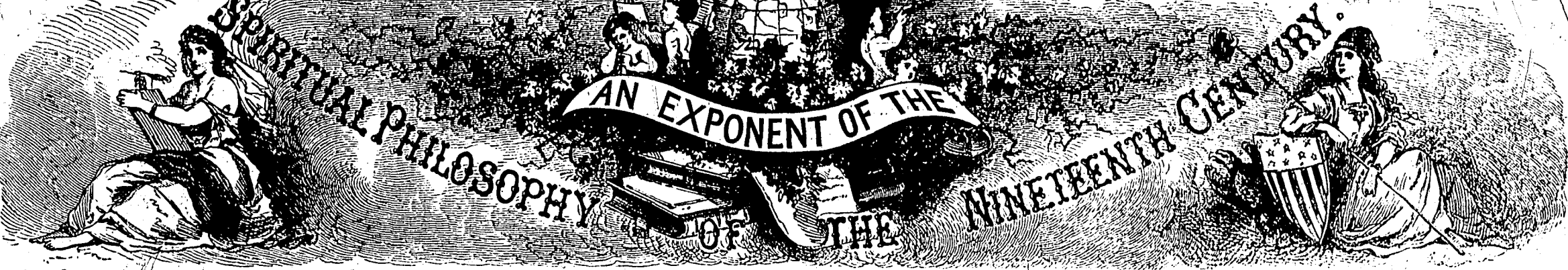


# BANNER OF LIGHT.



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## "The Proof Palpable."

We shall commence in our next issue the publication of a new work from the pen of Epes Sargent, to be entitled "The Proof Palpable of Immortality, being an Account of the Recent Manifestations in the presence of Miss Florence Eliza Cook and other Mediums for the appearance of human forms, wholly or partly materialized, and animated by Spirits."

The great interest attending the late scientific confirmations by Professor Crookes, F. R. S., Mr. Varley, F. R. S., and others, of the genuineness of the amazing phenomena through Miss Cook, has led us to engage Mr. Sargent to prepare a succinct and comprehensive History of the Manifestations that have culminated in what may now be confidently called *these unparalleled facts of Science*.

In a visit he recently made to England, Mr. Sargent became acquainted with the most experienced investigators there, and, by his correspondence since, has kept himself informed in regard to the most advanced developments. At the same time he has had all the aid which we could offer for his study of the subject in all its phases in America.

"The Proof Palpable" will be issued in a neat volume with paper covers, or in cloth, as soon as it is completed in the Banner, and will be illustrated with a photograph of Katie King, the Materialized Spirit, taken by Professor Crookes in his own laboratory.

## Book on Mediums.

We have in press, and shall soon issue, one of the most remarkable works on the Spiritual Philosophy which has yet been laid before the reading public of America. The volume is from the pen of Allan Kardec, the famous French Spiritist—who has now "gone higher" in the scale of existence—and bears the following title: "EXPERIMENTAL SPIRITISM. BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism." The book has been carefully translated into English by Emma A. Wood, and the high reputation of its author in his own country and the astonishing sales which have attended the printing of this "Guide," in France, are evidences and sponsors that it is eminently worthy of attention on this side the Atlantic. Further particulars in due season.

## Phenomenal.

From the London Medium and Daybreak.  
FACTS FOR THE INVESTIGATORS OF SPIRITUALISM.

Spiritual manifestations are now a universally acknowledged reality. There is, of course, a wide difference of opinion amongst men of science and the members of churches as to the cause and significance of these phenomena; and, at the outset, let us frankly state that we have nothing to do with the reader's private opinion, which it is not our desire in any way to attempt to control. Our purpose is to present a statement of facts upon incontestable authority, using such logical arguments as may seem necessary to elucidate the facts, but on no account to dogmatize to the reader, nor encroach upon his right to private judgment. Nor is our aim simply to ask the public to rest contented with our word and testimony; it is rather to stimulate to personal investigation; to so effectively challenge the intelligent curiosity of the reader that he will not rest contented till he has either succeeded in evolving the spiritual phenomena to his own satisfaction, or, on the other hand, demonstrated the untenability of our position. It will be observed, on the most superficial perusal of the following columns, that an open and candid style of narrative is adopted. In almost every instance the fullest publicity is given to names, date, place and circumstances, as well as the facts derived; so that the skeptical investigator may visit every person and place named, and test our statements by the closest judicial form of investigation. More than this we do not know what the most exacting critic of Spiritualism could de-



"JOHN KING."  
A MATERIALIZED SPIRIT FORM. MEDIUM, CHARLES E. WILLIAMS.

sire. But we have a more important matter to notify, namely, that by a very little trouble the investigator may have similar phenomena reproduced in his presence, by availing himself of the services of the mediums named; which process, if not convenient to him, or agreeable to his desires, he may avoid, and form a spirit circle in his own family, or amongst his friends, thereby developing the most satisfactory results for himself, if he have the perseverance to work for them, and have suitable mediumistic persons at his command to make a successful circle. When Spiritualists can afford to grant such concessions as these they have no need to use dogmatic expressions, nor attempt to control the opinions or reason of the skeptical investigator. The phenomena herein recorded are the most extraordinary that have taken place in connection with Spiritualism, and yet they are just as well substantiated and as capable of demonstrative proof as the simple tilting of a table. It will be seen, from a careful perusal of the following pages, that these remarkable phenomena do not occur in isolated instances, but are to be met with in all parts of the country, and through the instrumentality of private, as well as professional mediums. There are numberless families scattered up and down this land, in which the most extraordinary and gratifying phenomena occur, but of which the public, not even the next-door neighbors to the parties interested, have the least knowledge. Before commencing our narrative we may inform all investigators that further information, and instructions how to form circles, also assistance in the way of procuring the services of lecturers or mediums, may be obtained on writing to Mr. J. Burns, Managing Representative of the Spiritual Institution, 15 Southampton Row, London, W. C. Visitors to London are at all times made welcome to call and see the collection of spirit drawings, paintings, photographs, and other objects of interest there on view. Investigators may in many instances be introduced to experienced Spiritualists in their own localities.

## PORTRAIT OF THE SPIRIT "JOHN KING."

From "Human Nature," in the April number of which this Portrait of "John King" first appeared.

It affords us much pleasure to commence the second quarter of a century of Modern Spiritualism with a publication which we think has not had a precedent during the whole twenty-five years in which these phenomena have been observed. We allude to the portrait of the spirit "John King," which is printed from a wood engraving, and presented as an illustration with this number of Human Nature. The drawing was made under the following circumstances: On Saturday evening, March 15th, the artist attended the usual séance given by Mr. Williams, at 61 Lamb's Conduit street. During the dark séance, "John King" addressed the artist by name, in a loud and friendly tone, and said, as to the object for which the artist had attended, the spirit would afford him every facility in his power. This was rather astonishing to begin with, as no one in the room knew his name or the object of his visit, except two gentlemen who accompanied him by a while, and who were seated in the cabinet, the materializations commenced, and "John King" was seen by the artist in gaslight. The spirit asked him if he had got a satisfactory view, and shook hands with him and others of the company.

On the following Tuesday evening Mr. Williams gave a family séance at Mr. Slater's, at which Mrs. Burns was present. "John King" again showed himself, but to much better purpose. He lifted up the curtain, which formed the front of the cabinet, and kneeling down, was seen by all, from his knees to the top of his head. After much conversation and many movements, the spirit form, which had been touched by the present, faded into nothingness before the eyes of the spectators. At that séance "John King" desired that a special interview between the artist

and the spirit should be provided, that a better view of the latter might be obtained, and some defects in the drawing remedied.

## "JOHN KING" SEEN IN DAYLIGHT.

On Thursday, March 20th, the artist, accompanied by Mr. W. Volekman, 101 Bishopsgate Street Within, and Mr. and Mrs. Burns, met Mr. Williams at 61 Lamb's Conduit street. Three other persons were present, who were allowed to take part in the séance. Mr. Williams was securely tied in the cabinet, and after the curtains of the window were so arranged that daylight fell faintly on the front of the cabinet, but so plentifully as to make every object distinctly visible, the manifestations commenced. "John King" came to the middle aperture, and showed himself a great many times. The artist was desired to go close up and scrutinize the spirit's features minutely. Mr. Burns did the same, and after a conference amongst the sitters as to the various features observed, the spirit would show himself again, so as to settle disputes and render a mistaken impression almost an impossibility. He showed his head in various positions, with and without the turban, and came back repeatedly to exhibit a side lock of hair, his lips, and other features which he had specially materialized. These interviews having been repeated till all were satisfied, the séance terminated.

A few days afterwards the drawing was sent in, accompanied by the following letter from the artist:

## THE ARTIST'S DESCRIPTION OF "JOHN KING."

"TO THE EDITOR—Sir: According to promise, I send you the best sketch I could make, under the somewhat exceptional difficulties of the case, of the truly wonderful appearance of the spirit 'John King.' You may perhaps think it worth your while to detail the circumstances under which the spirit appeared through the very powerful mediumship of Mr. Williams, of Lamb's Conduit street, Holborn, and with allusion to 'John King' appeared took place (as you are aware) in the daylight. I will conclude with a simple description of my idea, of the spirit as it appeared on the occasion.

Sparingly in hue, almost like an eastern, with features of a not very large type, but handsome character; nose slightly aquiline; eyes dark; eyebrows and mustache well marked and defined, but not thick, and these, together with the thick, bushy beard, of an intensely black color; the lips thin and mouth well formed; the head surrounded by a white, peculiarly-shaped turban, the ends of which hung down on either side; a broad, powerful chest, suggestive of the deep, sonorous tones of the voice of the owner; and the portrait is complete.

Should my drawing appear to interest your readers, I think we might attempt other sketches of these visitants from 'the unseen world,' should suitable opportunities offer.

I have no objection, through you, Mr. Editor, to answer any inquiries or substantiate anything I may have said, and I beg to enclose my card.

"Having, on the few occasions I have appeared in print on the subject of Spiritualism, adopted the following *nom de plume*, I will continue to sign myself, sir, yours very obediently,

"24th March, 1873. INVESTIGATOR.

The only remark we would offer in addition to the above description is, that "John King" has a very restless eye, which he rolls about with great facility, indicating an active, energetic temperament. His face is more characteristic of the wiry, fibrous type of organism than its opposite, the plump and inert. As to the nose, it seemed, to our view, rather straight and pointed. If a quinine line at all, it is in a very slight degree; but there is no question as to its being long, sharp, and exquisitely formed.

considerably from indisposition. It was a serious question whether the manifestation desired could be obtained at all under the circumstances. A short, dark sitting was held for consultation with the spirit. He pulled the sitters on the head, and took up a tube and spoke almost immediately. This question was, "Well, what is it?" It was explained to him that, as a rumor was afloat that the spirit-faces were all trickery, the interview had been desired that a séance might be held under unmistakable test conditions. "Well," he replied, "do as you please. I shall do what I can for you. Let us proceed at once, and not waste the power." Mr. Williams placed himself absolutely at the disposal of the party. It was finally arranged that he should occupy his usual seat in the cabinet, and that the door opposite to him should be opened so far that Mrs. Burns could put her hand in and take hold of the medium's hands. A shawl was hung from the top of the cabinet to cover the opening thus formed. The light was then arranged as at the preceding daylight sitting. It took about an hour to get up the power, during which the spirit spoke scarcely a word, except to ask Mrs. Burns to go into the cabinet and sit with the medium for a few minutes. When she came out she resumed her former position. Mr. Williams became rather anxious for success—indeed, all felt that the trial was of the most crucial kind. Mr. Williams whispered to Mrs. Burns, "Even if they take the inside out of me, I hope they will succeed." It was a severe task. The hot and cold perspiration poured from the medium alternately, as the "power" was drawn from him, and he was considerably convulsed. Mrs. Burns's hands were touched by hands of various sizes; when the medium's hands were cold the spirit-hands were warm and vice versa. At last the curtain of the middle aperture was drawn aside, and shortly after the form of "John King" appeared full in view.

The light was increased, and success crowned the effort. "John King," a spirit, appeared in daylight, as solid and material as an ordinary human being, and that while the medium's hands were held and he sat half entranced in his seat. The faces of the sitters brightened up with eager enthusiasm. "John King," who had been so silent, now became voluble. He showed himself times without number, at each appearance showing down on his auditors benedictions, congratulations and sundry remarks as to the rumors at present so much indulged in by some Spiritualists. He said, "You won't doubt any more, will you? It is God's truth, is it not? It is a glorious truth. God bless you. It is God bless you." It was deeply affecting to witness such honest, unspurious emotion in a nature so strong, and given to express itself in actions rather than words. He showed himself more than the sitters, he withdrew inside the cabinet, but returned to the aperture again to renew the colloquy. While Mrs. Burns dragged the medium's hands through the door of the cabinet into full view, "John King" also showed his at the window. The test was complete. The truth of Spiritualism and the honor of the medium were vindicated, and every heart was filled with gratitude. "John," again retiring within the cabinet, addressed the medium, saying, "Well, Ted, old fellow, give me your hand." The medium, in his confused state, refused to withdraw his hands from Mrs. Burns's grasp, who still occupied her position close to the door outside of the cabinet, but ejaculated, "No, I won't let go; let us have it right, strict test, or not at all." At last he was roused up, and received the hearty congratulations of his controlling spirits, as well as those of his visitors.

