply revere. Fear not, my love. I will say nothing rash, for the peaceful influence of this home has already calmed my turbulent feelings."

Prism received a sensation the next day which must have lasted for a season.

There was a visible stir and excitement when a tall handsome stranger, of commanding appearance, entered the little church accompanied by the beautiful mysterious lady who had been the subject of so many remarks, and both quietly took seats in Dr. Harmon's pew.

I fear the minister's carefully-prepared sermon was hardly understood or appreciated that day, but I do think the wondering congregation understood at least the forcible but well-chosen words of the stranger who at the close of the meeting craved permission to address their briefly.

It might not have been exactly a religious proceeding to allow this proud-looking stranger to tell them from the sacred pulpit of the great mistake they had made regarding a lady who, he desired them to remember, was his loved and honored wife.

But Lyon Darrell demanded this as the only method of clearly explaining away the stain which had rested upon her name, and, one and all, they were too much interested in the subject to leave, so they heard him through. Heard, many of them, with downcast faces and a strong realization of the uncharitable state of their hearts.

And if Mrs. Dorothy Sharp felt that his keen eyes rested oftenest on her, it must have been because she had so readily and so loudly given her voice in censure, and surely no one was to blame but herself. True, she had never thought of such a denunciation, but she had chosen to take the most unkind, uncharitable view of the case, which, though plausible enough, did not happen to be correct. We trust the mortification experienced by more than one of that congregation taught them a lesson, and reminded them of the words "judge not," &c.

And when Lyon Darrell's gratitude to Dr. Harmon's family was manifested in something more substantial than words of thanks; when the good physician was made happy by the gift of a clean and free deed of the place he was striving, rather unsuccessfully, to pay for, and each member of his family received a valuable and appropriate present—if then many another family in Prism thought regretfully: "We thought have been included in this pleasant remembrance," who, indeed, was to blame that they were not?

If, when the summer season brought the annual visit of Lyon Darrell and his wife to Dr. Harmon's seaside home, always accompanied by some worthy token of regard; and when all the family had been persuaded to visit Hellenie's city home, receiving every attention which grateful hearts could bestow—if then others in Prism half-enviously sighed: "How pleasant to have such rich generous friends," we ask again, who was to blame?

And now, in the enjoyment of happiness the greater that it has once been overshadowed by sorrow, and love the stronger that it has been tested, we leave our happy, reunited friends. In conclusion, we have reason to believe that the shock which Mrs. Darrell received at her son's departure has touched her proud heart and she is trying to overcome her false ideas and receive Hellenie as a daughter. When she is ready to be just, we know that Lyon and Hellenie will forgive and bury the past, for the life and counsel of Aunt Dorcas—blessings on her loving heart—have not been without a benign and lasting influence. And when Mrs. Darrell knows Hellenie, we feel sure she will acknowledge that Lyon has chosen wisely and well, and for his honor and firmness he fully deserves the earthly happiness he now enjoys in the presence of wife and child.

Written for the Banner of Light.  
THE DAWNING DAY.

BY WILLIAM BRISTON.

The sun of light and love beheads our morning prime,  
And bursts in golden splendor down the hills of time;  
And sheds its darksome night transparent hue of day,  
And wakes to life and love the merry-hearted May;  
It robes the earth with flowers, bright stars of truth and love.

And thrills to praise and peace the gentle lark and dove;  
Enriched with saintly grace and bliss with wistful love;  
It sweeps from furthest East to break upon our shore;  
But not for white alone, or men of high degree—  
For all of woman kind to bless and make them free;  
To bless with hope and strength, make free from care and frail.

And be the light and love, the heritage of all!  
We are not blest for free while sin maintains his sway,  
While want and crime abound and brave the dawning day;  
While erring mind and soul are left in desert drear,  
With no kind shepherd-rod to rescue, help and cheer;  
While wasteful war and wrong estrange, destroy and blight,  
And foul ambition sows the ancient rule of right!

We are not blest for free till faith and virtue reign,  
Till truth and justice meet, and life and love are slain;  
Till light and love are one in royal station and grace,  
The man's majestic form, the woman's angel face!

That perfect time is near, responsive to our call;  
Behold its brightening beams, the heritage of all!  
There's light for thee, dark soul, that totters to the tomb,  
That fears its frowning porch, the hemlock of death and doom;  
There's light to show the life that sheds its fragrance there,  
Twin-rose and lily-flower—so beautiful and fair!

And light for thee, lone one, whose tears suffuse thine eyes,  
Thou earnest light but dwells on falsest Eastern skies;  
There's light to show thee, lone one, whose tears suffuse thine eyes,  
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## Foreign Correspondence.

### The Davenport Brothers in Europe—Great Success.

To the Editor of the Banner of Light:

It is now over one year since we left America for Havana, Cuba, and during that time we have visited nearly all of the islands of the West Indies, also some of the principal cities of South America; but the hot climate of the West Indies had reduced us to such a weakened physical condition, that I was especially advised by the physicians to leave for a colder climate; so we concluded our engagements and sailed from the island of Curacao in one of the finest steamers of the North German Line, and landed in Havre after a tempestuous voyage of twenty-three days. I have seen many storms at sea, but nothing to compare with the one we encountered when off the Bay of Biscay. For five days and nights we were in a tremendous hurricane; it was the most sublime sight I ever saw, but I do not want to see it again.

During our stay in the West Indies we succeeded in creating considerable interest amongst the higher classes, consisting of bankers, merchants and government officials—the bulk of the population being made up of uneducated natives and half-breeds of all nations, the negro element being very prominent in many of the islands; the Catholic being the predominating religion, excepting the islands under the rule of Great Britain. In most of the cities and towns we were received by large audiences anxious to witness the spiritual phenomena that for the first time they had an opportunity of seeing. During our career in the West Indies we had many adventures, some of which were not very agreeable. We were subjected to all sorts of inconveniences, and continually meeting with difficulties which we never experienced either in America or Europe. Among the other islands that we visited was the French island of Martinique, the birth-place of the Empress Josephine; and here we met with an adventure which took our attention by surprise. On landing we observed in the park a beautiful marble statue of the Empress, which was presented to the citizens by her late grandson, Louis Napoleon, while Emperor. Having a curiosity to visit the place of her birth, we engaged a small sail-boat and crossed the bay, a short sail of three miles. After a tedious walk over the hills in the hot sun, guided by an old negress, we came upon the ruins of the house in which the devoted wife of the great Napoleon was born. Nothing new, nothing of great attraction, the building having been destroyed many years ago by one of those terrible hurricanes which sometimes occur in the West Indies. In a small church near the bay the remains of the mother of Josephine are entombed beneath a mound of brick and mortar, with no inscription whatever. On our return to the hotel we were very much surprised by the sudden appearance of several negroes, armed and uniformed after the manner of the French police, took our questions in regard to the cause of our arrest; we could obtain no satisfactory answer. We were obliged to accompany the "colored gentlemen" to the station, from where the order of our arrest had been issued. After a long delay and considerable display on the part of the officials, the face of an examination began, lasting about one hour, when we brought it to an abrupt termination by presenting our passports, which surprised them very much, as they were entirely unaware that we were "armed" with those very necessary documents.

We were immediately discharged from custody, but not being well satisfied with the episode, sent the following protest to the Governor:

August 12th, 1874.  
Monsieur le Gouverneur de la Martinique.  
Sir:—As strangers in a foreign land, and in a country boasting of liberty, we appeal to you for justice, and to the protection of the laws under which we have voluntarily placed ourselves. With the exception of the violation of any law of the country, we have been roughly assailed by the police, taken from our hotel, carried to a place of confinement, and subjected to indignities which no free man is capable of inflicting. We were brought before the court, whose orders were arrested, and after an examination, we were discharged, which fact alone proves our innocence. Have we no redress? We appeal to you not only as the French Republic's officials, having our passports, but in the name of common justice to all who profess the rights of man, and the rights of humanity.

Sir, we beg your pardon, and we beg you to pardon the French Republic's officials, having our passports, but in the name of common justice to all who profess the rights of man, and the rights of humanity.

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principal cities of Portugal, and made contracts for Oporto, Braga, Aveiro and Coimbra.

Our career in all the cities we visited in Portugal was one continual success in every respect, and that of any other country in the same length of time; and we were not a little surprised by meeting with quite a large number of Spiritualists, many of them professing the Catholic religion. Having passed about five weeks in Portugal, being engaged nearly every day giving public or private sances (creating an interest which will not soon die out), we started for Spain, and arrived in Madrid on the 17th of March, and gave a private sance to the members of the Madrid press, which was well received by them all, they without an exception giving favorable report of what they had witnessed. It was our intention and desire to at once give public sances, but we were prevented on account of the religious holidays, of which they have a great many in this country.

After considerable delay and difficulty in obtaining the theatre that we wished to get, we finally concluded an arrangement with the Director, assisted by some of the prominent citizens and Spiritualists of Madrid, and opened to a large audience last evening, composed of the best citizens of Madrid. The phenomena, as usual, created great astonishment, and gave satisfaction. We gave two more public sances here, besides several private ones.

We intend leaving Spain for France and Belgium in about three weeks, and shall spend some several weeks in Brussels, where I expect to have the pleasure of meeting my wife and children from America, whom I have not seen for over one year. After their arrival we shall perfect our arrangements for a general European tour.

We will occasionally, Mr. Editor, keep you posted in regard to our future movements, so that our American friends may know, through the dear old Banner, how we are received in Europe. We find the Banner of Light wherever we go, and it is highly appreciated by the Spiritualists of the Old World.

We remain, as ever, truly yours,  
(Brothers Davenport.)  
IRA FRANKS DAVENPORT.  
Madrid, April 3d, 1875.

### Remarkable Sance with Messrs. Bastian and Taylor.

(From Our Special London Correspondent.)