As a fact in Nature that science was more than the whole world of science can afford any satisfactory explanation; and as a moral truth related to man's eternal progress and divine destiny, it was indeed fraught with rich blessings to the thoughtful mind.

That this portrait of "John King" is not only a good likeness of a materialized spirit, which is at the same time a genuine manifestation of what it purports to be, our readers may entertain the most implicit confidence.

## MR. WILLIAMS, MEDIUM.

The gentleman in whose presence the spirit "John King" manifests as above described, is Mr. Charles E. Williams, a young man who, about three years ago, found, by sitting with a friend, that he had the gift of mediumship. He subsequently had a series of sittings with the family of Mr. Alsop (now of No. 46 High Holborn), which resulted in his full development as a medium. He then became associated with Mr. Herne, and these gentlemen practiced as mediums under the name of Herne and Williams. A few months ago Messrs. Herne and Williams separated, and now each holds séances on his own account. Of Mr. Williams's success this number of the Medium gives ample testimony.

## THE SEANCE ROOMS AND CABINET.

That the reader who has had no experience in these investigations may better understand the circumstances under which this portrait of "John King" was obtained, we offer the following particulars.

The séance rooms at 61 Lamb's Conduit street, are on the first floor, consisting of a front parlor communicating with the back parlor by folding doors. The doors towards the stairs are always locked during a séance, to prevent any person coming in to simulate the phenomena or destroy the conditions. Against the wall of the back room, and facing the front room, stands a handsome wooden cabinet, made something like a wardrobe, and of the following dimensions: width, six feet; height, six and a half feet; depth from front to back, twenty-nine inches. It has a strong floor, which stands on four turned feet, and a strong wooden top, and is closed at back and ends. On the front are three doors, each twenty-three and a half inches wide. The middle one is fixed, and the two side ones open on hinges, and are supplied with bolts inside and out. In each door, four inches from the top, there is an aperture measuring seventeen inches by fifteen inches, and each aperture is supplied with a curtain on the inside. In each end of the cabinet is a fixed seat, in which oblong holes are cut for the purpose of tying the mediums. The use of the cabinet is to enable the medium to be satisfactorily tied, that the phenomena may be tested; to partially intercept adverse influences that may proceed from the sitters, and to concentrate the influence of the operating spirits. When the materializations take place in the light the cabinet affords darkness for that purpose to be accomplished. The medium is secured by a piece of thread, string, twine, tape, or other ligature suggested by investigators, being tightly tied round the wrist of each hand; after which the ends are brought through the holes in the seat, and tied with any number of knots underneath. Sealing-wax may be used to seal the string at any given points, and slips of paper may be put under the string, which, being found in

their places after the experiment shows that the wrists were not removed. These precautions are taken by hundreds of investigators, who come to satisfy themselves that the medium has no hand in producing the manifestations. After giving this description some of the previous statements will become more intelligible, and the test conditions used in the following narrative will be thoroughly appreciated.

## A THIRD DAYLIGHT INTERVIEW WITH "JOHN KING."

On the afternoon of May 1st, 1873, the following ladies and gentlemen met at Mr. Williams's rooms, 61 Lamb's Conduit street, to obtain, if possible, a view of the spirit "John King" in broad daylight: Lady Vera Cameron; the Rev. Sir William Dunbar, Bart.; Mrs. Macdonnell Gregory; Mr. Clifford Smith; Mr. T. H. Noyes, B. A.; Mr. H. E. Russell, Kingston-on-Thames; Mrs. Burns; Mrs. Jackson; Mr. Husk, and Mr. J. Burns.

A dark séance was held in the front room, at which very satisfactory phenomena occurred, and similar to that described by the account of Mrs. Campbell's séance in another part of this paper. The party afterwards retired to the back parlor, allowing sufficient daylight to enter through the folding-doors to render every object quite visible. Mr. Williams sat on the seat to the right end of the cabinet. The door was slightly opened, and Mrs. Burns sat outside, holding Mr. Williams by both hands, which rested upon his knee, so that she was absolutely certain as to whether he moved in any direction. A shawl was hung down over the opening of the door, to prevent the daylight from streaming in and disturbing the process of materialization. The company sat in the form of a horse-shoe, the two ends of which approached the front of the cabinet. A few hymns were sung, to harmonize the conditions, and in the course of about fifteen minutes "John King" presented himself at the middle aperture, so as to be seen by all more or less clearly. Those nearest to the cabinet had, of course, the best opportunity of observing him. He withdrew and approached the opening again repeatedly, and talked to those present. The materialization was attempted rather hurriedly, so that the full details of the face were not so well developed as we have seen on former occasions. Sir William Dunbar was invited to approach the aperture and shake hands with the spirit, which he did. At the same time Mrs. Burns pulled the hands of the medium through the open door, showing them to the company, while Sir William grasped the hand of the spirit. This was considered to be a most satisfactory test; but, to make it more certain, Sir William afterwards felt the hands of the medium, and was able to testify that they were not those, one of which he had just grasped through the aperture. The séance was considered by all to be eminently satisfactory, and the conditions were of such a certain character that there could be no doubt as to the genuineness of the manifestations.

## WHO IS "JOHN KING?"

This question might be put in another form: Who was "John King?" The spirit has recently communicated that his name on earth was Sir Henry Morgan, and that he was a naval commander. In the twenty-sixth volume of "Universal History, Ancient and Modern," by William Mavor, L.L.D., London, 1806, a footnote to the chapter describing the settlement of the West India Islands, contains the following sentences: "When a Spanish war broke out, the Buccaneers were furnished by the English with regular letters of marque and reprisal. After the restoration of Charles II., the king gave orders that they should receive every encouragement and protection; and it is said, on pretty good authority, that His Majesty did not disdain to become a partner in the buccanering business. About the year 1699, every man was taken to suppress these pirates, and, in two years after, the most celebrated of the English Buccaneers, Sir Henry Morgan, who had been knighted for his eminent services in the business, was seized and sent prisoner to England." The question arose whether the Buccaneer alluded to above was identical with the Sir Henry Morgan mentioned by "John King"; but it was remembered that the spirit said he lived on earth in the reign of Queen Elizabeth. On Saturday evening it was asked him whether he was Sir Henry Morgan who operated against the Spaniards in Charles Second's time. Neither the medium nor any one at the circle, except the questioner, knew the nature of the quotation given above, nor was its import conveyed to "John King," so that his answer could not be framed to evade the charge of having been a pirate. His reply was, "No, I lived at an earlier time. Sir Walter Raleigh was a pal of mine." In those days the operations of naval commanders were not controlled by any precise regulations, and "John King" admits that he possessed a rather forcible and uncontrollable disposition. He is remarkably sensitive as to his reputation, and does not like to revive memories of the past, a feeling which his friends uniformly respect.

"John King" has acknowledged that he is the same spirit who conducted the manifestations at Mr. Koon's spirit-rooms, in America, as described by Mrs. Harbridge, in her "History of Spiritualism." He also manifested through the Davenport Brothers, and recognized Mr. Hocking, at a séance in London, from having met him in a séance with the Davenports at Dresden. Such facts of recognition imply much as establishing the individuality of these spirits. "John King" talked to Mrs. Burns one evening at Mrs. Perkin's. A short time afterwards, at one of Mr. Williams's séances, the spirit alluded to the conversation. Similar tests have been given of his being the same spirit who manifests through the mediumship both of Mr. Herne and Mr. Williams. He is assisted by "Katie King," who was his wife in earth-life, and is still. She is a clever chemist, and was the discoverer of the spirit-light or lamp with which "John King" shows himself. "John" and "Katie King" their children, have also been seen materialized repeatedly. It is the younger "Katie" who materializes at Miss Cook's séances. "Peter" is a spirit who aids "John King," and calls him the "boss," an Americanism for master or employer.

## A PRIVATE SEANCE WITH "JOHN KING."

The best way to communicate an accurate idea of the spirit-circle and its attendant phenomena to those who have not had the privilege of attending one of these meetings is to describe, as accurately as possible, and as fully as space will permit, the whole procedure, from the time the company sent themselves till their departure. In fulfilling this duty we are gratified to have the privilege of reporting the proceedings of a select circle of ladies and gentlemen who have, for ten consecutive Friday evenings, met at the house of Mr. and Mrs. Campbell, 41 Wimpole street,



London. This name and locality indicate that Spiritualism is not, as some suppose, practiced alone by the uneducated and the ignorant, but, on the contrary, that this science is most assiduously and intelligently practiced by those at the opposite end of the social scale. The object of this paper is to hold forth the benefits of this science to the world, and to furnish incontrovertible testimony as to the reality of spiritual manifestations. Fourthly, to establish such favorable positions as will ensure the highest class of manifestations, and give her an opportunity of having her own science in science and literature to be present, so that, without wasting the precious time of such gentlemen, they may have the best means of becoming acquainted with the phenomena of Spiritualism. In these laudable aims, Mrs. Campbell has succeeded in every particular. Her first interview with "John King," this season, was attended by a very gratifying circumstance. Four years previously this spirit, at a seance, had presented Mrs. Campbell with a pearl. She had it with her on the afternoon in question, tied in a handkerchief. "John King" alluded to the circumstance, carried the handkerchief from Mrs. Campbell's hand, and placed it in her hand, returning it again to Mrs. Campbell, and established the fact that he was the same personage as had manifested to her four years previously. From a great variety of such experiments Spiritualists have arrived at the certain conviction that the power which manifests at their circles is not a blind force, nor a dynamical emanation from material substances, as the material scientist and atheist would argue, but that it is identical with humanity in every particular—that it has memory, character, and all those faculties which individuality by which mankind recognize each other in common life.

The series of seances have been marked by decided progress as to the intensity of the phenomena, marked, of course, by two partial failures out of the series. These failures have depended upon the state of the atmosphere, the state of the medium, and the component elements of the circle. The presence of an unbalanced person, the hot and sultry state of the weather, or an exhausted condition of the medium, proceeding either from overwork or by a shock occasioned to his feelings, is sufficient to interfere with a satisfactory evolution of these manifestations. These vicissitudes, apart from test conditions, are the most satisfactory evidence of the genuineness of the manifestations. If they were the result of trick and imposture, such conditions could have no influence over them. On occasions when, presumably, there are the best opportunities for cheating, nothing whatever takes place; and at other times, when everybody is on the alert, the sitters will be rewarded with the grandest results. Mrs. Campbell's seances have been from time to time attended by eminent investigators, but not more than one or two strangers have been admitted on the same evening. On a recent occasion, when Mr. Gerald Massey, the poet, and the Rev. Dr. Davies were present, "John King" manifested himself in a very superior manner, appearing like an ordinary human being, but, strange to say, he walked right into the middle of the large table, at the same time illuminating himself with his light as if the table had been a phantom. It is a question with investigators whether the spirit materializes his lower extremities on such occasions, or whether he floats on to the table in a semi-materialized condition. It has been observed, however, that there have been seen his legs under the table, while his body appeared above it; and clairvoyants have repeatedly seen spirits thus walk into solid bodies and through solid walls. These facts necessitate a revision of ideas as to what constitutes solid matter.

On Friday evening last, beside the usual sitters, an eminent scientific gentleman was present, whose opinions in respect to Spiritualism have been very much canvassed, both by Spiritualists and the general public. He does not in the least shrink from holding his opinions to be known, but as he is extremely busy at the present time, and desires to be protected from an inundation of letters and interrogations, we in this report withhold his name. As a scientific man he is, perhaps, the most eminent in his department, and we shall allude to him during this narrative under the initials "F. R. S." Soon after eight o'clock the company, numbering eleven persons in all, sat round a circular table large enough to permit of their being seated closely together. A candle and lamp were placed on a table to the right of Mr. Burns, that he might strike a light when required. All hands having been joined in a living chain around the table, the candle was blown out. Of course the medium, Mr. Williams, was held by the sitters on each side of him. Under these conditions it was absolutely impossible for any sifter to handle the objects on the table, or perform any act without those sitting next being aware of his movements. Soon after the light was extinguished, the presence of spirits was indicated by several sensitive and mediumistic persons shivering as if exposed to cold. This sensation was caused by the force necessary for the spirits to perform the manifestations being drawn from their bodies. A successful spirit-circle is one in which all the sitters give off a force favorable to the purposes of the operating spirits. There were several seeing mediums, or clairvoyants, present, and here we may say a word as to what these terms imply. Clairvoyance is what is known by the phrase "second sight." It is the power to see objects not perceptible to the ordinary vision, but the faculty may be best understood by giving illustrations of its action. A lady present saw several spirits walking around outside of the circle, and collecting the "power" or "force" from the bodies of the sitters and driving it in a mass on to the center of the table. Soon others present began to perceive a white haze round the table, which became more and more distinct, till a large, formless, luminous mass was observed moving in the midst of it. This human form was that of the spirit "Katey King," who usually comes to introduce the manifestations. She spoke a word or two in an audible whisper, and then retired. In a little while the spirit calling himself "Peter" presented himself, and began to talk freely to the sitters. His dress, appearance and every action were accurately noted by Mrs. Burns, and the same of direct vision was given by a clairvoyant by Mr. Clifford Smith, Mrs. Wiseman, and other ladies present. On the table was a small bell, and a vase of cut roses. "Peter" advanced to "F. R. S." asking him to hold up his hand. That gentleman relinquished Mrs. Campbell's hand, and was presented with the bell and a rose. The spirit afterwards grasped his hand and pulled it up, till "F. R. S." was standing with his arm stretched apparently as high as he could reach. This could not have been done by any mortal hand, as the sitters were close together, and held each other, and the ladies in the proximity of "F. R. S." were not sufficiently tall to attempt such a feat. The tube was carried round by the spirits, and made to tap the heads of the sitters several times. This seemingly trivial action has got a philosophical bearing, for it was observed by the clairvoyants that it tended to harmonize the influences proceeding from the sitters, and collect them for the use of the spirits. A sheet of paper was taken up by "Katey" and shaken violently all round the circle, and then dropped behind Mr. Campbell. A fan was upon the table, and the sitters were repeatedly fanned by it in a very refreshing manner. Two heavy musical boxes were also on the table, and one belonging to Mr. Williams was first wound up by the spirits and commenced playing. It was carried up in various directions, and placed on the heads of one or more of the sitters. After some time the other box was also started, and carried aloft. The spirit "Peter" exhibited the fact that he had the utmost control over its mechanism. He would make it stop at any note, and allow it to proceed only note by note, making frequent pauses between them. After having repeated that experiment a number of times, he touched the comb of the box as if with a finger-

nailed, causing certain notes to be sounded, and making a running note over all the notes. The spirit called himself "John King," and "John King," in his round, mellow voice, spoke words of friendship to all. "Peter," in his humorous, affected voice, did the same, and then he was heard near the ceiling joyfully speaking to the chandelier, and slapping it with the tube. This, of course, he did to show that he could make a noise with physical objects beyond the reach of the sitters. Several of the sitters were presented with roses from the vase, and drops of water were sprinkled on some of these actions were clearly perceived by Mrs. Burns, who could anticipate the manifestations by observing that the spirits were about to produce them. For instance, she said to Mr. Campbell, "I see a spirit standing close to you, and touching you," describing the spirit. Mr. Campbell replied, "I felt the touches several times." At some of these seances the departed friends of sitters are seated in a semi-circle, facing the table, in the most perfect manner. After an hour of these manifestations "John King" said that the circle was to change. The gas was lighted, and a short interval ensued. During that time, to make the test more stringent, Mr. Williams desired that he might be searched, which was done by Mr. Burns in the presence of Mr. Russell and "F. R. S." His pockets were thoroughly turned out, and his clothing examined in the most rigorous manner. His watch was opened to see if it contained any luminous matter. His card-case was scrutinized, and his watch-chain and fuses were taken from him till after the seance.

Mrs. Campbell's cabinet is very like the one at Mr. Williams's own rooms, but instead of fixed seats a movable chair is placed in one end. At these seances the medium is not tied, as the phenomena are of such a nature as to testify of their genuineness. Mr. Williams takes his seat in the chair, and the door at the opposite end of the cabinet is left open, the sitters being seated in a semi-circle with the table in the center, and the cabinet being between the two poles of the horseshoe. After some little time spent in singing, a diffused light was seen in the cabinet, which became reduced to a small spark as it passed along the front of the cabinet. It became revived behind the left-hand end of the circle, close to that part of the cabinet inside of which the medium sat. This light, as it increased, revealed a human figure which held in its hands. On the head of the figure was a turban, and on the arms and body flowing robes. This was the materialized spirit-form "John King," and might at once be recognized as resembling the portrait on the first page of this number of the Medium. Soon the light died out, and the spirit thus illuminated was next seen apparently about eight feet high in front of the cabinet. He caused his light to burn so brilliantly that the whole ceiling was illuminated, as well as the walls, and he gradually sank down till he was about the height of the table. This experiment was also given by "John King" on a recent Saturday evening at Mr. Williams's rooms. A small company was present, and the spirit, after elongating himself higher than the ordinary stature of a man, sank down till the light which he held in his hand was less than two feet from the floor. To return, the spirit holding the light was next seen to walk, as it were, into the middle of the table, the wood offering no obstacle to his progress. In this position he was within a very short distance of "F. R. S." The spirit exhibited his light by raising it up in his hands, and lifting off from the top of it a kind of bandage of lid. To use a familiar illustration, the light looked like a lump of luminous butter, covered with a piece of transparent cloth, the removal of which by the spirit allowed the light to shine with a greater brilliancy. Each time the spirit appeared the sustaining power of the light became less, and he gradually retreated to the cabinet to revive it again. The next time that the spirit became visible it was standing in the door of the cabinet, holding the light by one edge, when it appeared like an oval mass of luminous matter, about six inches long by four broad, and about an inch in thickness, but rounded off at the edges. In a few minutes the spirit appeared floating over the table with his light. His outline was very distinct, but he gradually faded away before the eyes of the sitters, the light which he held in his hand being the last thing to disappear. His last effort to exhibit the mass of luminous matter was at the middle aperture of the cabinet. Such is an outline of what occurred at that seance.

"John King" took great pains to exhibit his light to "F. R. S." and that gentleman conversed with the spirit in an agreeable manner, paying such kind deference to the views of the sitters as to win the hearty esteem of all present. We leave it for himself, at his own time, to state to the public those views of the subject which he freely expressed on the evening in question. This spirit light is a production altogether unknown to science, as has been stated by Mr. Fitzgerald in communications to this paper. We have heard the question put to various men eminent in science whether they understood the nature of this light, and they frankly replied that they did not. It is supposed to be derived from the bodies of the sitters, but the precise nature of the medium, and of any other mediumistic person present. The spirit "John King" has repeatedly called a medium up to him as he stood with his light in his hand, and asked the person thus addressed to hold out the hand. He has made passes over it as if drawing some substance from it, which he appeared to add to the luminous mass in his hands, which at once increased its brilliancy. The clairvoyants also state that they see spirits engaged in the formation of this light, by collecting elements from persons present, and uniting them with a substance provided by themselves, the combination of which produces the luminous mass with which "John King" is enabled to make himself visible to every person, and the objects generally in a moderately sized room. We have repeatedly seen this luminous substance in such positions as to indicate that it is crystalline. When the edge is turned toward the sitters, it looks like a mass of rounded off, but appears like a piece of ice smoothly broken. When the flat surface is presented, it has the color of the bright part of the moon on a clear night, but much more intense. The edge has a darker and glistening appearance, like the edge of a thick piece of plate glass or the bulbous mass in the centre of a sheet of blown glass.

#### ANOTHER SEANCE.

On Saturday evening, at the usual weekly seance at Lamb's, Conduit street, the following phenomena occurred in addition to the usual manifestations. Mr. Stuart sat next to Mr. Williams, the medium, and while their hands were firmly grasped a solid iron ring was passed over Mr. Stuart's arm. The substance of the ring may have been for the instant dissolved, or a passage made through one of the sitters' arms. Afterwards, while all hands were joined round the table, a heavy arm-chair was hurled up and down the floor behind the circle, and then noiselessly placed on the table without touching anyone or injuring an article on the table. In an instant afterwards Mr. Williams was quickly hoisted up on to the chair. The light was immediately struck, and Mr. Stuart's arm was found still holding Mr. Williams's hand. The other hand of the medium had been wrenched out of Mrs. Phillips's grasp as he was turned round when placed in the chair. His head was found to be between the branches of the chandelier, and yet it never touched them. Had Mr. Williams by any means been able to get on to the table he must have been in the darkness, come in contact with the chandelier.

#### HOW DO THE SPIRITS MATERIALIZE THEMSELVES?

By drawing from the medium and others the elements of an organism in a prepared and gaseous state. Our food is transformed before it becomes flesh and bone, and during the process assumes a gaseous form. At this stage it is attracted by the spiritual organism. No life in earth-life is a spirit, with a material body thus attracted to the spiritual body by the atoms of the one being embedded in the other. Death is the relinquishment of the external body. In feeling "John King's" hand or face his skin is moist and warm, and the bone is felt inside like

an ordinary human being. The nails on his fingers can be felt, so can his hair and teeth. His eyes roll in his head, or look in any direction as he wills, and when he talks his lips may be seen to move. On several occasions parts of the materialized garments of the spirits have been cut off. Specimens may be seen at the Spiritual Institution. These spirits have stood on sitters' shoulders, and their actual weight has been felt. They dissolve in a few seconds, but unless the sitters feel the "power" back into the medium carefully, it feels very weak afterwards. For full particulars of these manifestations the reader is referred to "Human Immortality proved by Facts," being the report of a two nights' debate between Mr. Bradlaugh, the well-known secularist, and Mr. Burns, of the Spiritual Institution. We direct attention to Mr. Burns's speeches.

#### "JOHN KING" FELT, SEEN, AND HEARD.

TO THE EDITOR—Dear Sir: On Thursday afternoon, May 29th, I had a private seance with Mr. Williams at his rooms, Lamb's Conduit street. Besides the usual sitters there were present Mr. C. M. A. and myself. I sat on the medium's left, and Mr. C. on his right, and we grasped hands firmly during the whole of the seance. First, I had the ring test. To prevent the possibility of trickery I got hold of the medium's hand before the room was darkened, holding in my left hand the ring, which I placed on the table as soon as we were in the dark. Presently the ring was passed upon my arm, without my feeling any hold of the medium's hand for a single moment. The voice of "John King" was then heard, and he gave each a heavy shake of the hand. Retaining my hold of the medium with my right hand, I offered "John King" my left hand, which he seized with a firm grip, and I, standing up, felt the spirit hand as high as I could reach; at the same time, with my right hand I held the medium's hand down upon the table. Afterwards "Peter" shook hands with us, and his hand was not very warm, but it was "John King's" that was so powerful and gratifying manifestation, however, was the distinct appearance of "John King" in our midst, while the medium was being securely held at the table by myself and Mr. C. First, a light was seen hovering over the table, and then the light developed into a face, so like other manifestations of "John King" that it was instantly recognized. The face was visible to each, and it came and went several times. "John King" seemed not only to be present, but to be speaking to us all. The appearance of a spirit under stricter test conditions could hardly be wished for. At one time the luminosity in the room was so bright that I could see my *ris-à-vis* quite plainly. Conspicuous objects in the room were also rendered visible by the mysterious light. "Katey" attempted to show herself, but her features were not discernible by me. A strange voice was heard speaking to Mr. A. and I asked "Katey" if any of my spirit friends were present. She said, "Yes, the one who is always with you." "Can he speak to me?" "I don't know; he will try to touch you." Shortly afterwards I felt a hand patting me on the head, then there was a sound near my ear, as if some one was trying to speak, and soon words were uttered. On my expressing surprise that my spirit friend should be able to speak with the direct voice, "John King" promptly remarked, "We did what we could to help him, you know." I must not omit to mention that frequently during the seance a large musical-box, weighing I guess, some ten pounds, was taken from the table and floated about the room, the motion usually corresponding to the tune. Once in making the circuit the musical-box touched each on the head, and at another time I was gently struck with it on the back, between the shoulders, and I suppose the other sitters were treated in a similar manner. Again, while the musical-box was playing on the table, the invisible best time to the tune with a chair upon my head. The beating was very light, of course. In conclusion I would repeat that, from first to last, the medium's hands were securely held by myself on one side, and by Mr. C. on the other; and that there could not possibly have been any trickery or delusion is hereby affirmed by

June 6th, 1874.

ONE WHO KNOWS.

#### Written for the Banner of Light.

#### WORK AND WAIT.

BY E. LOUISA MATHER.

Wait—till thy wings are weary,  
In their upward, dizzy flight;  
Rest! oh thou soaring spirit,  
On this green and flowery height.  
The seed must be sown in spring-time,  
With tender, loving care;  
And the sun-rays, too, must ripen  
The flower and fruitage rare.  
Then wait, oh thou soul! in patience,  
Yet work thou with hand and heart,  
In thy garden of love and beauty,  
And the sun shall its heat impart.  
Yea, the sun of all Truth and Wisdom,  
Of holy and perfect love,  
Which shines in the hearts of the earth-home,  
To fit them for mansions above.  
Oh! blue-eyed and perfumed faith-floweret,  
Rest thou in each weary heart;  
And bring thou the songs of the angels  
To soothe and new strength impart.  
On these earth-bound shores of the human,  
The watch-word is "Work and Wait,"  
To fit us by faith and patience  
For our future high estate.  
Yea, to work with a zeal unflagging,  
Upholding by words and deeds,  
Our home in the Land of the Summer,  
Just fitted to our soul-needs;  
And to wait till the boatman cometh  
With the music of dipping oars,  
To carry us home to our birth-place,  
To land us on spirit shores.