To the Editor of the Banner of Light:

The extraordinary materializations of spirit-forms which have recently been witnessed at a private circle, through the mediumship of these two gentlemen, continue to attract much attention, and especially as it is now announced that their further stay in London will be very brief. The following is a narrative of the manifestations which occurred on a recent occasion, a report of which appears to-day in the columns of your contemporary, The Medium. But your correspondent, having enjoyed the privilege of admission to this select and harmonious circle, supposes that an original and independent report will be acceptable to your readers. Speaking of The Medium, pray observe, when the files reach you, that the current number is full of accounts of materializations; so much that it has been called the "materialization number."

On the 1st of the month I believe the practice had been to fasten the medium in a large sack, the superfluous length of which was nailed to the floor. This was done as an additional test, for it was beyond all controversy that the medium could not himself personate the spirits if thus imprisoned during the continuance of the sance, without any possibility of escape therefrom, unless with immediate detection. That night, however, this test was not applied, but one quite as efficacious substituted for it. Mr. Bastian's hands were bound with a stout cord, but not by any of the circle. After the medium had retired into his cabinet, no one else being there at the time, the binding was effected by the spirits themselves, according to an undertaking to that effect which they had previously given. We were then called into the cabinet, to see for ourselves, and found the hands of the medium secured—fastened in a manner which we could not have imagined as the spirits proved so effectually that we could not have liberated them without cutting the cord. A committee chosen for the purpose applied a seal to the knot, not without creating some nervous apprehension in my own mind lest they should drop some of the burning wax on the medium's hands. The committee saw that no confederates were present, and that they could not obtain admission to the cabinet without betraying of their entrance. The test was then applied, every one present being a correspondent among the rest—to be absolutely perfect. To some of your readers the realization that these tests were so applied may appear wearisome and unnecessary; but the outside public appears to require "line upon line, precept upon precept," and after all, many are as incredulous as was Thomas called Didymus, of New Testament story.

We sat a few moments singing a few popular airs, until the black curtains that separated us from the cabinet were gently parted in the middle, and the first apparition met our gaze. It was a lady, the wife of one of the members, and readily recognized by the circle generally, for she had visited on former occasions. She was clad in white from head to foot, as on her previous visits, and came forward with a delicacy of step and a grace of manner which it is impossible to describe, and which, to use a well-worn phrase, should be seen to be appreciated. Her long white robe was draped behind her in a beautiful train—a train longer than even the requirements of the prevailing fashion demand—and as she swept it across the carpet, it caught up a piece of paper which had been crumpled up and thrown on the floor of the cabinet. We wondered at the sharp, crackling noise thus made, and some of us asked "What is that?" "It is the crispness of the robe," was the reply; but this explanation was shortly afterwards corrected, for the next apparition deliberately picked up this piece of paper, showed us that it had been the occasion of the sharp noise in question and crumpling it further in his hand threw it on the table in the sight of us all. Though under his manipulation it seemed like one of the "crisp curl" papers of the ever-blessed old lady in Threadneedle street, it turned out a vulgar piece of paper after all, bearing no "promise to pay," and no other of those gaudy hieroglyphics which give so much special value to the "crisp curl" paper.

However, that no one experienced any disappointment in this respect, for none were admitted to this harmonious gathering with the base expectation of catching a golden shower. We had but little time, however, to spend in wonder over this episode. The form before us absorbed all our interest and attention. It was clearly and well defined, a lady with true grace of bearing, manifestly with a positive intent, and decidedly thoughtful in her bearing. She looked at the circle with a steady gaze, and then she turned to the front of her wide-spread robe, and set immediately in front of her a small table, and retired from our view with the same exquisite grace with which she at first came forward.

Next came "Tom," a commanding figure, with firm and confident step. He spoke—but in no special voice—natural as life, and with a vigor and emphasis, and left nothing to be desired. He shook hands with several of the company—with his brother particularly—with a heartiness which may tell for a great deal, and which is not very common to us "who are educated stiffens into stone." "Tom" wears a magnificent beard; he took hold of both his brother's hands, lifted them to his face and pressed his beard between the fingers. His brother told us that the

hair felt natural, but that it was somewhat softer and more silken than when "Tom" was in earth. He raised his foot on the chair, asked his brother to feel and learn how much it was like flesh and blood; showed him his ankle bone, which the brother (in the flesh) gently pressed, and told us how natural it was. I saw the foot for myself, and marked how the heel, each toe, and every other part was specialized; but not having been invited I put forward no rash hand to grasp the spirit-form. "Tom" then took a chair, drew it to the table, sat down, and at the request of a lady, wrote on a piece of paper with a pencil a few brief words, then handed the paper to the lady, and at the close of the sance, when the light was restored, we were all able to read it. Before the company broke up we were favored with a look at a photograph of "Tom," taken when in the vigor of health. The resemblance was most striking. The form we had seen was no "double" of the medium. That was plain to every one present, and would have been convincing to every one except such as are already firmly convinced of the truth of the theories, in favor of which they surrender their ordinary powers of observation. Every feature of the face—the mouth, the forehead, the nose, the large black beard, the *tout ensemble*—were represented in the portrait with the greatest nicety. Next approached a "revered mother" under whose fostering care a lady of the circle had received her early education. In the habit of her Order, a white cross suspended from her side, she glided into the room with uplifted hands, then fell on her knees in the attitude of prayer. She rose, passed round the circle, blessing us as she went. By special request she took the beads and cross from the neck of her former pupil and blessed them twice, then restored them to the owner, displaying considerable ingenuity and strength in stretching the elastic band across the wearer's head. I shall not readily forget that sight—the heavenly eye, the undisturbed repose of that sweet countenance, the graceful mien of that elderly woman, the nature of surpassing beauty, that no human genius has ever yet painted or conceived; and though there seemed an effort of the soul to seek an utterance that would convey to our dull and feeble apprehension some knowledge of the mysteries of the kingdom of heaven, yet that bright spirit found no tongue to speak! With hands again uplifted—an appropriate sign—she blessed us once more, and the lovely apparition vanished. Next came an elderly lady, a friend and relative of two ladies who had been present. The stooping figure and the venerable air betokened well that the spirit had put on its last earthly likeness. It decked itself in none of the renewed freshness of youth, but, clad in the features and characteristics of old age, claimed its identity, in the image it bore, as it stood on the confines of the wilderness, and just as it was caught up by the "chariots of Israel and horsemen thereof." Still, with a somewhat elastic step, the venerable dame tripped across the floor and approached one of her relatives. Antique was the fashion of her dress, and especially of her huge, high cap—such as is associated with the recollection of our grandmothers—and we all distinctly saw the broad black ribbon which made the cap complete. She threw her arms around her relative, and they tenderly embraced each other. This having done, she then retired.

The last visitor was the brother of a gentleman who sat near Mr. Taylor. Remarkably tall and thin in form, but of a quick, determined step, he rushed into our midst with characteristic firmness and force of will, and extorted from his wondering brother the exclamation, "It is just like him—he was always so energetic and determined." The spirit was a Scotchman, and he wore a "Glenary" cap, which, strange to say, as he finally retired, he removed from his head in the most approved and graceful method of respectful salutation.

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hair felt natural, but that it was somewhat softer and more silken than when "Tom" was in earth. He raised his foot on the chair, asked his brother to feel and learn how much it was like flesh and blood; showed him his ankle bone, which the brother (in the flesh) gently pressed, and told us how natural it was. I saw the foot for myself, and marked how the heel, each toe, and every other part was specialized; but not having been invited I put forward no rash hand to grasp the spirit-form. "Tom" then took a chair, drew it to the table, sat down, and at the request of a lady, wrote on a piece of paper with a pencil a few brief words, then handed the paper to the lady, and at the close of the sance, when the light was restored, we were all able to read it. Before the company broke up we were favored with a look at a photograph of "Tom," taken when in the vigor of health. The resemblance was most striking. The form we had seen was no "double" of the medium. That was plain to every one present, and would have been convincing to every one except such as are already firmly convinced of the truth of the theories, in favor of which they surrender their ordinary powers of observation. Every feature of the face—the mouth, the forehead, the nose, the large black beard, the *tout ensemble*—were represented in the portrait with the greatest nicety. Next approached a "revered mother" under whose fostering care a lady of the circle had received her early education. In the habit of her Order, a white cross suspended from her side, she glided into the room with uplifted hands, then fell on her knees in the attitude of prayer. She rose, passed round the circle, blessing us as she went. By special request she took the beads and cross from the neck of her former pupil and blessed them twice, then restored them to the owner, displaying considerable ingenuity and strength in stretching the elastic band across the wearer's head. I shall not readily forget that sight—the heavenly eye, the undisturbed repose of that sweet countenance, the graceful mien of that elderly woman, the nature of surpassing beauty, that no human genius has ever yet painted or conceived; and though there seemed an effort of the soul to seek an utterance that would convey to our dull and feeble apprehension some knowledge of the mysteries of the kingdom of heaven, yet that bright spirit found no tongue to speak! With hands again uplifted—an appropriate sign—she blessed us once more, and the lovely apparition vanished. Next came an elderly lady, a friend and relative of two ladies who had been present. The stooping figure and the venerable air betokened well that the spirit had put on its last earthly likeness. It decked itself in none of the renewed freshness of youth, but, clad in the features and characteristics of old age, claimed its identity, in the image it bore, as it stood on the confines of the wilderness, and just as it was caught up by the "chariots of Israel and horsemen thereof." Still, with a somewhat elastic step, the venerable dame tripped across the floor and approached one of her relatives. Antique was the fashion of her dress, and especially of her huge, high cap—such as is associated with the recollection of our grandmothers—and we all distinctly saw the broad black ribbon which made the cap complete. She threw her arms around her relative, and they tenderly embraced each other. This having done, she then retired.

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Spiritualism Abroad.