#### SPIRIT PHOTOGRAPHY.

If spirit photography is done by a natural spirit law, why should it not act as the law of photography does in the material life, and not present so many different kinds of pictures?" Because conditions vary, being more or less favorable at different places, and not always alike favorable in the same places. Why is it that the law producing spirit photographs is more rapid than that which, at the same sitting, produces the picture of the material form? We know not why it is so, but Mr. Wallace, F. R. S., declares that such is the case. He says, "the spirit pictures start out the moment the developing fluid touches them, while the figure of the sitter appears much later."

In three pictures taken at Mr. Hudson's, Mr. Wallace says: "The second figure, though by no means bright, always came out long before any other part of the picture." Another singular circumstance which he mentions, is "the copious drapery in which the spirit forms are almost always enveloped, so as to show only just what is necessary for recognition of the face and figure." He says the explanation of this phenomenon is, "that the human form is more difficult to materialize than drapery." Why? It is easy to ask questions; but, at the point to which the science has thus far progressed, it is not equally easy to answer them. Let us wait patiently for further developments. The good work advances. "Nothing can come but in its time."

#### INSPIRATIONAL TEACHINGS—LOVE AND SYMPATHETIC KINDNESS ARE DIVINE.

A LECTURE BY MRS. SARAH CARTWRIGHT, DETROIT, MICHIGAN.

Reported for the Banner of Light.

Friends, when we have listened long enough to discourses upon Bible doctrines, and traditions of the misty long ago, would it not be wise for us as Spiritualists, and more profitable to the great cause of progress, to examine our ground and see on what foundation we have built our house; to consider whether the next wave brought in by the returning tide—the tide of natural events—may not sweep us away and leave something else in our place? For in every age, as far back as history goes, there have been great changes in both political and religious forms and ceremonies. Every age has made some progress, and necessarily that progress must overturn many theories and ideals, to build up a better and firmer edifice. But nothing can resist the ceaseless march of time. As little drops of water will eventually wear away a stone, so the influence of time, though perhaps imperceptible, is all powerful. We must acknowledge that our teachings have been according to our understanding, and to presume that we have lifted the veil and looked beyond the grave, and by the light of that uncertain view, assume to know what constitutes spiritual life, is presumption indeed. It is our duty to examine well ourselves, and to be willing to be cross-examined and proved, even by the rule of three, in regard to the facts discovered in spiritual science. We know how easily we may be led into mistakes in solving almost any problem. Then how careful we should be when dealing with this most important subject of all, the immortal life. Not that our mistakes can destroy or impair any law that governs the whole universe, but we may so retard our progress, and by false teachings, be responsible through those fatal mistakes for the errors of many, and when we have passed into the light, be fated to look back with poignant regret upon the mist and darkness surrounding our friends which we shall be unable to dispel. It behooves us, then, to take more serious consideration in regard to the result of our teachings, and example as well, for works carry with them more power than words. Though we may be startled by the thunder in the clouds, with its deafening crash, it is the lightning's stroke that proves effectual.

It is too general for Spiritualists to rest contented after becoming satisfied that, although the body dies the spirit lives, and that life is progressive through all time. Admitting this to be a fact beyond doubt or cavil, what does this teach further? Have we nothing more to do than to wait in inglorious inactivity, expecting to inherit eternal life in a world where we shall be provided for without merit? Do you expect it will all be beautiful, and all you will have to do is to choose and have? If you do it will prove a grievous mistake. In discarding the idea of hell, a literal hell of fire and brimstone, where poor human souls are tortured forever, we do not discard the theory of reward and punishment. By no means. There are many degrees of happiness, and also of unhappiness, from the most natural causes, as of first causation and effect. The cause may be all in this life, the effect not manifest until the next or spiritual. For example, we see so large a proportion of the human family worshipping at the shrine of Mammon. All their efforts and most earnest thoughts are given to the accumulation of wealth. As they succeed in their cherished purpose, their desires increase until no thought of happiness could possibly be theirs where poverty and an unpretentious establishment are found. What can make this class happy in the spirit life? All enter its portals alike—poor in worldly goods. Although the dead body may be laid away in costly robes and gilded case, the soul has escaped the parade and is decked in natural raiment, which God has designed and man fashioned.

It is shown to me that every act of our life in this world is stamped upon our spirit, either for good or ill. All the cares of this life are imprinted upon the spirit, as well as charity, benevolence, and all good deeds. What, think you, will be shown in the face of the miser, the drunkard, the thief, the libertine, and the murderer? and what in the face of the peace-maker, the true and noble men and women of earth—of that honesty which shines forth from the soul and lights up the human lineaments even in this world? For wealth, position and talents weigh nothing in the balance with worth. The honest tiller of the soil, earning his bread by the sweat of his brow, whose hand and heart are open to the calls of suffering and want, and who can lie down to sleep at night with conscience free from sin against himself or neighbor, is immeasurably richer in spirit than the most lordly millionaire or the grandest monarch. There is happiness for him in spirit-life. There are his treasures—and the works of a good man are his inheritance; the deeds committed in the body do bring their reward. Choose which man's deeds and works of earth-life you would enjoy in spirit. If the good, you will have to do the work of the good in truth; if the bad, the reward will be yours accordingly.

While on earth we live, let us do our duty here, and profit by the teachings of those who return. If our Spiritual Philosophy is worth believing, it is worth living. Ah, the eloquence of a Cleero, all the testimonials and truths we promulgate, will never advance us one particle in true progression if they do not come within the soul, acting through the heart's affections, opening the channels of sympathy for humanity in every form and condition of life, ministering to those who thirst after the living waters of eternal life; imparting our spiritual knowledge; holding out our lamp well filled with oil, trimmed and burning, to guide them in the right path; removing the obstacles that are interposed in the form of temptations; and teaching, by precept and example, the truth as we go. Oh! let no gross considerations dispute the reign of the spirit! The soul is of more importance than the earthly tabernacle, which in a few short years, at the most, will moulder in the dust! Then what earthly joys can compare with the heavenly visions that are given us here, to show that the grand, beautiful light will shine only upon those whose souls are pure from sin and darkness? It is like unto the hazy morning as the sun rises in the east, while, with the heavy dews of the sad night and the cold atmosphere combined, the genial sun cannot make its influence felt until the wind has exerted its powers to lift and break the thick mantle of gloom that

weighs upon the most joyous spirits. Then how glorious and inspiring the change! The great orb of light not only illuminates the beauties of Nature, but penetrates the innermost recesses of the spirit, giving life and hope to the despondent, and awakening and renewing the beautiful ideals within the chambers of the soul. This gives a faint illustration of the spirit-world.

Would you choose to go enshrouded by the dark shadows of sin, by a life whose highest aim on earth has been self-indulgence, held in abject bondage by gross habits formed in this life? Conscience will slumber for a season; but the time will come when she will burst her prison, and, with awakened memory, will testify against you, and you will have to accept the award they give, and the positions you are fitted for by and through the deeds done in the body. Then the darkness of despair will fill the soul with vain regrets, and the natural and certain consequences of a low and selfish life will be accomplished. Then you will experience the justice of God's immutable laws. But Mercy sits high on her eternal throne, and, through pity for the inherent weakness of humanity, has opened the way to come up higher. She will still hold out to you the one and the only chance to rise up out of the darkness, and her ministering angels will be those who loved you in earth-life—the mother, sister, father, brother, and the dear little child, whose prattling innocence has sent a thrill of heavenly music through your heart, ere the angels had taken it home to be taught the beautiful truths of an angel-world, that it might return with glad tidings of great joy, drawn by the magnetic current of true love; penetrating the dark surroundings, bringing hope and light and life to the despairing soul; showing by an intenser and more burning love than that of earth, a desire to guide your erring feet into the paths of peace and purity; pointing upward to the bright star of hope; marking the pathway with deeds of love and kind words of encouragement; drinking the sweet fragrance emanating from the new and beautiful flowers springing up on every side, sown by your own hand in the hearts of your fellow-beings. Open your hearts to these little messengers while in the body, and, as the little seed is sown, cultivate the tiny plants by adding generous thoughts carried out in your everyday life, even unto the despised and lowly ones, for, perchance, they may occupy the positions in this life to which pride and arrogance may assign you in the next, in which even you will experience a bitter realization of the truth of those words, that "the first shall be last, and the last first," at that great reckoning when deeds, not words, will tell; where honest worth and not grand attire without good works are esteemed. You may think the little you can do could make no difference, or do much good to any one. If the desire is really and truly within your soul, and no opportunity is given, that very prayer will go out doing good. It will create a magnetic power, acting upon the sympathies of some one to do the work you desire to do, but cannot.

Therefore cultivate kindly thoughts, even though they may seem, to the poor, finite mind, to fall short of a profitable expression. You involuntarily throw out and around you an influence, and those coming within your presence, or otherwise in rapport with your mind, will be acted upon. As regards the nature of the influence you may exert, whether for good or evil, you will be responsible. All can testify to the fact that they readily feel the influence of a very bad person, or a good one. How much, then, depends upon the parents of children, that the impressions made upon their young minds should be pure, their magnetic influence harmonious. Where discord and unhappiness prevail, the very atmosphere, as it were, becomes poisonous and infectious. The seeds sown within the organism of the child spring up with rapid and unhealthy growth, fed by the discordant elements around and within its home, creating a morbid desire for the very food that is destroying its better nature, which, lies dormant, if not dead, for the want of proper nourishment. If your child asks for bread will you give it a stone? Every parent's heart will instinctively say, No. Yet how many are unconsciously doing this every day—feeding its young mind with false impressions, giving growth to vanity, greed and selfishness, destroying the love and purity of its heart, fitting it for an unnatural life here, and one of repentance and sorrow beyond the dark river. Imagine yourself, if you can, as being in spirit-life, drawn back by your affection for your child. See it growing up with the heart's desires envious of the riches, which are not its own, longing and toiling to gain means to ponder to pride, ambitious to excel only in what will degrade its spiritual nature. Oh! at such time how vivid will be the realization that the true riches of the spirit-world outweigh the dross and tinsel of a thousand such worlds as this!

How happy to meet with a benefactor, one who has been a true friend in time of need? Our hearts are warm and glowing with gratitude, and we are too happy if we can make any return, no matter what may be the service required at our hands. Our hearts rejoice to do for another what has been done for us. Imagine a man of wealth and position, who has been as generous as his means will allow. He has many in his employ; he takes an interest in the welfare of all—sees that their comforts are insured; and if misfortune, through accident, sickness, or any cause, leaves them dependent, he considers them his charge, protects them, and provides further necessities while helpless. He will make that man or woman his friend forever, and when their poor hearts are swelling with gratitude and praise of the good man's kindness, his soul is lifted with joy. He is laying up treasures in heaven as he passes on toward the spirit-world, and there meets him on every side a welcome.

A poor mother comes to bless him for the sake of her children, who have received protection and help through his love and sympathy for suffering humanity. The little child-spirit has heard his kind words of encouragement to a brother or sister. His little deeds are perhaps forgotten in the busy cares of life; but, oh! how sweet the remembrance when presented by the angel-world, that he has been doing for those whom he has loved with joy. He is laying up treasures in heaven as he passes on toward the spirit-world, and there meets him on every side a welcome. It seems evident, then, that we can be mainly instrumental in shaping our own destiny for the coming life. Which shall we choose? Shall our spirit-life be the reflex of base, unworthy and ungenerous actions, with their natural reward; or shall we labor to lift up and protect our fellow creatures; to breathe hope in the hearts of the desponding; to dispense blessings among those around us, and thus pave our own way to an eternally of light and life, of glory and of joy?



## SECOND THUNDER.

BELOVED ELDER J. B. VANCE, *Alfred, Me.*

The Lynn "Record," containing an account of your successful meetings there, is received. I have just finished re-reading your able address—wise in spirit, luminous and logical in matter.

To see the rising class—the young men—coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight?" The young men of the princes of the provinces.

"Who shall order the battle?" Henceforth these must fight the battles of the Lord—Truth against Error—the New against the Old: the second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel—increased alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical evils, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five years ago.

The battle has been a heavy one, but victory lights upon our banner. The morning dawns; the end draws near, when the waters of truth, like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It cannot much longer withstand the wear and tear of waters successively on each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary—the fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Chever, Tyng, and reformed and resisted by the Evangelical Alliance—these, with Scott, Clark, Mills and Grant, and all the rest of them, are done for—the dam will give way!

My work has been to start the lower tier of the ogel stones, and shatter in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still above him; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher powers—the Christ-Heavens—came."

It was strong meat for many amongst us; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ; that she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or any one of us has ever done, everybody felt that he was not the old dam go if these positions were admitted and suffered to become Orthodox?

Have we not all been educated in the old theology of a God above law? a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles—to say nothing of Jesus—unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any transgression of soul—our great loss by Adam's great sin? These must not be questioned!

We still belong to the kingdom of antichrist, and must support it by precept as we did by example, in all physical and physiological matters; for was not sickness amongst us a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision?

I take these positions: First, the Mosiac law is fundamental to the Gospel; that, along together—complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Third, all parties and processes, connected with the generation of Jesus, are unchristian, and do not belong to the resurrection order. Fourth, no man nor woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Men and Women, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths, the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The helms are abnormal, therefore Jesus travelled into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement, in the spirit-world, to actualize it. He failed, but not without achieving a partial success by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of restoring their former bodies and then dying over again could convince and confound them. They all belonged to the same race of our modern antichrists, of whom the Second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, he had sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews, against the inhabitants of the land of Canaan. At his birth he was noticed. Why not in becoming King of the Jews?

The apostles all believed in the physical resurrection, (a thing that "Dunlavy" did not know.)

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentile Pentecostal Church, ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and endorsed eighteen hundred years ago.

The marriage of the Lamb has not occurred, except so far as Ann Lee and her successors, in office, power and trust have been connected, by magnetic and spiritual association, with Jesus and the Jews, of the Pentecostal Church in the spiritual world.

This Gentile Mother Church will hear the seven thunders, before she will receive the whole council of God. Then will come the day that will be as the light of seven days.

It is a novel idea, that good old believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former dispensations and the new saints of this order, must be effected, each party giving and receiving truth from the other, and becoming joined like a ring.

These and similar truths are now pressing upon believers from the spirit-world. We must fall at the feet of Jesus, like Paul before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great work to convert into real Shakers many believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed.

We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the Old Mill Dam—all the old theologies of Christendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we started the lowest tier of foundation stones and timbers, held together by rotten cement, under our shoddy contracts.

First, we claimed the right to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction

in all respects, just as females of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for man—was wrong per se. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars, and was created chattel slavery, wages, slavery and poverty—diseases coming from secondary causes.

We were as truly inspired, though we knew it not, to bring forth these primary truths of a new earthly order as were Ann Lee and her co-workers to bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory until it recognizes in full the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the causes of all diseases in the new earth and from the new heavens—a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an enemy?

Is not truth our dearest friend?  
Guide and guardian evermore?  
Will it not our plans subvert,  
Reaching the immortal shore?  
Fraternally yours, F. W. EVANS.  
Mt. Lebanon, N. Y., June 17th, 1874.

## ITEMS OF TRAVEL.

BY WARREN CHASE.

QUARTERLY STATE CONVENTION OF IOWA.—June 27th the Convention assembled in goodly numbers in Berry's Hall, Fort Dodge, and was called to order at ten A. M., by the President, Edwin Cull. The Secretary, Mrs. J. Swain, who resides at Fort Dodge, had made ample preparation for the Convention by securing the large hall and having another small hall fitted up with tables and provisions for the guests, and the prospects opened finely for a good time. Committees were appointed at first session, and congratulatory remarks made at the opening by the speakers—Capt. H. H. Brown, Dr. Sanford and Warren Chase, after which all repaired to the dining hall and partook of an excellent dinner in regular picnic style. In the afternoon and evening regular lectures were given by Capt. Brown and Dr. Sanford, and remarks by several other persons, and the most liberal and harmonious spirit prevailed throughout the day.

Fort Dodge is one of the most thriving towns in the State of Iowa, situated on the Illinois Central Railroad, and at the northern terminus of the Des Moines Valley Railroad. It has much wealth and enterprise, and is surrounded by an excellent farming country, with coal, gypsum, and other resources for a prosperous settlement.

Sunday 28th was a beautiful day, and breezes blew across the prairies and freshened our brows with conditions of inspiration, and the spirit of song and prophecy was rife among our large and intelligent audiences. Not all the Spiritualists of the place were there, probably fearing something too radical on the social question might be said; but their places were more than filled, and they lost one of the most glorious meetings of the season. Warren Chase spoke in the morning on the revelations of truth, and in the evening on the "Choice of Evils, or Serving it," and Capt. Brown, in the evening, on "Our Duties," and the latter on "Our Duties," &c., closing our excellent Convention without resorting on anybody's actions or principles, and parting with the best of feelings toward everybody.

LIFE LINES.—We were born in the same year, a few months earlier than our distinguished fellow-citizen, Henry Ward Beecher, but our lives have been widely apart, although for the last quarter of a century we have both been addressing the public with tongues and pens almost constantly. In childhood his lines were cast in pleasant places, and ours in the roughest of New England hardships. He inherited reputation, religion, protection, education and the best of care. We inherited nothing except what was born in us. Losing in early childhood the fraction of parental love which was snatched away by the death of a mother, we were sold for sixteen years by the overseers of the poor, and at the age of fourteen, by becoming a fugitive from bondage, we escaped from the hard master, and then first learned to read when Henry was studying Latin and Greek. When he was in college we were earning in summer the money to go to a common school in winter, and with no relative, no friend and no reputation but a bad one, we were struggling against powerful odds of poverty and poor health, but we had the advantage of having no load of Christian or sectarian superstition to carry, while he was loaded with brimstone from his father's pulpit, and almost smothered with the smoke of the torment of the damned. At present we would not exchange reputation, personal friends or religion with him; but he is working off the superstition and nearing the clearer atmosphere of religious freedom, and we may run out our lines near the same time and in the same religious freedom. What strange experiences we find in life-lines!

A small crumb of comfort is offered to the people of the West by the compromise currency bill, which passed in the last days of the late session of Congress. If anybody expects this to satisfy the demands of the people, that body is mistaken. As well might we attempt to satisfy a hungry man with a medicated pill from a homoeopathist. It may be better than nothing, but we cannot see it so yet. The people demand an entirely and purely national currency in bills and fractions—legal tender in all cases—exchangeable both ways for bonds bearing a low rate of interest, and for gold and silver as soon as practicable, and that could be very soon, as very few would exchange it when both were equal in value at home. They demand entire separation of the government from all banks, leaving them free to speculate in money but not to make it, and they demand government depositories at convenient places with facilities for exchange.

Nearly the whole central part of Persia is occupied by a great desert plateau, consisting of a series of long, shallow basins, varying in elevation above the sea-level from eighteen hundred to three thousand feet, and the whole surrounded by mountain ranges which, in the south-west, culminate in peaks nearly twenty thousand feet high. No river flows from the plateau to the sea, but all are lost in the desert, either by absorption or evaporation. It is believed that the entire region formerly constituted the beds of great lakes which dried up during a subsequent slow elevation of the land. Similar changes are supposed to have taken place in the adjoining regions of Turkestan.

## Banner Correspondence.

Notes by the Wayside.—No. Two.

BY DR. DEAN CLARKE.

The chief purpose of our coming to this coast is not yet accomplished, viz., to find a spot to consecrate as a home, a desideratum I have longed for during years of weary travel, and which I so much need in my present debilitated condition. We came to this "lower country" for the express purpose of looking for the home we need, and the country suits, but it may be too warm a climate and we must yet wait the turn of future events.

Thus much, Mr. Editor, in answer to your kind desire to know of my whereabouts, condition and labors, and to satisfy the queries of many friends who have been long looking for some word from one who has been a guest in so many distant homes, and who, though negligent in correspondence, yet remembers every kind word and deed, and cherishes with warm emotions of love and gratitude all who have comforted and aided him in days gone by.

"WHAT OF THE COUNTRY?"

I hear thousands of Eastern people, and I will trespass a little further to please many who are thinking of seeking this salubrious clime. As the reader will see, I have visited but a small portion of it as yet, therefore my description must be limited, not only to my sphere of observation but to as few words as possible, lest this letter be too prolix. I have found it very like Northern California, in its general appearance, but the description of it, only the reality is usually a discount upon one's ideal derived from rather false representation.

There is a great anxiety on the part of local editors and writers working in the interest of railroad monopolists and extensive land-holders, to induce a large immigration as soon as possible; hence they portray all the good things of this land, and generally omit to mention the drawbacks and annoyances, so due allowance must be made upon their statements for the degree of exaggeration which self-interest frequently induces.

The soil in all the valleys, which is usually a sandy and clayey loam, with here and there spots of alluvial and various marine deposits, is generally fertile and wonderfully productive if sufficiently irrigated. The hills are usually hard to cultivate, being generally of an "adobe" or clay composition, and as nearly all of them are devoid of water, they are generally used for grazing, and are not very profitable for large ranches.

With the exception of a few districts, nearly all crops, except the small grains, need irrigation once or twice per month, and this is attended with a good deal of labor and expense, for, owing to scarcity of water, the rights to use it are quite high, and all of the soil must be cultivated over, and to destroy weeds, which thrive as luxuriantly as the more valuable productions. In this "lower country" there are tens of thousands of acres of beautiful land that would be immensely productive with water, which are comparatively worthless now, and it will need a combination of a great deal of capital and labor to utilize all natural resources for water, and to bore deep artesian wells to obtain it.

In the vicinity of all the larger towns and cities all of the land that can be watered is now owned by occupants and speculators, and held at prices that only the wealthy can pay.

In all the region I have visited there is no government land that is of any value, and nearly all of the arable portion not occupied by settlers is owned by "land-grabbers," who will not often sell for any reasonable price; yet there is room for many more settlers in both Los Angeles and San Bernardino counties who can get land unencumbered at from \$25 to \$100 per acre.

There are thousands of acres covered by grants that will ere long be sold, and the many ranches will force some, at least, of the many laborers of the public domain to yield up a portion of the land to the tide of settlers that is now pouring into this country seeking homes.

The region about Santa Barbara, which boasts of its equable climate, having a width between the mountains and ocean of from one to three miles, and a length of about twenty miles, is most of it cultivatable, but no good land can be obtained there much less than \$100 per acre, and the best portion now offered for sale is held at \$200 per acre. The scenery is quite beautiful, and the climate about the city is most agreeable.

A thriving Eastern village, or would were it not for many old Spanish adobe buildings yet remaining in portions of it. It contains about six thousand people, about half of whom are Americans, the remainder natives. It is not as healthy for invalids as the foot-hills, on account of frequent fogs and chilly winds, though far preferable to any of the Eastern towns.

For agricultural and horticultural purposes, and for general business, Los Angeles and San Bernardino counties afford the best advantages and prospects, and the climate, especially of the former, is considered as salubrious as Santa Barbara. Erosions seldom do much damage in any of these counties, and seldom are seen except on the lowest land.

Here nearly all the fruits of the temperate zone grow with great productiveness, and oranges, lemons, figs, limes, and all varieties of grapes, and almonds, English walnuts, &c., thrive probably as well as in the Pacific States.

The country about Los Angeles is as level as Western prairies, and the valley, so called, is about sixty miles long by thirty in width. Other valleys open into it, making it a great natural centre for railroads and commerce. There are a few thriving orange and lemon groves already in bearing, and all around orchards are being planted, and within a few years the whole valley will be covered with fruit trees and gardens.

There is yet plenty of land for sale within a few miles of the city, but most of it will have to be irrigated by artesian wells, as nearly all the natural water privileges are used. There is very little natural timber in this valley, but people set rows of cottonwood and willow around their farms, and in a few years have wood enough for fuel. Wood sells in the city for \$10 and \$12 per cord. Lumber sells at \$20 to \$30 per M., but it is not so comfortable here as in the East, as it takes far less lumber. In this country no fence law prevails, but live fences surround most places.

Los Angeles city is a very pleasant place of about nine thousand inhabitants, and is now increasing about one thousand per year. It is destined to be the city of Southern California. One can sit here under orange trees loaded with luscious fruit, and see mountains to the North-East, forty miles distant, covered with snow at least half of the year.

San Bernardino valley is about seventy miles east of Los Angeles, a railroad reaching half way. It is a beautiful valley, about thirty miles long by fifteen in width. It is nearly surrounded by mountains, and to those who like a pretty warm climate it is a very pleasant place to live in, and good land can be obtained at from \$10 to \$100 per acre, according to distance from the city and the vicinity to water courses. It is said to be the best watered valley in the State, and much of it is perennially green. It is thought to be equally as productive of fruit and all crops as Los Angeles valley. It is probably the best place for people in moderate circumstances to get lands for lumber and wood, and the prices are about half those in Los Angeles. The city is pleasantly situated, and contains perhaps four thousand inhabitants. Artesian wells afford abundance of water at one hundred and fifty to two hundred feet in depth. The thermometer ranges from about fifty to one hundred and ten degrees. It is both colder and warmer than the coast.

On the whole, Southern California is a beautiful country, and a desirable one to those who need a mild climate and love to see flowers blooming in the winter. But it is as yet a new country, and in many respects undeveloped, and those who have good homes, and can endure the climate where they now live, are perhaps as well off as to pay all the expense of coming here and waiting to get in a "living" condition. One disadvantage to Eastern people is the discount of about twelve per cent. on their currency, as gold

is the circulating medium here. The country is full of gophers and large ground squirrels, that make havoc of some crops, and often injure the fruit trees. Farmers have to keep up a perpetual warfare with traps and poison, to get rid of them. The surface water is generally a little brackish, as there is more or less alkali in the soil.