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

Three interesting pamphlets from Trieste have come to hand. One, the "Morale Evangelica," a sort of compendium of Allan Kardec's book, has been produced through the mediumship of a young lady, Mathilde, whose handsome photograph, spiritualistic in its every lineament, accompanies it. The animus of the work is a wof of gold, though not strictly spiritualistic; and its character is, perhaps, better summed up in the lines gracing its title page than might appear from any extracts that I could make from the ninety-eight succeeding pages:

"Amorale et genti alteri,  
Quid sit tuta in lege et i profecti."  
"Love one another, for this is all the law and the prophets;" and the fair Mathilde, in her deep earnestness, gives us in the following named "Chapters" (among the twenty-three composing the brochure) those beauties of goodness, those charms of justice, those beatitudes of benevolence that make one regard her as divine and inspired: "Christ the Consoler," "Blessed are the Poor in Spirit," "My Kingdom is not of this World," "Honor thy Father and thy Mother."

The second pamphlet, I have referred to, is, "Observations on the Moral Condition of Trieste; with some Admonitions from Beyond the Tomb," by Bartolomeo Legat. This is an earnest appeal in behalf of the higher aims of humanity, for the detestment of materialism, and the adoption of the noble principles of the Nazarene.

The third is the "Aurora," the same, I think, that was formerly published in Florence, and as on its title page is, "The time has arrived." (I tempi sono arrivati,) we may trust that better success is attending it than when, as the hand-somest pamphlet that reached us from abroad, it filled and graced a noble niche in the temple of Italian Spiritualism. In its Introduction is a sublime paragraph on Education, that which, in the future, may be the word of all words, not solely that education should find its end in intelligence, but as an auxiliary to morality and sincere religion, that which will bring man nearer to his Creator.

That the Banner of Light reaches a wide circle of readers, is evidenced by lengthy quotation from its pages in the "Aurora," a translation of an article on the materializations which have taken place at Mrs. Hardy's, in Boston, and while admitting the transcendent value of such phenomena, it says: "The thing is so surprising and so comparatively incomprehensible, that many, seeing it, rest, as it were, in passive stupefaction; but the universality of intelligence among men prepares them to admit the reality of these marvelous things."

The "Aurora" further gives a translation of an article by T. R. Hazard, "An Apology for Cremation." The editor remarks, "that it has no doubtful value in carrying conviction of the necessity of modifying present practices, if not making generally acceptable the expediency of cremation." Previously he says, "The new science of Spiritualism will facilitate a solution of the question."

El Criterio Espiritista, of Madrid, for March, opens with an article from Viscount Torres-Solanot, "Spiritualism before the Religious Movement." "Spiritualism," he says, "the doctrine which rests upon the fundamental basis of all religious and universal morality, which comes to combat atheism and destroy skepticism, to instruct how to examine the truth, practice morality, and work for individual and social perfection, that will prepare the necessary evolutions that hold the balance of the social forces of progress, thrown out of their equilibrium by the dominance of materialism." But this is only a single paragraph of a very scholarly production. It is followed by "Crisis Dono," which illustrates, not only by the author's own experience, but by that of others, how the spirits, under favorable conditions, can perform marvelous things, in a curative way particularly demonstrating, beyond all civil, that the invisible forces are equal in any emergency. And this is all my space will allow for Sr. Don Clavarez's very interesting article. "Our Circular," in the same magazine, deserves notice, for it is a plain and dignified exposition of the relation of the Society of Spiritualists of Spain to the people, the church and the government.

The three papers from Portugal, Jornal Da Noite, O Pais and Parvonia Ilustrada, with which you have favored me, Mr. Editor, are not devoted at all to Spiritualism, but contain favorable notices of the Davenport Brothers. It would seem, however, that a disturbance arose one night in the Gymnasium Theatre on account of a proposition to have the Brothers tried by some saviors. "There is always envy," says the reporter, "of the prosperity of others." The Ilustrada concludes its amusing comments by suggesting that many married people would like to unite the nuptial knot as easily as the Davenport do their knots.

La Ilustracion Espiritista, of Mexico, comes with its thirty handsome quarto pages full of good things. "Spiritualism and its Reasonableness," "Questions and Problems," by Clelia Duplantier, with an extended note by A. Kardec, "The Seven Sacraments of the Roman Church," and "Roma and the Evangelists" are its leading articles. Magnetism and its uses are then ably discussed, facts are given, which show, though the subject was once scouted by the scientists as Spiritualism is now, the vast amount of good it has done and may do; in fact, that it is recognized and permitted by the Catholic church as laid down in a catechism published by the Bishop of Verdum, in 1853. Bastian and Taylor have a highly commendatory notice from a correspondent at the Hague; the Eddy homestead manifestations have their share of space—the séance particularly characterized being that where four different languages were spoken by as many different spirits in one evening, French, German, English, Georgian; and Dr. J. V. C. Smith's article published in 1854, regarding a somnambulist in Worcester, Mass., who, when perfectly blindfolded, played checkers with no ordinary skill, is here in Spanish. I can only briefly notice an account of the phenomena accompanying the ecstasies of Louise Lateau, which have excited, more or less, the whole of Europe, and caused the sale of 50,000 copies of Professor Rohling's pamphlet on the subject. M. Rohling is a Professor in the college at Munster. "It was in 1868, on Thursday, the very day in which Louise completed her novitiate in the third order of San Francisco de Asis, various marks representing the wounds of Christ appeared upon her body,

whence, afterward the blood flowed." I should like much to quote extensively from an article in Illustration by Baron du Polet; but I can only give part of a paragraph in which he says, "Those persons who have been called crazy, are the very ones to whom we are to-day indebted for all that constitutes the glory of science."

The Reflector on the spirit-world from Budapest, Hungary, is entirely devoted to questions and answers, rendered in the form of a dialogue by three spirits through the syringing medium, Herr G. B. I have not sufficient power to give it any value without its entire translation.

The Dagbladet, a Scandinavian journal published in Chicago, though not particularly spiritualistic in its teachings, is on so liberal a platform, it willingly admits any communication that tends to illustrate our favorite theme. In the March number, about a page and a half are devoted to Spiritualism, a full translation of which will be given in a future number of the Banner.

The Licht Welt comes also regularly from Altleipen, Pa., and must be a treasure to its German readers. It is well up to all the progressive steps of Spiritualism. It quotes in full from the Banner Mr. Lippitt's communication about the manifestations in Philadelphia; and has among its more prominent articles a long letter from the Baroness Adeline V. Vay.

The Revue Spirite of Paris has another of those ever-welcome and beautiful spirit-photographs—not unlike, in this instance, the Duke of Wellington, and of which the son writes as follows:

"Gentlemen and brethren in the faith—On the 8th of August I landed at Bordeaux from Montevideo. I wrote immediately to M. Bugnet to ascertain if I could obtain a portrait of my father, who died in 1828, and asked him to send it to me (if he succeeded) on the 15th of August. The local City of Mirande, my native country, on the day appointed, the package arrived by post, and was opened before all my relatives convened on that occasion. God accorded to us the great joy of contemplating the features of our dearly-beloved father."

GABRIEL BATECH, A MIRANDE.  
In the picture a small photograph of Sr. Don Batech seems to be standing on a pedestal, while the spirit-figure, representing, I should think, a large man with a Roman nose, stretches out its right hand toward the miniature representative of the son, and throws over it a transparent veil, which appears to add lustre to it.

Madame Thompson, writing to the Revue from the Basse-Pyrénées, says that a gentleman recently receiving from M. Bugnet a photograph of his son, was surprised to see upon the forehead two singular black spots. Sending one of these portraits to a brother of the deceased, with inquiries concerning it, the father obtained the following reply: "Those spots are the holes made by the two balls that killed Emile at the battle of St. Privat in 1870." By the side of Emile the father also recognized the likeness of his daughter, who had died when fourteen years of age.

The Revue begins its excellent series of articles by a dignified and forcible reply to an attack on Spiritualism by the Archbishop of Toulouse, showing how capable the Church is of misrepresentation and falsehood when its interests are at stake; how far it can depart from the Christian virtues of kindness, meekness, tolerance, and the speaking of evil of no one; and how far it can cope with his Satanic Majesty in its fulminations, denunciations, persecutions.

The long and piquant (21) "Response to the Republic of France," by T. Tompoh, sericomico, semi-spirituelle, in which he alludes to the "Discovery of the Mediterranean" by Alexander Dumas, manifests an enviable facility in composition that no translation could do justice to.

Prince Wittgenstein also again favors the Revue with one of his concise communications. This time it is about the "False Katie King" of America; in which he, with many others, has no faith; but, true or false, such trivialities can change in no degree the faith of those who, like the Prince, like Mr. Crookes, Mr. Wallace and twenty millions more, have indubitable evidence that the spirits of the loved and "gone before" are ever hovering about us, and manifest their presence when the favorable moment arrives.

Quite a number of other interesting articles follow the above, including a "Discourse pronounced at the tomb of Madame Joly," and the "Suicide of Animals." In the latter it is stated: "Evening before last a little dog was seen to descend to the banks of the river near the Pont-Royal; and eagerly look about as if interrogating the waters. Presently the form of a man was seen, but soon sank out of sight. The dog no longer hesitated, but swam to the spot, dove down, returned, dove again, and returned no more. He had joined his master."

Madame B., of Rue St. Anne, had a dog she dearly loved, and who dearly loved his mistress. Madame B. died, and the utmost care could not assuage the grief of her pet. Plaintive cries and a refusal of food expressed his sorrow; and when one day he was in the lap of Madame B.'s niece at an open window, he leaped out and was killed."

Montaigne records two cases: When Lysimachus died his dog obstinately remained with him on his bed, refusing food; and when the body of the king was burned his dog threw himself into the fire and perished there with his master. "The dog of a man named Pyrrhus did the same."

In May, 1866, an English journal records the suicide of a dog by submersion. Being disgraced by his master, he threw himself into the canal St. Martin and remained under water till drowned."

Minnesota Missionary Report.

As the world did not come to an end April 17th, according to Advent prediction, I am spared to make another report of my labors in Spiritualism. I now report for March and April. Have visited during the two months St. Charles, Elgin, Pleasant Grove, Eyota, Winona, Minnesota, Homer, Kahkaha, Rushford, Wykoff, Spring Valley, Etina, York, Le-Hoy, Austin, Rose-Creek and Lytle, giving in all thirty-eight lectures. Have added twelve new names to the books as members of the Association. One brother got disheartened and withdrew from the society. If he can enjoy himself better out of the association than in, he has a perfect right to go, and I say, go with him. I have received in collections and yearly dues ninety-five dollars; expenses have been nine dollars and forty-nine cents. Taking the circumstances all in all, March and April have been rather a success financially. I cannot every point out the Winona and St. Peter Railroad scarlet fever was raging, so much so that it was almost impossible to get out an audience. April brought its mud and high-water, which interfered with travel, especially along the line of the Southern Minnesota Railroad. Taking all the obstacles into consideration we have had to contend with, we can say our work was almost a success. Now is a splendid time to repair railroads with, or plot one along through Minnesota mud. It is good in law, good in religion, and splendid thing to have in the investigation or promulgation of Spiritualism.

The birds are here chanting their sweet melodious songs. The farmers are busily engaged putting in their grain, and the cause that proves beyond a doubt that the soul lives in a conscious, communicative state of being, even after its mortal body has been placed in the cold, cold grave, thus bringing joy and sunshine to the mourning ones.

This report is respectfully submitted to the Spiritualists of Minnesota. Permanent address, Northfield, Rice Co., Minn., May 1st, 1875.

J. L. PORTER.

Banner Correspondence.

New York.

BUFFALO.—S. H. Wortman writes: It is my intention very soon to enter the field altogether as a medium, speaking, healing, giving tests and psychometric delineations; all of these powers I have possessed for eighteen years, and have given gratuitously, earning my bread by other labor; but circumstances over which I have no control seem to force me to make it my life-business. "Thank God and kind spirits," I am not without honor in this respect in my own city and among those who have known me ever since I became a medium.

Spiritualism is not dead in Buffalo, but has slept a feverish sort of sleep that indicated an unhealthy condition of mind among us. Many doctors have prescribed for us, but seemingly without success; perhaps a low diet and rest will work the cure. By that I mean the absence of societies, constitutions, presidents, &c., of which we have had a surfeit.

There is a great influx of boaters in our midst. Oh how I wish people were as anxious to be healed spiritually as they are physically. Buffalo has been highly blessed in the past, both in the number and reliability of its test mediums, some of whom still abide with us; others have gone out into the world and carried the evidences of life and immortality to millions that were sitting in darkness and despair. Oh Spiritualists of Buffalo, "to you much has been given, and of you much will be required." Not a particle of opposition from the outside world had power to hurt us; our disintegration was caused by the envy and malice in our own breasts. Let us arise free from all uncleanliness, and have a society cemented by love for one another and the cause; sink self in a generous regard for the welfare of all. Then shall our light go forth as the morning, and the world shall be compelled to say, "Behold how these Spiritualists love one another!"

CHICAGO.—J. B. Armstrong writes, April 15th: "The world moves; so does our good philosophy. The Rev. C. H. Guile, of the M. E. Church here, has preached four sermons on the 'Ministry of Angels.' He has treated the subject with great liberality, and apparently to the satisfaction of his numerous church and congregation. I had the pleasure of listening to his last and summing-up discourse. It was a very able exposition of the spiritual philosophy from the Bible standpoint. He told them that in all their relations in life the spirits of the departed accompanied them. Said he: 'These galleries by which you are surrounded I believe are filled with spirits whose eyes are peering down upon you. When you go from here to your homes your spirit friends will be with you all the way. In the morning when you surround your family affairs with your family and little ones your spirit friends will be there also. I believe,' he said, 'that spirits accompany and influence us in all our relations in life; guard us from danger and accidents. I believe they can not only influence us but can move matter as my spirit moves my arm or body.' In short, he told his people everything that the most ardent Spiritualist could desire or ask him. Indeed, if I could have his discourse published, short of a little fling at the modern phase, I could not wish a better document to put into the hands of church people, if I wished to convert them to Spiritualism. He did, it is true, tell them in so many words that the 'ministry of angels' had no connection with the 'shop across the way.' In other words, with Modern Spiritualism. But depend not see any difference. I have heard his discourse published, short of a little fling at the modern phase, I could not wish a better document to put into the hands of church people, if I wished to convert them to Spiritualism. 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## Boston Liberal

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Dion Boucicault, the celebrated dramatist, was the son of S. Boucicault, a French refugee, banker and merchant in Dublin. He was born in that city, December 26th, 1822, and was set early to mathematical studies, but soon forsake them for Shakespeare, and produced his first play, "London Assurance," March 4th, 1841, when little more than eighteen years old.

Victory for the Carlists in the provinces of Barcelona and Aragon, Spain, are reported.

The Spanish government has paid the entire indemnity of \$50,000, or 400,000 pesetas, growing from the Virginia affair, to Minister Cushing.

San Francisco is talking of electing women as school directors.

Kaiser Wilhelm has been memorialized by a large number of influential German citizens to give his assent to a universal exhibition at Berlin, in 1878.

Putting a religious test into a civil Constitution would effectively exclude thousands of honest men, while it would be no bar to hypocrites and knaves. — *Christian Union*.

Mr. C. H. Lynch, a grandson of the originator of the "Lynch" law, recently decided that women are citizens, but that the right to vote does not attach to citizens under the Constitution of the United States, therefore they have not that right in States the laws of which do not confer on them the right.

A number of the leading wholesale grocery houses in New York have signed a resolution not to buy or sell the incoming crop of Malaga raisins except by net weight. The necessity for such action, they say, has long been apparent. The short weights of Malaga raisins have gone on until the weight of the wood in the boxes, in many cases, nearly equals the weight of the raisins that they contain.

Misfortunes never come singly. A Kentucky man lost his barn by fire last winter; one month later three of his horses died; soon after he had eight dogs stolen; and now his mother-in-law has come to stay with him until the 4th of July.

There is nothing kills a man so soon as having nobody to find fault with but himself. It is the best way of "keeping the master to let somebody else do the ordering, and keep the blaming in your own hands."

An ignorant matron who could not read, when told by her clergyman that the Bible before her was upside down, replied, "Sir, I am left-handed."

An Oakland, Cal., young lady entered a drug store lately and wanted to see the papers for a week back, and the intelligent clerk showed her a roll of sticking plaster.

Married women in Sweden are hereafter to have undivided control of their property and earnings.

The issue of postage stamps, of all kinds, by the Post Office Department, during April, amounts to a little over \$3,600,000—an increase of about 20 per cent. on the corresponding month of last year.

The Everett (Mass.) Free Press comes to us this week encased in a seven column paper and is a very handsome sheet, full of spicy good reading. Our willing brother in the "Banner" of Boston, who owns and conducts the Free Press, B. F. Morgan, well deserves this property. He is a competent, hard-working, energetic printer, and is not likely to be "swept away" by any wave of "Co. Cooper's Old N. Y." Independent.

The second in the list of centennial celebrations of the important events of the revolution took place at Concord, Monday, May 10th. The bravery of Ethan Allen and his followers was fittingly celebrated, the procession, speeches, etc., being in keeping with the importance of the occasion.

## BRIEF PARAGRAPHS.

The beauty and potency of Spiritualism is that it answers to the deepest instincts of human nature, and that it is as harmonious with it as it is conclusive and simple.

A satirical crowd put the head out of him the other morning, and said: "You'll see everything if you say this isn't spring!"

Red Cloud says: "The Great Father sends Commissioners out here to tell the truth, and they pray God to help them tell the truth, but they all lie and steal; I don't understand it." The trouble with Red Cloud is that he isn't civilized. — *Boston Globe*.

It is said that a wreath of flowers is placed, every week, upon Dr. Livingston's tomb in Westminster Abbey by some unknown hand.

The cholera is creating a panic at Bombay and Baroda, India.

A Missouri farmer, after a long calculation, presents the following facts concerning dogs: In thirty-two counties 10,000 sheep have been killed by dogs. The estimate the number of dogs in these thirty-two counties to be 472,000; that a hog will thrive on the food necessary to support an able-bodied dog, and at the end of a year weigh 200 pounds; therefore if the food for these dogs was put to the use of hogs it would make 92,000,000 pounds of pork, worth \$1,840,000, or \$4,600,000—nearly twice the value of all the school-houses in the State, and more than twice the amount used by the State for school purposes.

A reduction of fifty per cent. in the cable rates to North America, which came into force on the 1st inst., has caused much satisfaction in London business circles.

Portage bridge, across the Genesee River and Falls, sixty-one miles east of Buffalo, N. Y., on the Erie Railroad, said to be the largest wooden bridge in the world, was burned Wednesday night, May 5th.

LYNCHING A MINISTER FOR PREACHING HELL.—A man died recently at Butler Creek who had never adhered to any particular belief in any specified system of religion, but who had the reputation of being a liberal, kind-hearted man and a good citizen. He was lynched by a mob of about a dozen men, who, after having killed him, carried his body to a place where they would hang him. He begged for his life, and was finally released by the mob, who had been told that he was a minister for preaching hell.

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The second in the list of centennial celebrations of the important events of the revolution took place at Concord, Monday, May 10th. The bravery of Ethan Allen and his followers was fittingly celebrated, the procession, speeches, etc., being in keeping with the importance of the occasion.

and, out of the great mass of her crew and passengers, 500 perished—less than 50 being saved. Miss Susan Dimick, M. D., and Miss Jessie Greene (daughter of Col. William B. Greene), both of Boston, were with the vessel. No such disaster as the present has happened on the Cornish coast since the wreck of the John May in 1853, when 200 lives were lost.