The roads, where the soil is of a loose nature, get very dusty, and occasional winds, which are pretty boisterous for a few days in the dry season, make traveling very disagreeable. This is not, however, a very windy country, but what are called "Northerners" prevail about three days in succession, occasionally in spring and fall, and sometimes almost withering vegetation. Grass-hoppers sometimes scourge some sections. There are but few reptiles, no bed-bugs, some mosquitoes, where water is plenty, but an abundance of house flies and little red ants, which annoy housekeepers very much. But the worst of all the annoyances I have found is the "wicked flea," who pursues new-comers with blood-thirsty zeal, and if a person happens to be a little thin-skinned, and not over-pleased, he is very much inclined to frequent quotations from profane history, as these impious tormentors explore his cuticle and extract his blood and religion together.

But must not occupy more space in this way. Those who wish for further particulars can address either the editor of the Santa Barbara Press or the Los Angeles Herald, enclosing twenty-five cents, and get what they want.

## OUR CAUSE.

is steadily progressing in a diffusive manner. There are very few societies, and none that pay a stipulated price to speakers, except by previous agreement. Lecturers generally have engaged halls, board at hotels, and take collection for pay. Eastern speakers will do well to count the cost before coming. Traveling expenses are much higher than "in the States," and but a part of the country is traversed by railroads. There is much liberality of sentiment, but the general tendency of the public mind is materialistic rather than spiritual. Spirits are far more in demand to prognosticate the price of "stocks" than to teach either philosophy or morals. California is good missionary ground, but Bro. Jameson was sent the demand letter that Jesus, for the people here are bound to lay up treasures on earth, even though a Vasquez does now and then "break through and steal."

But enough for the patience of the Editor and the forbearance of the reader. With kind remembrances to all my old friends, and warm fraternal love for all of my co-workers, I bid each a hearty God-speed in all good works.  
Los Angeles, Cal., June 5th, 1874.

## Massachusetts.

MATFIELD.—J. Madison Allen writes, July 1st: "I found at New Bedford an excellent medium for physical manifestations, who has already furnished evidence which has liberated more than one soul from the darkness of non-belief in future life and spirit communion. I think it very evident that the spirit-world is more and more busy and earnest in furnishing proof (physically and mentally) to a skeptical world of its power and power. Whatever may be said or thought to the contrary by some who do not feel pleased, perhaps, to have it so, the fact remains. The spirit-world joins hands with this to dispel the shadows of materialism, and to spiritualize, harmonize and educate humanity in the Science of Life and the Art of True Living. Let the good work go on!"

## Iowa.

DES MOINES.—"S. C. G." writes, June 27th: "The ever-welcome Banner comes to us weekly, freighted with columns of cheering news of the awakening of the people everywhere. In the old chain of theology is on the down grade, and efforts to set the brakes, yet their efforts are futile, and the train is fast nearing destruction. Among the most earnest workers in our State, in the field of Spiritualism, is Mrs. Mary E. Weeks, who came to our city from Chicago a few months ago. The communications, through her, from the spirit-world, to all classes of our people, have been truly wonderful. Mrs. W. has proved herself one of the most truthful and reliable mediums that ever visited our State. Her high nobility of soul shows itself in her charitable labors for the poor and suffering. In her they ever find a true friend, with an open purse. Who can doubt that all like her will receive a rich reward in the future life?"

## Utah.

OGDEN.—Mrs. P. W. Stephens writes, June 27th: "I have been kept too busy at work to report progress of late. I left Sacramento City the 15th of April, by the directions of my spirit guide, and stopped at several places on the route over the Sierra Nevada. I visited Virginia, Dayton, Carson and Reno; then passed on to the wonderfully rich but terribly rugged town of Eureka, situated in a gorge in those high mountains, whose sides are literally filled with the precious metals."

I arrived at this central point of the continent the middle of June. During the time I have been here I have given thirty public lectures in various places, and held several public seances, and given several private sittings, for spiritual manifestations. Everywhere I go I find the people are eager to witness the phenomena. I shall visit Salt Lake, and intend to go East as far as the Mississippi Valley.

Quite a sensation has been created here through the following incidents: A woman was drowned in the Ogden River, and after diligent search, no trace of the body could be found. Several weeks afterward, the son of Mr. Furlock, a lad of twelve years, dreamed that the body was at a certain point in the river partly buried in sand. He told the story to his mother, and asked her permission to go where he saw it in his dream. But the mother's cautious care for her child made her refuse. The next night he dreamed the same again. He then took another boy with him and went to the river, and there discovered the body at the spot and in the condition he saw it in his dream, or clairvoyant vision.

## "In View of this Fact—What Next?"

The query, "What next?" would be difficult for mundane intelligence to answer; but the fact of the materialization of solid substances in tangible form, and their remaining intact, by the invisibles, is fully established, though not many instances are recorded. Pills and powders have been made and administered by the invisibles; coin and hair have been made tangible, and remained intact.

We have in our possession three five-cent pieces, made by the invisibles over two years ago, and to all appearance they remain solid and tangible. They would pass current anywhere. The hair is in ringlets, fourteen inches in length, beautiful and natural. It is from the head of spirit, "Little Lilly," aged six years. The hair and the coin were received at our materialization seances some two years since, Mrs. C. M. Morrison the medium, and under test conditions.

T. AND B. WILCOX.

Ogden, N. Y., July 6th, 1874.

When Peter Cooper was born, New York contained 33,331 inhabitants. The upper limits of the city were at Chambers street. Not a single free school, either by day or night, existed. General Washington had just entered upon his first term as President of the United States, the whole annual expenditures of which did not exceed \$2,500,000, being about sixty cents per head of the population. Not a single steam-engine had yet been built or erected on the American continent, and the people were clean housekeepers, and were characterized by the simple virtues and habits which are usually associated with that primitive garb.

## Spiritual Phenomena.

## New Physical Manifestations.

The Colorado Weekly Register of June 3d publishes an account of spirit-materializations, occurring at a private seance in Denver, in the presence of a new medium, Mr. G. H. Mott, of New York:

"In the evening, about dusk, the company gathered, and were greeted by Mr. Mott, the medium. By his request, certain well-known citizens of Denver manifested their wrists, and bound him securely to a chair which was fastened firmly to the floor. Bells, a glass goblet, a drum and an accordion were placed on the floor some distance from where the medium sat. The lights being turned out, various sounds were heard. The bells rang, the drum leaped up to the wall, where it remained and was beaten by spiritual drum sticks. There was singing, piano playing, and a variety of other demonstrations in a musical way.

The visitors, upon entering Mott's apartments, were requested to make the most scrutinizing search for mechanical appliances or agencies. Mr. Whitehead, a reporter of one of the city dailies, says the medium operated in a small room that opens into the parlor of the hotel and also into a room beyond. The latter room was locked, and Mr. Ford says has not been opened for a long time. A window opens from the small room out to the main stairway, but affords neither ingress nor egress, as the stairway is eight or ten feet below. Another window opens upon the street, thus making two windows and two doors, but only one means of exit or entrance, the door opening into the parlor. In the young thus occupied a partition had been built from the floor to the ceiling, with a slight aperture to admit air from the street window, as the one facing the passage was closed. In the centre of this room, about six by eight feet, Mr. Mott was seated and seemed as above described. The door opening into the parlor had a piece of paneling removed from near the top, and the hole closed over with a piece of black eumbric. In this space the faces were to appear.

After the performance upon the musical instruments had ceased, forms and faces began to appear. Among them were those of George Wells, late Assistant Cashier of the First National Bank, and George Walker, whom our citizens know. A friend of ours asked Walker where he died. He answered, 'At the Springs, in Arkansas.' Other questions were asked and answered, showing that the relationship between the spirit and the living was continued beyond the grave. Wells said to our friend, 'I am weak, and cannot talk much, but I want you to forgive me for rattling, while on earth, your head of and belief in the spiritual existence. We (George and I) have fathomed the mystery now, and can testify to the correctness of your views.' He also warned his friend on earth to shun the society of certain persons likely to do him injury. After this our friend's mother appeared, and signified her desire to converse with him. Said he, 'I must have some evidence that you are the spirit of my mother. Show me your right hand.' It was instantly placed in his, and then he identified it as that of his mother, by a deformed finger, which appeared exactly as it was in the flesh. She then caressed him with great tenderness, and finally placing her hand on his head, bade him adieu, with these words: 'My son, be good to all mankind; treat them kindly and justly; and then disappeared.' The voices, as we are told, are in every instance those of the deceased, but the words are spoken in whispers, perfectly clear and intelligible.

Mr. Ford's agent, who appeared to him off "There is life after death," said, saying, further details at this time, and, "You will see we can learn, Mott is mightier in manifestations than Foster, or any other person who has visited the Great West."

The news brings further interesting details of the seances given by Professor Mott, an extended account of which appeared in the Register of Tuesday. Among the forms which appeared were those of Colonel Bledsoe, of the rebel army, and Dr. H. J. Reed, who in his lifetime resided in St. Louis. The former was in military uniform, and the latter in his shirt sleeves. A call followed for Colonel Brown (this gentleman is the father of the boy who disappeared very mysteriously a few weeks ago, while hunting stock in Weld county). That gentleman was in the audience and went up to the aperture, when a figure revealed itself somewhat indicated at the same time claiming to be his son "Willie," who is supposed to have lost his life last month during a heavy snow-storm on the Divide. Some questions were put and answered which were to a degree satisfactory. The lad promised to communicate more fully at some future time.

James Hill, of Warsaw, Illinois, appeared, and asked for a prominent citizen of Denver, in an unmistakable voice. The latter, however, was not present.

George Wells, of the First National Bank, appeared in a very indistinct shadow, but with several of his old friends in voice, though quite weak, not to be mistaken. Among the last utterances he made was: "I want to see Johnny Anderson and talk to him." Then he requested that several other well-known persons in Denver come at a subsequent seance and hold conversation with him, as he had important business facts to communicate. He also said: "Tell the boys I am happy now." They spoke of some of his property in the hands of certain parties, which he desired to turn over to his brother. He said that the next time he appeared he would endeavor to make all his friends recognize him through his features.

At this juncture a young and beautiful female appeared. The first to approach and put questions was the representative of the News, who said: "Who are you?" The answer came, "Mary Ann Chever." A brother of the deceased was present, and recognized her beyond all peradventure.

A young man came out in bold relief and in a rattling, harum-scarum manner announced himself as Johnny Atwater.

Some present knew him. He was a lad of almost fifteen years, and was distinctly visible to all in the circle.

An old lady, Mrs. Sarah B. Ford, upon appearing, dwelt longer than any of the others. She placed her hand upon the forehead of her son, the proprietor of the house, and stood out in life-like outline to all present.

The strangest part of her coming is yet to be told. Yesterday, Mr. Ford received from one of the photographic galleries of this city the likeness of a very old lady whom he did not recognize. He inquired from his mother and in the hearing of all present, if she could and would tell him whose the likeness represented. The answer promptly came, "It is your grandmother." Mr. Ford says he was but one year of age when this person died, and at the advanced age of one hundred and four years. Her name was Betsey Wharton.

We might enumerate and descend at considerable length upon the life-like figures appearing, and their "talks," which were in most instances more than loud whispers.

The forms of spirits, as presented through his mediumship, must, in all candor, by believers and unbelievers, be pronounced as life-like, appearing from or surrounded by a shadowy or misty background. It is not a picture, as many might imagine, but a full round body, little or no different from that of life, except that it lacks the same degree of clearness. Nevertheless, the "spirits" are extremely natural and wonderful to behold.

A LARGE FLEET.—The commercial marine of the world comprises 56,281 sailing vessels, and 5,148 steamships. Of this number England alone possesses 3,061 steamers and 20,842 ships. Next in order comes the United States. Then France, with 392 steam, and 4,973 sailing vessels. Germany, despite all her efforts, shows only 3,985 vessels of all classes. Belgium, which has only a few ports, possesses more steamers than sailing vessels.



## To Book-Buyers.

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

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

In sending from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (signed or otherwise) of correspondents. Our columns are open for the expression of liberal and free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JULY 18, 1874.

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TON, MASS.

## Now Ready.

The interesting pamphlet entitled "A Defence of Spiritualism, by Alfred Russell Wallace," with a Preface by the American editor, Epes Sargent, is now published and for sale in the principal bookstores—price 25 cents. Address Colby & Rich, 9 Montgomery Place, Boston.