P. T. BARNUM'S HYPODROME opens its exhibitions in Boston on Monday next, near the old Coliseum grounds, at the corner of Commonwealth avenue and Essex street. As the great showman will remain but ten days in this vicinity, those desiring to witness his remarkable entertainments should bear the fact in mind, and attend early. The grand historical spectacle of the "Congress of Nations"—much more elaborate than the present of last year—the course of circus celebrities, and the many novel and interesting features of the Hippodrome cannot fail of bringing together immense audiences.

The sea serpent has been disappearing "himself" off Cape Elizabeth, Me., much to the astonishment of the doughty mariners who there do congregate.

The war-cloud in Europe is rising. Already the mutterings of the distant thunder are heard.

THE SCILLY ISLANDS.—The Scilly Islands, upon the rocks of which the steamship Schiller was wrecked on Friday evening, 7th, is thus alluded to in an article in Blackwood's Magazine: "The Scilly Islands, which are at all times numerous and heart-rending. The loss of the Schiller upon her passage from Dublin to London, when only four out of sixty-five were saved, and of the Drac, with all hands, have been the most conspicuous of late years; but it is well known that in 1707, Sir Cloudesley Shovel's squadron, returning from Toulon, with several distinguished persons on board, went to pieces here on the 'Gibraltar' rock, with a loss of two thousand lives, including the Admiral."

The steamship Cadiz was lost near Brest while on her trip from Lisbon to London. Sixteen lives were lost.

## Spiritualist Lectures and Lyceums.

## MEETINGS IN BOSTON.

The Boston Spiritualist Union holds regular weekly meetings at Rochester Hall, 53 Washington street, every evening, 7:30 to 9:30. Lectures and Conferences. H. S. Williams, President.

Mrs. S. A. Floyd, at 24 and 75 P. M. The audience invited to ask any proper questions on spiritualism, "Explanatory" meeting at Temperance Hall, 200 Washington street, at 10:30 A. M., each Sunday. All mediums cordially invited.

Lyceum Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10:30 A. M. Lectures by mediums and speakers in attendance. Lectures every Sunday at 10:30 A. M. The audience invited to ask any proper questions on spiritualism, "Explanatory" meeting at Temperance Hall, 200 Washington street, at 10:30 A. M., each Sunday. All mediums cordially invited.

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## Movements of Lecturers and Mediums.

J. J. Morris is having great success in New Haven, Ct., where he is holding an engagement for the month of May. His discourses have drawn together the audience, and his address during the month will be at E. H. Whiting, East, 35 Hixwell avenue.

C. B. Lynn is speaking in Brooklyn, N. Y. The first Sunday in June he will be in Lotus, Indiana; during September in New Haven, Conn. Engagements solicited in the East for fall and winter. Address care Banner of Light.

Warren Chase will lecture in Oklahoma, Iowa, May 30th; in Independence, Iowa, June 4th and 5th; in Warren, Mo., June 20th; in Geneva, Ohio, June 27th. Address for July and August, Banner of Light, Office, Boston. He may be engaged for Sundays of July and August in or near Boston by early application as above.

W. F. Jamieson is lecturing with Elder Wilcox, in Beaver Dam and Ripon, Wis. Mr. Jamieson is to speak before the Spiritualist Society of Milwaukee, Sunday, May 24th.

Dr. Charles Main, of Boston, will sail from Quebec, for Europe, about the 15th of May.

Mrs. S. Dick, inspirational trance medium, whose former address was 687½ Washington street, Boston, can now be found at No. 842 same street.

William Hinton is to speak in Waverly, N. Y., this month, and the first two Sundays in June at Plymouth, Mass. He would like to engage for the rest of May near Boston. Address, 5th street Troy, N. Y.

Mrs. P. W. Stephens, trance speaker, of California, is located this year in Virginia City, Nevada; can be addressed at that place.

P. C. Mills, Riverside, Me., will answer calls to lecture anywhere in that State, at reasonable terms.

William Denton is lecturing with great success in Lawrence, Kansas.

William Alcott lectured at Willsborough, Mass., Sunday May 24. He can be addressed Buckland, Mass.

A. Higgins, Jr., whose lectures-engagements in New Haven, Conn., drew crowded houses, has been the recipient of a complimentary testimonial from the members of the "Free Spiritualist Lecture Association." He is engaged for the month of June, and probably July.

Addie Jackson, after a very successful engagement in Honolulu, Cal., has gone to Santa Cruz. She will shortly lecture in San Francisco.

Mrs. Fidelity Dwyer, trance speaker, has removed from Bangor to Fairfield, Me., and wishes to be addressed at the latter place.

Dr. T. B. Taylor is engaged to speak in Springfield, Mass., during May. The Springfield Republican gave him a fine notice in its issue of Monday, May 10th; and the announcement of his engagement by the Committee received the hearty approval of his audience. Dr. Taylor is also engaged to attend the Lake Pleasant Camp Meeting in August.

## RATES OF ADVERTISING.

Each line in Agent type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum each insertion. BUSINESS CARDS.—Thirty cents per line. Payments in all cases in advance.

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

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

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1.00. Give age and sex. Remedies sent by mail. Specialties for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. 13w—My 15.

SELFISHNESS. While some seek others' happiness, Far greater number seek their own; Few seek how others they may bless, Content to live for "self alone." Such seem to us to be unwise, And soon or later they will see That they have lost the greatest "prize." By spending life so selfishly, To those who wish for better "clothes," Let parents of this "kind" repeat, And buy their "clothes" at GEORGE FENNO'S, Corner of Beach and Washington street.

Twentieth Year for Pyle's Salmagundi and not one successful rival. Everybody acknowledges its superiority in all respects. It is always put up in pound packages under my name, and sold by first-class Grocers. Beware that you are not deceived by the misrepresentations of crafty dealers. JAMES PYLE, Manufacturer. My 15—1w

DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

Dr. W. will be in Boston at intervals during the summer, due notice of which will appear in this column. For accuracy in reading disease psychically, and for success in treating the gravest and most complicated cases, Dr. W. admits no superior. Send a postage stamp for proofs. My 15—1w

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 8-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

HEADACHE, NEURALGIA, NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp seeds dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 60 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja. 16—1y

Magnetic Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Ulcerations, Leucorrhoea, (or Whites,) and all Abnormal conditions of the Generative Functions. These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. Sent by mail, \$1 per box. Address Dr. J. E. Briggs & Co., Box 82, Station D, New York. 13w\* Ap. 3.

Mrs. NELLIE M. FLINT, Healing and Developing Medium, Office No. 209 Joralemon st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. Magnetic paper, with instructions, mailed to those who desire to be developed, on receipt of \$2. Ap. 24—4w

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. My 27.

## SEALED LETTERS ANSWERED BY R. W. FLINT.

374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. My 14w\*

## BUSINESS CARDS.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and Reform and Miscellaneous Books, published by Colby & Rich.

VERMONT BOOK DEPOT. J. G. DARTING & CO., Lunenburg, Vt., keep for sale the Banner of Light, and Reform and Miscellaneous Books, published by Colby & Rich.

CLEVELAND BOOK DEPOT. LEON BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale at the Spiritual meetings.

ROCHESTER, N. Y., BOOK DEPOT. D. M. DEAN, 100 State street, Rochester, N. Y., keeps for sale the Banner of Light, and Reform and Miscellaneous Books, published by Colby & Rich. Give him a call.

## HASTY CONSUMPTION CURED BY FELLOWS' HYPOPHOSPHITES.

CARROLL, NEW HAVEN, Jan. 3, 1871.

MR. JAMES I. FELLOWS: I came to this country in May, 1869. I found myself in a state of extreme debility, and under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Hartford, Conn., but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, and he was unable to walk across the street, and his breathing was so bad that he was obliged to use a system of breathing, dry, heating, and so on. Fortunately I learned that your Syrup could be obtained at Mr. Dearie's in St. John's, and immediately procured some, (showed one to W. H. Thompson, who ordered a supply from you at once.) This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the results notified on his wrapper. His appetite soon began to return, and a vigorous course he took, his cough, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand resumed its usual steadiness, and before he finished his bottles his health was quite restored, and today not a more healthy person is to be found on our streets; and it is the opinion of all, but he is not fortunate in getting your valuable Syrup, and he is now in a state of perfect health.

He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the laboratory, which he was very anxious to do, but had no occasion to use them himself. No other medicine will ever preserve life, recommend or give, but yours.

Also recommended it to another consumptive, but have not heard from him since, as he lives in a distant part of the island. Hoping this will give you some encouragement. I remain yours, &c., D. H. BURRIDGE.

ST. LOUIS, MO., BOOK DEPOT. H. L. KEMPER, 629 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD HOBBS, Bookseller, No. 100 Seventh street, New York, New York, keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVENPORT, Bookseller, 100 Broadway, New York, keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. A. B. KEMPER, 629 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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SAN FRANCISCO, CAL., BOOK DEPOT. A. B. KEMPER, 629 North 3rd street, St. Louis











Banner of Light.

BOSTON, SATURDAY, MAY 15, 1875.

(From The Galaxy for December, 1874.)

WAS IT KATIE KING?

BY R. J. LUTPITT.

[Continued from our last issue.]

In the evening of May 21st John King's was the first face to appear. In answer to questions I put, he said he was the same John King that produced the physical manifestations at Kuntz's house in Ohio some years ago, and who accompanied the Daytonists; that he died some two hundred years ago; that he was called "Confounder Morgan"; that he was not happy yet, and requiring a very long time to atone for such deeds as his.

After him came the face of an elderly man, not before seen. A lady in the room exclaimed in an agitated voice, "Joseph!" The face responded to her by nodding. The lady's fainting condition suspended the sitting for a few moments. When she revived, the face had disappeared. She afterward told me the face she saw was that of Mr. Corson, her husband, who had been dead nine years as his.

The next face was recognized by Mr. M. —, near me, as that of his brother. Then a female face was recognized by Mr. S. — as that of his wife; and after her the face of a girl of about fifteen, as that of his wife's young sister. In each of these cases the face nodded in assent to the recognition. Next came a man's face, that was recognized by no one.

All these faces, as usual, gave more or less the impression of figures, some of them in plaster, others in wax, and when at last we saw the bright face of Katie King, we felt that here, at all events, was a real living human being. It was like the sun rising from a mist. A very large bouquet was handed to her; and when she received it, several other delicate white hands appeared near her own. Twice, on request, she stretched first her left arm, then her right, entirely out of the window. Both arms were bare, the shoulders inclusive. Neatly plaited white drapery covered the small part of her bust that was visible adjacent to each shoulder. Being asked if she would come out of the cabinet, she answered, "Yes, if you'll behave."

In answer to questions, she said her father was a very bad man; that she had been with him in his work as little as possible; that "only the time to think of it" was required to come hither from London. Some one asked, "Are we accountable in your world for everything wrong we do here?" She said, "Yes, for everything you know to be wrong." Being told that one of the ladies present was going to London, she said she must come to see her there.

One of the spectators, on this occasion only, was Squire M. —, who, I was told, is the Captain Rynders, of Philadelphia. Katie on retiring, said, "Believe me, well, Squire M. —," and immediately added, as if by a delicate afterthought, "and you, too, Mr. T. —," a very respectable old gentleman from New York State.

The first face seen at the sitting of May 22d was that of John King, who began talking to us at once, as usual, in sea phrases. In answer to questions he said he was born in 1636, and was knighted by Charles II. Then came the face of an aged female. After it withdrew, a lady asked if it was —. The answer was three gifts from the cabinet, the first of which was a ring. Then came successively the faces of Mr. Wilson and of Mr. Watford, previously recognized. After the latter had disappeared, one suggested that the two faces looked very much alike, and asked them to show themselves together. They did so, and the difference between them was plain to all. Then the face previously recognized by Mr. S. — as that of his wife seemed to look round for her husband who was not present. Then came Mary Noble's lovely face. She took from her mother a large bouquet, and reappeared two or three times, showing it, and nodding to her father and mother with a pleased expression. Finally appeared Katie King, who was greeted with the usual exclamations of surprise and admiration. She asked what we called those glasses some of us were looking through. She was told they were opera glasses. "We had no such things," she said, "when I lived here." An enraptured elderly gentleman, who saw her for the first time, told her he had fallen in love with her. She smiled and replied, "You stupid! Is it true, Katie," the gentleman continued, "that you allowed Professor Crookes to embrace you?" "Yes," she answered, "he squeezed me." "Will you not one day allow me the same privilege?" She answered with amusing emphasis, "If you do, I'll thump you." Then, at Dr. Child's request, she showed her arms, as before described. Being asked to let us see them both together, she held out both arms at once, the hands clasped; and at the same moment appeared the little hands before spoken of. She then told us of her own accord that she remembered, when a little girl, seeing the old St. Paul's Church burned down in London.

I must here record an incident that was puzzling, and even suspicious. Before Katie withdrew, she had received four oranges from Dr. Child, and one from myself; as also a large bouquet from some one else. Immediately after the sitting, a doubting Thomas went quietly into the bedroom and picked up the five oranges on the floor, near the foot of the double board partition already described. The bouquet, however, was nowhere to be found. I ought to add that repeatedly, before and after this occasion, I, as well as others, searched the house, and the cabinet itself, and Mr. Holmes' person, immediately at the close of the sitting; this was the only instance of any object being found that had been received by the "spirits." At the next evening's sitting Katie was asked to explain the occurrence. She said that "they did not want the oranges, and so had left them for us."

The first face at the sitting of May 26th was that of a man, very indistinct and unknown to all present. Next came Mary Noble, who thankfully received a bouquet from Dr. Child. Mr. Wilson appeared, also, and was recognized by several in the circle. The next was a new face, very distinct. It was at once recognized by a lady as that of a Mr. M. —, her uncle, who assented to the recognition, and threw a kiss to her. Then came John King. Being asked who the spirit was whose face was indistinctly seen at the opening of the sitting, he said it was a man named Bullock, who had made an improvement in the printing press which was used in the office of the "Ledger," where he was employed, and where he was killed by an accident.

The next day Dr. Child, as he informed me, met George W. Childs, and asked him if he knew such a person in the "Ledger" office. Mr. Childs replied that he did, and confirmed the particulars stated by John King.

Dr. Child then asked John King to speak as loud as he could; whereupon he shouted "Ship ahoy!" and other sea phrases. He then retired, saying, "My little girl wants to come," and then the usual buzz of admiration announced the appearance of Katie King. She showed her arms and her curls, one of which she allowed Dr. Child to handle; and then, also, at the Doctor's request, as she had done at other sittings, turned up her face, showing us a finely turned chin and throat. "Katie," said Dr. Child, "we have never yet seen your tongue. Won't you show it to us?" "No, I won't," she replied. "But you know, I am a physician, and it is my business to look at people's tongues." "Taint sick," she replied, very emphatically; but after withdrawing her face for a moment or two, she reappeared and put out her tongue to the Doctor two or three times.

She received an orange and three bouquets from members of the circle. One of the bouquets she afterward returned. I gave her an orange to present to my departed wife. Shortly afterward she told me she had delivered it as requested. I asked if my wife was here. She answered, "Of course she is." Some one handed her a fan; she opened it, fanned herself with it for some time,

then returned it. Once when her hands were shown, we asked for a sight of the other hands that had often appeared with hers; and immediately those hands were seen. She was asked if we could not see her father and herself at the same time. The next moment John King's face appeared in the window-closet. Katie pointed to his face, saying, "Is it he himself?" At the same instant John King was saying something I could not distinguish.

The next sitting was late in the afternoon of May 27th. Among those present were the Vice-President of the United States, A. J. Drexel, and George W. Childs of the "Ledger." The first face seen was that of an elderly person; but whether of man or woman it was hard to say; it was so indistinct. Next came John King, who told us the materializations were rendered very difficult by the intense heat and the noises in the street, which preyed for a perfect entrance of the medium; and that Bullock had tried to show himself, but had not succeeded. Then came Mary Noble, who was presented with a bouquet, for which she smilingly nodded her thanks. Again Mr. Wilson appeared, and was recognized by acquaintances present. At last came Katie King, as bright and real as ever. She allowed the Vice President and several others to take her hand. At Dr. Child's request she showed her chin and throat. The Doctor asked her if he might not see her tongue again. She at first declined, saying playfully, "I'm better today," but after retiring for a few moments, she reappeared and complied with the request.

At the sitting of May 28th she had taken from Dr. Child a blank leaf of note paper, promising to return it with some writing of her own upon it. She now performed her promise. The page, which I was allowed to examine, was covered with writing in a neat and studied feminine hand, entirely unlike any handwriting now in vogue, and entirely unlike that of Mr. Holmes, the medium. The writing was as follows:

Flowers are not trines, as we might know from the care of her mother, then everywhere. Not one indistinct; not one bearing the mark of a brush or pencil. Feigning the eternal borders of mountain ranges, growing in the valleys, and the gray old granite everywhere they are harmonizing.

Man's life is not, ordinarily, more roses in their bud, but thorns. Villains seldom train vines over their cottage doors.

At the sitting of May 29th, which I did not attend, Katie (as Dr. Child informed me) had asked a Mr. Young, who was present, to let her look through his opera glass. It was a large ivory one. After amusing herself for a few moments by looking through it, she disappeared with it, saying she was going to take it to London. This afternoon she was asked to return it to Mr. Young, who was again present. She said she had not yet done with it; that she meant to look at Professor Crookes through it.

At the sitting of May 29th, no sooner had Mr. Holmes retired behind the doors, and before we had seated ourselves, John King put his face out of the window, shouting, "All hands on deck!" He had done the same thing once or twice before. After some conversation he retired, and Mr. Watford's brother appeared. Mr. Watford then showed me the photograph already mentioned of his brother, and asked me to examine it. It was of the face at the window. Then came Mary Noble, and after her another young face appeared, whom a lady called "Katie," recognizing her as a daughter who had died two years ago at the age of twenty-one. The mother was quite overcome with emotion; especially when she went up and took her daughter's hand.

A few moments after this face had disappeared, all at once we saw Katie King at the window, surveying us through Mr. Young's opera glass, which she returned to him through Dr. Child. Being asked if she said anything to Professor Crookes through it, she said yes.

I asked her if she had heard read, just before the sitting commenced, Mr. Benjamin Coleman's account, in the "London Spiritualist" of May 15th, of his interview with her of May 9th. She said she had. I asked her if this account was all true. She answered, "Yes, most of it." Owing to the intense heat, the sitting was then closed; Katie saying as she retired that "she was glad to see so many skeptics here," adding that "her true name was Annie Morgan."

The sitting of May 29th was the last one I attended, being obliged to leave Philadelphia the next day. Katie King and her father came and talked with us as usual, and several other faces were seen, most of which were recognized. I will omit the particulars, as they would be mostly repetition. That evening, both Katie and her father intimated their willingness to come out of the cabinet whenever it should be deemed advisable; but Dr. Child thought that the circle was not quite prepared for this, fearing some nervous shock among the spectators that might injure the medium.

The facts I have related suggest some interesting questions: 1. As to the discovery of the oranges in the bedroom, which was separated from the parlor, as already stated, by two thicknesses of plank, firmly nailed into the sides of the door and into the floor.