## A National League.

An organized union, for fighting and not for talking purposes, is what all liberals, which means simply all lovers of liberty, have got to establish with as little delay as possible. There is no parleying with the forces of bigotry and tyranny that are industriously securing lodgment in existing institutions of State and Church, and there entrenching themselves for offensive purposes only. The period of discussion is past. Our enemies scout all proposals to refer to reason and argument. They think they have now got something better in their hands. The result of the last session of Congress was a law to intimidate the public press and terrorize public opinion for which it furnishes the outlet. The last Legislature of Massachusetts proved powerless before the willfulness of the gubernatorial veto which the powers of organized bigotry inspired. All that was malignant and tyrannical in the compact ranks of men who are bent on exercising unlimited sway over our country, and the opposing messages of a governor who was but too ready to do their will. Both Congress and the Legislature committed an unpardonable outrage on public sentiment and proclaimed openly at last the determination of bigotry and tyranny to permit no opposition to their will. This is the conflict at last begun. The "God-in-the-Constitution party" only wait the summons to move up as the reserves. They are all of the same mind. Professing liberty above others, they are bent on the acquisition of a power that shall be absolute. These are no words of warning, but of simple record. They indicate the course of the events which the liberals of the country have got to counteract or become slaves.

This tendency in different Legislatures to protect the claims of intolerance, dogmatism and self-willed bigotry, and to favor a narrow-minded view of human rights, as if the latter were a grant instead of an inheritance, has grown too pronounced to be any longer overlooked or passed by with a good-natured indifference. It threatens the integrity of liberty, and that is reason enough for attacking it on the spot and without further parley. People now understand what it is and what it aims at. If they choose to let it run on long and untrammelled, they alone will be the sufferers. It is more and more the ecclesiastical power that is crowding itself into the chair of State. If we look the record carefully over, we shall all be surprised to find how successfully and with what pains this priestly power has assumed to take, or at least to distribute, the public posts. When was a truly liberal man seated in the gubernatorial chair of Massachusetts, Gov. Andrew perhaps excepted? And even he was tied up by the bigotry of his Council, which always acted as if it were a conclave of Orthodox deacons. In a matter of mere convenience to the public, and nowise affecting the interests of the State, we well remember that in one year of his official life the usual time for the Annual Fall fell on the day preceding the Fast Day always observed by the Episcopalians and Roman Catholics. Gov. Andrew was solicited to break through the Puritanic habit of appointing the public Fast on Thursday, and to appoint it for the following day. And although he personally consented, his Council peremptorily refused! It would be turning their backs on the custom of their ancestors, who set Thursday for Fast in order to testify their peculiar contempt for the custom of the Church of England in observing Good Friday. Orthodoxy thus goes with a Crucifixion Anniversary altogether!

This is but a single and minor illustration of the spirit of ecclesiastical bigotry that rules wherever it can. It owns a Massachusetts Governor, and it is working to get hold of the Federal Constitution and make that over to suit itself. The Dr. Minor spirit would very soon show in that instrument as well as in the statutes of the State. On the question of keeping the Bible in the public schools for no other than mischievous purpose, and certainly not to promote harmony in religious sentiments either among young or old, a recent writer in the Boston Herald—who cannot but be sincere in his expressions—though there is just a possibility that he is feigning in order to present the case more impressively—comes out unequivocally and proclaims that the permanent continuance of political government is contrary to the will of God. That is at least explicit, and explains just what ecclesiasticalism means in these latter days. He says, in vindication of his position, that "our modern civilizations are reeling to their foundations in the vain effort to extract from the dry husks of merely civil governments the ripe fruit of

the perfected form of human society which the Church in its apostolic form presents." He insists that "Massachusetts shows the nearest approach yet made to the ideal," but she still falls lamentably short because, after holding a legislative session that cost her half a million dollars, she has failed to solve nearly every important moral question that came before it. The supreme point which this writer would see reached for the church is "the application of her power of unselfish organized action to the conduct of the material affairs of life." Yes, yes; only let the church reach this point, and no longer, as he says, be "humiliated by asking favors of the State," and all will be lovely.

But it is time to sound the bugle and call together the friends of liberty. The danger is at the door. It is no imaginary affair, but a stern reality, that we are called to confront. It is time to close up the ranks, and make the union compact and firm. All classes of liberals must hurry to the front. This is not debate, but actual war. Bigotry really means to conquer and to govern us. Self-government it denies to us any longer. We must not waste our force any more in the bushwhacking style of encounter, but concentrate and drive straight for the centre of the enemy's line. We must show that, liberal as we all are, when it comes down to the hard part of actual war we can be as stubbornly and aggressively courageous in a good cause as bigotry can be in an evil one; and, indeed, we must be more so, or we are vanquished already. Individual firing off of harmless squibs and pop-guns is not going to answer, but the work is serious and demands determined resolution and an eye that does not quail at the sight of danger. Should the plan enunciated by Dr. Britton, which we have already spread before our readers, be considered the most efficient one, then organize under it by all means. If not, then lose no time in summoning a National Convention, not as Spiritualists, Liberal Christians, Free Thinkers, or anything else, but as FREEMEN, who are bent on keeping safe the treasures of their liberty and who still believe in securing the greatest good to the greatest number. There ought to be at least one nation on the earth that refuses to bow to the earthly yoke of ecclesiastical power, and let America be that nation, to which all others will turn with hope for a future of freedom for themselves.

## The Old Objections.

The New York World, in republishing our reply to its animadversions on Mr. Wallace's pamphlet, objects to Spiritualism because of our inability to answer confidently some of its questions—such, for example, as, "the old objection, 'If spirits can do so-and-so, why can't they do so-and-so?'" Now it is about as reasonable to object to this as an objection to the spiritual theory, as it would be to deny the reality of an objective world because we can't explain why it exists, or why, if men can do so-and-so, they can't do so-and-so.

"To this," says the World, "our Spiritualist friend [the Banner] answers helplessly. We don't know." As well might the World undertake to invalidate the Copernican theory of the sun, if the Copernican is inhibited, "when helplessly, we don't know!"

The World is not disposed to discredit our stupendous facts. But it tells us that, so long as we can't explain certain difficulties (perhaps not more numerous or baffling in the spiritual than in this physical world), "intelligent people in the mass will reject, not the actual existence of the phenomena, but the theories of the Spiritualists."

As the World gives four columns to an account of the astounding phenomena through Miss Cook, testified to by Professor Crookes and others, we are to infer then, that while these phenomena will not be disputed by intelligent people, the latter will reject the solution of them which Spiritualism offers.

Now intelligent people are welcome, if they choose, to be content with a causeless and headless fact; with a phenomenon that cannot be traced to any origin; and with an intelligence that cannot be ascribed to any mind. But we vulgar people, who do not claim to be over-intelligent, somehow cannot help believing that, where an object is moved before our eyes, there is a force which does it; and that, where the object is moved intelligently, so as to indicate mind, there is truly mind at work and regulating the force.

As for the objection, that is repeated *ad nauseam* by superficial investigators, "Why do mediums make Shakespeare talk like a blockhead, and Newton like a dunce?" the reply might be made, "Why do newspaper editors sometimes tell things that are not true? Why do they affect, with their grandiloquent plural, 'We', to pass wise judgments on things that they know nothing about?" The great lesson conveyed in these spiritual manifestations is, that Death, while it dissolves the external body, does not impair the individuality and identity of the actual man. The liar is a liar still; the saint, a saint still. The mere letting of a thief out of jail does not change him into an honest man. If a spirit comes, calling himself Newton, and talks nonsense, it either shows that the spirit is an impostor and a fool, or that he has got hold of a medium through whom he cannot express his thoughts.

We do not make these remarks as in any way impugning the good faith or intelligence of the writer in the World; for he deserves nothing but our thanks for his liberal presentation of both sides of the great question, and for the liberality he has shown in quoting so largely from spiritual papers. We wish there were more such exemplars in the daily press.

Read this week's Message Department. Passivity on the part of media and attendants at the spirit circle, "spiritual bells," "ale drinking," etc., receive attention in the "Questions and Answers"; David Ryder gives good advice to his son Thomas, of West Philadelphia, Pa.; Ah Sin speaks to his father, Ah Chung, of Sacramento, Cal.; and Annie Carter gives a child-like message to her mother and father in New York City, which is at once a prose exhortation to charity and a poetic imprecation of purity.

## Materialization.

The letters published in last week's Banner from Dr. H. T. Child and Robert Dale Owen on the above important subject, were of course read widely and with profound interest. So long as this phase of Spiritualism is presenting itself with such startling distinctness, for which, however, all previous methods of manifestation were obviously but preparatory, it is a source of sincere congratulation that such well equipped minds and reliable characters as those of Professor Crookes, Mr. Alfred Wallace and others in England, and Robert Dale Owen, Epes Sargent, and others in the United States, are at hand to meet what many might presume to style a crisis in our faith, and guide and direct the popular mind to conclusions affirmative of what it has hitherto been receiving, instead of suffering it to be confused and rendered more or less uncertain by the assaults of hostile criticism. The spirit named "Katie" makes full explanation of the reasons which lead her to manifest to those on the earth-plane, and she likewise enlightens the reader greatly respecting the influence of the material elements upon the spirits which they clothe. She declares that her materialization is not necessarily a criterion, or mirror of her real condition; but that, in order to come to earth at all and manifest, it is essential that a spirit be more or less materialized; and when instead of manifesting by the medium it manifests in a form and presence of its own, it is obliged to appear as nearly as may be in the form in which it passed from earth. The explanation of "Katie" is extremely lucid, and not less expressive, and upon the minds of intelligent believers it will leave an indelible record.

The letter of Mr. Owen to Dr. Child lays open the whole experience of the writer's mind on this profoundly interesting subject to every reflective reader. He seeks to make no proselytes in the telling of his very plain-story. If others cannot believe, he very well have them, for faith is more than a matter of mere will. He recites what he has actually seen in his personal experience with spirit-materialization, and there leaves it. He says he had hoped for much in his determination to keep abreast with recent European experiments in this field, but that the reality had wholly exceeded the expectation. All that he had seen and known before of Spiritualism pales before the revelations of the single month previous to the writing of his letter. He states his confirmed conviction that these manifestations are genuine; that he has more than twenty times "seen, heard and touched forms to appearance human and material, and to sense tangible," that he has been visibly approached by these forms; that he has held conversations with them, and received advice from them; and various other facts of which he professes himself to be as sure as of any which it is possible for him to know in his mortal condition. Of "Katie King" and her manifestations he speaks in a manner that cannot but excite the widest interest. What he transcribes as the items of his experience will be seriously disputed by none but those whose denial can have no other weight than prejudice gives it. It is unnecessary to recapitulate the points in this place; they must every one have been thoughtfully studied and pondered over.

We congratulate Spiritualists and other friends of progress on the promise distinctly made by Mr. Owen to write a connected sketch of his later experiences, and to publish them in a volume, under the title of "Phenomenal Proof of a Better Life to Come." It will make welcome reading. Those who suppose that mankind has as yet come into possession of all truth, or even a limited fraction of it, can take but a meagre survey of it themselves, nor is their faith full-grown. Every day opens to view something which was unknown before. Mr. Owen says, "If now I am asked where all this is to end—what is to come of it—in case familiar conversation with visitors from another world shall continue to be permitted here, I reply that that is not our affair; we have to deal, for the present, with facts, not with results from facts; we are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. Cosmic order has never, so far, been disarranged by any new class of truths, and if we fear that it ever will be, we shall merit the reproach, 'Oh ye of little faith!'" spoken with trust and humility. The work is one of discovery, and not of denunciation. New truths come over the human consciousness like the light of morning over a shadowy world, never with a rush and rattle, blowing, announcing trumpets and warning past errors to get out of the way. They spread by the silent power of their own influence, and against such a power all the forces of prejudice cannot prevail. The latter only waste themselves and die out the sooner for the violence of their efforts to overthrow that which was made to stand forever.

## Great Conflagration in Chicago.

As we go to press the city papers are teeming with long accounts of another fiery trial through which Chicago has been called to pass. The telegraphic despatches thence under date of July 14th, 7 p. m. to 11:30 p. m. inclusive, state that by reason of the bursting of some materials which were being mixed in a paint manufacturing shop on the corner of Twelfth and Clark streets, the building was set on fire, (4:30 p. m.), whereupon, aided by high wind, the flames proceeded to ride in triumph from Twelfth street to the limits of the previous great fire of 1871, destroying in their course the First Baptist Church, the Adelphi Theatre, the St. James, Continental and Michigan Avenue Hotels, the United States Post Office (the mails, however, being saved by the untiring exertions of General McArthur and his men), and hundreds of dwelling houses. Several steam engines were consumed, the firemen being obliged to flee for life, much hose was destroyed, and a number (variously estimated at from three upward) of the firemen were killed.

Up to two o'clock on the morning of the 15th of July the fire continued to burn, but was finally checked at the Michigan Avenue House, which was consumed. The darkest picture in the conflagration is the necessary suffering of thousands of homeless people who, driven by the destroyer from their residences, lost their all. Much material damage also occurred by the universal panic which prevailed, and it is feared that further reports will increase the death rate of the occasion.