The fact is strongly suggestive of trick. But what became of the bouquet handed to Katie King at the same sitting? And what became of the oranges and bouquets received by the alleged spirits at the other sittings? The trace of which could be found, either in the bedroom, in the cabinet, or on Mr. Holmes' person? If we assume these phenomena not to have been extraneous, or that no extraneous power can pass material objects through solid matter, we might legitimately infer the existence of some secret mechanical means whereby these objects were made to disappear; but would not this assumption be a begging of the question?

2. Were these appearances simply Mr. Holmes' mind, using a variety of masks, or was there in this connection a resemblance between Katie King's writing and Mr. Holmes' in the formation of the capital K seems somewhat significant. But those who have investigated this strange subject tell us there is strong testimony tending to show the existence of a certain psychic relation between the alleged spirit and the medium, causing sometimes a resemblance between them in their modes of action, and even in their personal appearance.

But assuming there was some ingeniously hidden piece of concealment for such masks behind the two doors, this would not account for the simultaneous appearance, at one time, of Mr. Wilson's father and Mr. Watford's brother, and, at another, of Katie King and her father, both speaking at once. On these occasions, at least, Mr. Holmes must have had the assistance of another person.

As to Katie King, it was physically impossible for a tall man, with a long head, long masculine arms and hands, by any mask whatever, to exhibit himself with a rather small and round female head, or with a female arm and hand much shorter than his own, to say nothing of her exquisite forms. Supposing a lively young girl to be a third confederate, how could three persons stand together in so narrow a space? How could the two mediums' limited receipts suffice for the support of five persons? and how is it that such a confederacy has remained so long undiscovered?

3. Were they puppets, operated by some hidden mechanism? The complexion of most of the faces was anything but natural. Some of them, of a dead white, looked like plaster-busts, and others more like wax figures than real flesh and blood. Again, in all of them (except Katie King) there was, more or less, a fixedness of look and immobility of features. This was even the case, in some degree, with John King while he was talking with us.

Yet, if these were puppets, it is not easy to understand why they were not all made to look equally natural. And, as to Katie King, no one who saw her could be made for one moment to believe her to be a puppet. Unquestionably, if she has one, there has been no recreation since Professor Crookes' time, and the exhibition of her as such would alone give to secure to those mediums an ample fortune. Certain it is that she was either a young girl of living flesh and blood, or else a spirit clothed in what was real flesh and blood to all the senses.

4. Is there any reason to suppose she was not a living human being?

I answer, there is.

However long a living woman might remain in

view, no change would be perceptible in any part of her bodily tissues. On the other hand, tissues derived from foreign elements, with which a spirit has temporarily surrounded itself, might be expected after a certain time to show signs of disorganization. Now I closely watched Katie King's countenance through an opera glass every time she appeared, and invariably saw that, her eyes, for her eyes were the eyes, as well as her other features, were perfectly natural in their appearance, the eyelids having all the mobility of those of a living person; but several times, after her face had been a little longer visible than usual, the eyelids lost their mobility, the whites of the eyes became glassy, and began to prolong themselves downwards, looking like viscid masses about to roll down her cheeks! Of this change she always seemed to become suddenly conscious, hastily withdrawing her face from the window; and at which, after a few moments, it would appear again, with the eyes as natural as at first.

5. Supposing Katie King to be a spirit, is she the identical Katie King that has been showing herself in London for the last three years to Professor Crookes and others? Notwithstanding Prince Wittgenstein's account of the London Katie ("Revue Spirituelle" of February, 1874), which, on the whole, describes very much such a person as our Philadelphia Katie, it would seem that this question must be answered in the negative. The picture taken of her in London by magnesium light, in which Dr. Child is seen holding her hand, represents a totally different person. There is not the slightest trace of a likeness between them.

Our Katie's nose is short rather than long, while the London Katie's is very long and aquiline. Our Katie looks about eighteen, and is very pretty, while the London Katie is, quite plain, and might pass for thirty. Our Katie's head has but a slight covering, while the London Katie's is heavily bandaged. The London Katie's hair is described as coarse, and of a light auburn. Our Katie's is dark brown (darker than the medium's) and of a silky texture. Again, our Katie seems to have been somewhat confused about her name. At first she told us her father's real name was King, though he was known as "the pirate Morgan." Afterward she told us the reverse of this, that his real name was Morgan, and that her own name was "Annie Morgan." At the London Katie's farewell appearance she gave her name as "Annie Owen de Morgan," and though this was on the 21st of May last, nine days after our Katie King began her appearances in Philadelphia, she made no allusion to the name.

But whether she be "Miss de Morgan" or not, our American Katie would really seem to be the spirit of some English country girl who may have died two hundred years ago. Her speech bewrayeth her. "Of course," she pronounces "of course"; "nice," she calls "nice"; "I'll thump you," she pronounces, "I'll thump you." Her favorite epithet "stupid" she pronounced like the English, and not like most Americans, "stewpid."

I was telling one of the great poets of this age of her calling her father "homely." He remarked that this was rather suspicious, "homely" in the sense of "plain" being an Americanism. "However," added he, "let us look at his 'Glossary of Shakespeare'; and there, sure enough, he found cited several passages where the word is used in the same sense as with us.

As directly relevant to some of the foregoing questions, I make two or three quotations:

In a letter dated June 6th, from my skeptical friend Mrs. D. —, she says:

"Dr. Child has had the cabinet built entirely across the corner of the room, and extending up to the ceiling, and has two apertures for the faces instead of one."

"On account of the heat, the mediums predicted we should have very little materialization; but, contrary to expectations, and perhaps owing to Mr. Owen's (R. Dale Owen) presence, both openings were filled nearly all the time with heads and many hands. Katie King came, more life-like than ever, and very sprightly; showing us constantly both her beautiful arms, and shaking hands with Mr. Owen."

"Finally, they said if we would lower the light a little, she would appear in form. Of course, she immediately had the light turned down, and then slowly the door of the cabinet opened, and Katie stood before us, robed in white, and looking so pretty. She stood a moment, and the door closed, but opened again, and she came further out and waved her hands to us very gracefully."

"She is very short in stature, but very perfectly formed. "Once she brought to the opening two little babies in her arms, and many times came with one. They were lovely-looking children."

"It was a most wonderful exhibition, whatever causes produced it, material or spiritual; and I am glad to have had the opportunity of witnessing such a scene."

Under date of June 14th, Dr. Child writes: "Katie came out and laid her hands on the heads of five of us."

In a colloquial lecture in Philadelphia on the 26th of June, Mr. Robert Dale Owen stated that, on the preceding evening, Mr. and Mrs. Holmes both sat outside of the cabinet, which he, Mr. Owen, first thoroughly examined; that the only other person present was a lady friend of his; that three spirits came out from the cabinet into the room, "as visible," said Mr. Owen, "and as sensible to touch as any human being in this audience."

"The first that came," he continued, "was an Indian spirit, calling herself 'Santtee,' an Indian figure very perfect. She had a white blanket, which, as she advanced toward us, she deliberately took off and permitted us to handle. The second was a spirit calling himself 'Richard Laramie,' dressed according to his alleged condition in earth-life, that of a sailor boy, about eighteen or nineteen years of age. "Then came Katie King herself. I hope some of you may have a chance of seeing her; anything I could say would give you no idea of her appearance. I cannot conceive of a disembodied spirit more gentle, graceful, exhibiting a more beautiful character, material or spiritual, than she does."

Mr. Owen asked Katie, he says, if she could show herself raised into the air; and he thus relates what followed:

"I saw the spirit usually known as Katie King standing in the door of the cabinet, and rise gradually from the floor until her extended hands just touched the top of the door, which is seven feet six inches high. "I saw her afterward appear with another spirit, equally distinct, by her side, purporting to be her father. I saw her raise her hand and place it on her father's head; then I saw her father step forward to the door just outside; and then I saw the appearance of Katie King gradually fade out."

A letter from Dr. Child announces that he has felt Katie King's pulse, and found it a perfectly natural one, of about seventy-two a minute—the pulse of a being that was seen by Mr. Owen not merely to disappear, but to fade from view!

Finally, Mr. Owen writes to Dr. Child that Katie King asked for some paper and a pencil for a spirit that wished to write to him; that a moment after she received them there appeared at the other aperture a human hand, not visibly attached to an arm, or to anything else whatever, but self-sustained in the air, which wrote something on the paper with the pencil that had been furnished, which proved to be "Frederic W. Robertson"; and that the next day this writing was compared with F. W. Robertson's signature in his biography in the Philadelphia Library, and the two signatures were pronounced by experts to be identical.

Such facts as are recorded in this paper must sooner or later banish the popular belief that departed mortals are mere intangible shadows—"stuff that dreams are made of." The belief, like many others, now exploded, dates very far back. We read of pious Æneas:

Terronus ille collo dat brachia circum;

Par levibus ventis, volucribus simillima somno.

Will Professor Crookes ascertain from the London Katie King who her namesake in Philadelphia is?

Organization of the American Spiritual Institute.

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

On Sunday afternoon, May 9th, the signers of the "basis," and representatives of the public generally, convened at Rochester Hall, Boston, in obedience to the call of the committee having the matter of organization in charge. The business of the session as set forth in said call was: To hear the report of the Temporary Executive Committee, who were to submit a plan of organization for building and other purposes; also a Constitution and By-Laws for Society Government. The nomination or election of officers was also declared in order, and such other business as might advance the interests of the Institute.

The people attending were called to order by President Williams.

E. G. Brown, Secretary, read the records of the previous meeting—which minutes were accepted. The next matter for consideration being the report of the Committee, Mr. Brown, in the temporary absence of its Chairman, J. B. Hatch, proceeded to read the Constitution and By-Laws which had been drafted to meet the present occasion, also to lay before the house an explanatory circular intended to be sent out with the same; articles of agreement for the formation of a body of one hundred corporators, to be known as the American Spiritual Institute Company, were also read. On motion, voted that the report be accepted for discussion, and the Committee discharged.

The Constitution and By-Laws were then read article by article, considerable discussion arising during the process, in which Dr. H. F. Gardner, Peter West, Dr. Webster, Dr. H. B. Storer, Messrs. Stone, Hatch, Weld, Mrs. Newhall, and others participated, the President and Secretary making various explanatory remarks. The two instruments were then adopted with trifling amendments. The following is the preamble and opening provisions of the Constitution:

Preamble: Recognizing the fact that we can work together in harmony and attain success only as we are agreed in the fundamental principles from which our actions spring; and believing that the time has come when the people of this country should be enabled to understand the spiritual phenomena, and the intelligent promulgation of its philosophy, the undersigned, hereby unite to form a corporation, to be known as the American Spiritual Institute.

ARTICLE I.—Name.—This organization shall be known as the American Spiritual Institute.

ART. 2.—Objects.—The objects of this Association are to aid students and inquirers in the investigation of the phenomena of Spiritualism; to promote the scientific examination of the phenomena, and to make known the positive results arrived at by careful scientific research; to promote the study of the phenomena, and to make known the positive results arrived at by careful scientific research; to promote the study of the phenomena, and to make known the positive results arrived at by careful scientific research.

ART. 3.—Membership.—Any person who desires to become a member of this Association may do so by becoming a member by paying the sum of \$1.00, and authorizing the Association to deduct from the sum the amount of the dues, or of \$2.00 in one payment; shall constitute a full member of the Association.

ART. 4.—Officers.—The officers of this Association shall consist of a President, a Vice President, a Recording Secretary, a Financial Secretary, a Treasurer, and a Board of Directors. The President and Vice President shall constitute a Board of Government—all of whom shall be elected at the annual meeting or at a meeting called for the purpose, and shall hold their offices for one year, or until their successors are appointed.

Section 2d provided for the filling of vacancies in the board of managers should any occur.

The remainder of the Constitution and the By-Laws stated the duties of the officers; gave specifications for the holding of annual and special meetings; provided for the management of the finances of the Institute and the creation of a permanent fund; defined the relations to exist between the Institute and the Company; and outlined the formation of special departments on education and charity, and for the holding of conferences, the delivery of lectures, the presentation of entertainments, etc., etc.

It was, on motion, voted that the nomination of officers for the permanent organization should be made by the audience instead of by a committee; said names to be taken down as fast as called out, printed on slips, and sent to the signers by mail in company with an explanatory note which was to set forth the fact that the receipts of these slips were requested to mark those names in the list which best pleased them, and return the same at the next meeting to the Secretary—the individual receiving the greatest number of marks for any particular office to be declared elected.

Announcement was then made that by reason of the courtesy of the Boston Spiritualist Union, which would send in their favor, the hall would be available for a session in the evening, whereupon the meeting adjourned to convene at 7 1/2 o'clock.

Evening Session.—The services were varied, and actively engaged in by those attending. E. G. Brown stated in explanation of the views of the committee, that it had been decided by them that the best mode of action in the premises was to form a corporation without stock, and vest the matter in a Board of Trustees; that property, etc., when acquired could never be deducted from the treasury, whose advancement it was originally intended.

The following named gentlemen were then appointed as a temporary committee to organize the body of one hundred corporators before referred to: Chas. Houghton, M. T. Dole, John Wetherbee, E. G. Brown, William Durell, Dr. H. B. Storer, John Woods, H. S. Williams.

The nomination of officers was then in order. It was, on motion, voted that three candidates be nominated *ad hoc*, for each office—the names to be embodied in the printed lists above referred to, and the further explanation be given to the people that, while these slips were to be regarded as printed ballots, the voters were not precluded from writing names thereon of their own choice—the lists not being arbitrary. After the ceremony of nomination had been concluded, remarks concerning the order of exercises best calculated to promote the usefulness of the Institute in the future were made by Drs. H. F. Gardner and H. B. Storer, A. E. Carpenter, John Wetherbee, J. B. Hatch, Chas. Houghton, Mrs. Newhall and others.

The Institute then adjourned to meet for choice of officers at Rochester Hall, on the afternoon of Sunday, May 16th.

Tribute to the Memory of Mrs. Juliette T. Burton, Test-Medium.

To the Editor of the Banner of Light:

I desire to offer my tribute of respectful recollection concerning the life-work, and the fruits which have flowed therefrom, of this estimable lady and peerless test-medium, who recently passed from the narrow conditions of the mundane, to revel in the beauties of trans-mundane existence. And in so doing I feel assured that what I may say will find a responsive echo in the hearts of thousands yet in the mortal form, who have, through her instrumentality, been enabled to drink of the clear well-spring of eternal truth, and thereby learn of that life which stretches its unbroken chain beyond the fleeting scenes of time.

Mrs. Burton was a lady of refinement and culture; and was gifted with an extraordinary degree of mental acumen. She was conversant with music, painting, poetry and philosophy; research, but held in chief estimation her high gift of spiritual vision, which enabled her to perceive the scenes which she so rapidly transferred to canvas. Sweet strains from unseen musicians were often heard in her presence—only herself being gifted to behold the source from whence the sounds proceeded. Her poetic and prose compositions were of a high order, and all her talents were so blended together that they formed a harmonious whole.

Mrs. Burton was born in Richmond, Va.; was reared in influence under the tender care of fond parents, and received a finished education, but was deprived of her property by the advent of the civil war; the shock of this wreck of her earthly hopes working severely upon her extremely sensitive nature plunged her into a serious sickness, from whence her friends hardly dared to hope she would recover. She, however, was raised from her shattered condition, and the

restoration of health brought with it a revelation that she had by the refining fire of suffering become developed as a spiritual medium, and from that hour to the date of her decease she continued a faithful message-bearer for the unseen world—many hearts being lifted above the shadows of doubt and despair, and irradiated with the sublime glories of truth and knowledge, by her pure and noble ministrations. She has now gained the port of peace toward which she has been the cheery pilot of so many souls. Her example while in earth-life is before us for admiration and emulation; her immortal presence is still with us, to strengthen and to guide.

J. M. HILL.

Malden, Mass., May 5th, 1875.

"People from the Other World."

As will be seen by reference to the advertisement on another page, COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, now offer for sale this new and remarkable work from the pen of COL. H. S. OLCOTT, and are prepared to fill all orders for the same on the part of their patrons.

We have frequently adverted to this wonderful book, both during the process of its preparation for the press, and since its publication, although what has been said by us can necessarily convey to the mind of the reader but a faint idea of the great value of the evidence adduced in substantiation of the reliable character of the spiritual phenomena by this talented author, who writes from the standpoint of an unbiased questioner, and gives a reasonable basis for each and every conclusion at which he arrives.

The book is in the form of a large 12mo volume of 492 pages, and is illustrated with upward of sixty fine engravings which bear directly upon the subject matter in hand, which we have previously stated treats of the long continued and carefully tested sances held by Col. Olcott at the residence of the Eddy mediums, at Chittenden, VT., and his experiments going to show the genuineness of the phenomena occurring in presence of the Holmes mediums, at Philadelphia, Pa., and Mrs. Compton, of Havana, N. Y. The truth expressed in the laconic summing up of the evidence by the author is, to our mind, the conclusion which will be arrived at by many who read his interesting narrative, and are willing to allow their reason to have uncontrolled sway: viz: "Confederacy, disproven; personation, discredited; spontaneous generation of the apparitions, impossible; mind-reading, by the medium, followed by his [or her] creation of the shades of our deceased friends, absurd. Result: A possibility that, by some occult control over now unknown forces of Nature, beings, other than those in the body, can manifest their presence to sight, touch and hearing!"

We believe the perusal of this book will inevitably tend to create an intense interest in and to multiply the number of investigators concerning the phenomenal phase of spirit intercourse; and it therefore should receive the widest circulation at the hands of the well-wishers of the cause for the advancement of which it is destined to prove so powerful an ally!

A Card from Mrs. Holmes.

TO THE SPIRITUALISTS OF THE UNITED STATES: Dire necessity compels me to appeal through the Banner for pecuniary assistance. My husband is an invalid, now undergoing surgical treatment for hemorrhoids, from which he has been a sufferer for years. He needs my constant attention; still I have, by the help of the good angels, vindicated my mediumship and character against one of the most powerful and malignant combinations ever set on foot to crush out Spiritualism. Were it not for the few noble and devoted friends who so generously stood by me in the hour of trouble and persecution, I should have sunk weary and exhausted by the wayside. What little means we had saved prior to the late onslaught, have been used up to sustain us, while we were gratefully devoting our time and strength to Col. Olcott's crucial investigations.

I think I have fought a good fight, and won a glorious victory against the enemy, who boasted of their ability to ride down and crush out our cause in Philadelphia. I remained in their midst and commanded a hearing.

As soon as the result of my husband's treatment is ascertained, and my present necessities relieved, I shall once more to the breach and do battle for the cause, against all gainsayers whatsoever.

I, who could never say no to the needy, now in turn ask that which I was ever ready to mete out to others. I do not ask you, friends, to give, but to loan out of your abundance what you can spare, until such time when I can once more labor and repay dollar for dollar.

Fraternally yours,

ESTHER FERRIS HOLMES.

Vineland, N. J., April 27, 1875.

Spiritual Convention.

The Northern Illinois Association of Spiritualists will hold their Fourth Annual Meeting in Grow's Opera House, 57 West Madison street, Chicago, Ill., commencing on Friday, June 11, 1875, at 10 o'clock A. M., and continuing over Sunday, the 13th.

Spiritualists of the Northwest are cordially invited to come up to our meeting, bring with you baskets of provisions and blankets for the three days' Camp Meeting in our hall. It is clean and tidy. Come let us meet together.

O. J. HOWARD, M. D., President.

E. V. WILSON, Secretary.

Chicago, May 7th, 1875.

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