"Revivals: their Cause and Cure," from the scholarly pen of Hudson Tuttle, has been published in tract form and is now offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

## The Camp Meeting at Lake Pleasant.

Particulars concerning which will be found on another page, present issue, bids fair to be a memorable occasion in the history of the Connecticut Valley. The clear air and beautiful hill-ranges of Western Massachusetts are admirably calculated to awaken in susceptible minds the feelings which most conduce to higher thoughts, and as several popular speakers have been engaged by the Committee, it is most certain that both skeptic and Spiritualist who may attend will be greeted with a fresh and entertaining representation of the teachings which the Spiritual Philosophy is in our day and generation unfolding among men.

The Lake is situated in the midst of scenery celebrated for Indian legends. Turner's Falls, only two miles off, was a favorite fishing ground of the red men. Their arrow-heads, bones and other relics are frequently found in this vicinity. The lake was also a resort for fishing by the Indians. Mount Toby, the highest peak east of the Connecticut in Massachusetts, is but six miles off, and daily trains run to its foot. The whole region around is "hallowed ground," and the Connecticut Valley has for centuries been the favorite haunt of Indians, both in and out of the form.

The Fitchburg Cornet Band has been secured by the management for the entire session of the meeting; the members thereof will remain encamped at the lake, and furnish music both for dancing and the speakers' stand. The supply of tents will be ample; Richardson and other popular caterers will supply those desiring comestibles; and a grocery store will be established on the ground with a view to accommodate such as wish to provide for their own wants.

As heretofore announced, the meeting will commence on Thursday, the 13th day of August, and will continue in session for two weeks; and all signs seem to indicate a large gathering there of the friends of spiritual and liberal thought.

## John Collier.

This eminent English lecturer delivered his first address in America before the Spiritualist Society meeting at Robinson Hall, New York City, on Sunday A. M., July 12th. He would be pleased—and certainly deserves—during his stay on our shores, to find employment on the spiritualist rostrum throughout the country. He is a worker of a practical turn of mind, and one calculated to do much good wherever he may go. Address him for the present, Care A. J. Davis, 24 East 4th street, New York City. The following endorsements of his labors by the English spiritual press demonstrate his position in his own land:

"Crowded audiences still attend the Sunday services at the Athenaeum conducted by Mr. John Collier."—*The Medium and Daybreak*, London.

"Mr. John Collier is a plain, straight-forward speaker, uncompromising in his method of dealing with ecclesiasticism and priestcraft, and liberal and progressive in all his enunciations of the Spiritual Philosophy."—*Pioneer of Progress*, London.

"Mr. Collier is rapidly spreading the truth at Birmingham."—*The Spiritualist*, London.

## Silver Wedding and Surprise.

A correspondent ("G.") writes, July 9th, that the friends of Mr. and Mrs. Bartlett, of Northboro, Mass., to the number of one hundred, met at their home on the evening of July 3d (the twenty-third anniversary of their wedding), and "surprised and presented them with a variety of silver, &c., of new and elegant patterns." A fine china tea-set was given to Mrs. B., and also an "ancient and ornamental lamp-shade," and to Mr. Bartlett "an overcoat of an antique style and fabric." Music, instrumental and vocal, presentation speech and an original poem by the "Doctor," and social converse, composed the exercises of the pleasant occasion.

## Andrew Jackson Davis.

We desire to call the attention of the Spiritualists of New York City and vicinity to the fact that this earnest worker and veteran reformer has on sale at his home, 24 East Fourth street, a fine display of "books, pamphlets and papers, treating of Spiritualism and the Harmonical Philosophy." Brother D. deserves, and should certainly receive the pecuniary patronage, as well as the good wishes, of the friends of free thought.

## Terre Haute (Ind.) Mass Meeting.

By reference to the Secretary's announcement on our sixth page, it will be seen that the First Spiritualist Society of the above-named city has arranged for a mass meeting of the friends of liberal sentiment, the same to be convened at the Vigo County Fair Grounds, August 27th to 30th inclusive. Full preparations for the event are going forward rapidly, and it is to be hoped that a large attendance will reward the enterprise of the Society, as well as encourage the hearts of all lovers of free thought.

## A Kind Word from California.

Herman Snow, in the course of a business letter, dated San Francisco, June 29th, speaks his sentiments concerning the course of the Banner of Light in this wise:

"I must also say a word for the Banner itself, for of late it seems to me to be outdoing itself, from which I infer that the passing through fire did nothing but purify and brighten it; at any rate I think that it may be safely said that at no time has its excellence and wonderful adaptation to the wants of the times been more conspicuous than has been the case for a few months past."

## Another Camp Meeting.

Camp meetings seem to be the rage among Spiritualists just now. There is to be one at Lake Massabesic, N. H., commencing August 6th, and to continue until the 18th. We believe it is to be under the management of Laura Cuppy Smith, Mattie Sawyer, Anthony Higgins and Moses Hull.

## Cape Cod Camp Meeting.

The friends announce, on our fifth page, that the regular Harwich Port Camp Meeting will commence July 25th and conclude August 3d.

Mrs. Mary A. Hardy, test and materializing medium—though about to absent herself from the city during the summer months—will be at her residence, 4 Concord square, Boston, on Thursday and Friday of each week, for the accommodation of her patrons. See her advertisement on our seventh page.

Any person desiring to embark in the liberal book and periodical trade will do well to remember that Herman Snow, who for some seven years has successfully conducted a store of this character, in San Francisco, Cal., is now desirous of disposing of his business, by reason of ill health. The right person will find this an excellent opportunity for investment.

## Camp Meeting at Silver Lake.

Multitudes are looking forward, in pleasing anticipation, to the "good time coming," when, in that modern Eden, the Silver Lake Grove, devoted, as it is, of all underbrush and stubble, they may walk forth "surely" as well as "uprightly," in the full enjoyment of all the natural and artificial beauties which there abound both on the land and on the water.

Those who have not this season visited the grove, can scarcely have an adequate conception of what has been accomplished in the way of improving and beautifying the place during the past year. It may well be doubted whether any spot can be found among all the camp grounds, so well adapted to promote the gratification of pleasure-seekers as in the Silver Lake Grove. Having been duly consecrated as a fit temple for communion with the angels, we doubt not that the hosts of believers in angel ministrations will flock thither, drawn by the delightful influences which are constantly at work, and by which friends in the higher life greet us.

"And willing souls are captive led."

By reference to our fifth page it will be seen that Drs. Gardner and Richardson have put forth extensive preparations for the accommodation of their patrons. The special picnic days, July 30th and Aug. 7th, merit attention.

The Sunday exercises, July 26th, will be of marked interest. Lizzie Doten will speak on "The Great Question of the Hour; or What is True Freedom?" and give also an inspirational poem. Edmonds' Band will furnish a grand instrumental concert, and addresses will be made by Dr. H. B. Storer and others. Due notice of further Sunday meetings next week.

## Bigotry in Hyde Park.

A free press is the natural guardian of the people's rights and liberties, and when these are imperilled by the action of bigots, it is equally the privilege and duty of an independent journalist to speak out manfully for justice and right. This the editor of the Norfolk County Gazette has done, evidently without fearing the Protestant or Catholic clergymen, both of whom are represented on the Committee of the Public Library, which consists of nine members, any three of whom can prevent the circulation of a book. John Stuart Mill's "Logic" was rejected not long since, while theological works, both Catholic and Protestant, as we are informed, have recently been added to the library by this committee.

The editor of the Gazette, under the query, "Why is this thus?" offers the following pertinent remarks:

Some two months since Mr. A. E. Giles, a gentleman well known not only in Massachusetts but throughout the country, while in New York purchased a full set of A. J. Davis's works, numbering between twenty and thirty volumes, and on his return to Hyde Park presented them to the Public Library of this town. Accompanying the works was a note from the donor, asking the Trustees to accept the volumes, and place them on the shelves where the citizens of the town could peruse their pages. But for some reason the Trustees have not had the courtesy to reply to Mr. Giles's letter, signifying their acceptance or rejection of the donation. In all spirit of fairness we would like to know why this has not been done. Books of a religious or dogmatic character are being received and accepted by the Board; but for some reason this donation has been passed over unheeded. We hope the religious prejudices of the present Library Board will not lead them into any unmanly course, or to reject any works not in accordance with their peculiar religious views. No sectarian consideration should be allowed to govern the Board in their decision of what works are proper to occupy the shelves of the Library. Every work of a high-toned character should be admitted. The days of bigotry are fast passing away, and in these enlightened days the people who are taxed to pay for the support of a public library should not be deprived of the privilege of reading works upon all religions—Orthodox or Heterodox. This is the only fair rule to adopt, and if our present Board follow out any other principle, our Public Library, which has cost the citizens of this town so much to establish, will prove a failure. We live in an enlightened and progressive age, and it is ill-advised, to say the least, to manage any of our public institutions in a sectarian or bigoted way. The people of the present day are educated differently from what they were half a century ago. They are more capable of thinking for themselves now than then, and free scope should be granted to all who are earnestly searching after truth. Sectarian barriers are gradually being broken down, and the light of truth and religion are being instilled into the minds of the thinking masses. This is as it should be, and any barriers to the advancement of religion, science or art is sure to fail. No man has a moral right to interpose his own religious views to the exclusion of others who differ from him, and who may be equally as sincere.

The Indians are on their kill. If they could only kill the men who cheat them we should wish them success.—*Boston Herald*.

So says our lively cotemporary; and while we have no desire to uphold for a moment the butchery of inoffensive men, women and children by the excited Indian tribes, yet we would call attention; as some, small offset to be placed in the balance of reason, to the following extract from a Washington press dispatch, dated July 13th, wherein one prolific cause of the present difficulty is to be traced:

"SURRENDERING INDIANS AND DESPERADOES WITH LIVESTOCK.—Gen. Pope says in relation to the trading firms at Dodge City, who have, in violation of law and to the incalculable injury of peaceful and honest farmers and frontier settlers of Kansas, established trading-posts, or rather grog-shops, in the Pan Handle of Texas, seventy-five miles along the Arkansas, to trade with the buffalo-hunters and ruffians, who have invaded the Indian country and committed violent and irreparable outrages upon Indians—he has no word of sympathy or concern—and if he should send troops to the locality of these unlawful trading establishments, it would be to break them up and not to protect them. He says that to the unscrupulous and illegal transactions of these people the murders of innocent settlers on the frontier are largely attributed, and they ought to be punished and not protected."

## Picnic and Grove Meeting.

To-day (18th July) Messrs. Jamieson and Higgins inaugurate the picnic season of spiritual thought and bodily recreation which they have previously arranged, at Porter's Grove, near Salem, Mass., and which, together with the grove meeting to be held there to-morrow (19th), should be largely attended. Moses Hull, Laura Cuppy Smith, Mattie Sawyer, W. F. Jamieson, Anthony Higgins, Jr., and other well-known speakers, are engaged.

THE LYCEUM.—P. H. Bateson, publisher, Toledo Ohio—is out for July. "Ted and his Pony" (illustrated), by "Cala," leads off an interesting table of contents, in which Hudson Tuttle, Giles B. Stebbins, Mrs. S. A. Underwood, George W. Kates and others, contribute articles of interest and mental profit for the little ones. The Lyceum should be widely circulated among the schools whose distinctive name it bears.

Read the announcement on our fifth page concerning the New York City Spiritualist Picnic, at Elm Park, July 29th.







door, Boston, Mass.







## THE FAVORITE CHILD.

Which of five snowdrops would the moon  
Think whitest, if the moon could see?  
Which of five rosebuds flushed with June  
Were reddest to the mother tree?  
Which of five birds that play one tune  
On their soft-shining throats, may be  
Chief singer? Who will answer me?  
Would not the moon know, if around  
One snowdrop any shadow lay?  
Would not the rose-tree, if the ground  
Should let one blossom drop a day?  
Does not the one bird take a sound  
Into the cloud, when caught away,  
Finer than all the sounds that stay?  
Oh, little, quiet boy of mine,  
Whose yellow head lies languid here—  
Poor yellow head, its restless shine  
Brightened the butterfly last year!  
Whose pretty hands may intertwine  
With paler hands unseen but near:  
You are my favorite now, I fear!

—Mrs. Pratt's New Poems.

REVIEW OF FOREIGN SPIRITUAL-  
ISTIC LITERATURE.Prepared expressly for the Banner of Light,  
BY G. J. DITSON, M. D.

A new glory, a new halo, is gathering around the brow of Spiritualism. A gigantic statue has arisen, spreading its arms from horizon to horizon, with its feet upon the outermost verge of earth habitable by humanity, and its serene, its fair Minervian head among the very stars.

Psychography is the art that is illuminating, that is wreathing this nimbus about the temples of our newly-created goddess—a goddess that throws the missiles of Jupiter, has the speed of a Diana, and the grace and gentleness of a Venus. These thoughts suggested themselves as I gazed at the spirit-photographs, or psychographs, that have just come to hand from Paris, London and Boston.

The June number of the *Revue Spirituelle* contains a nobly-executed psychograph of a noble head taken by Monsieur Bugnet, which is mentioned as follows in said magazine:

Monsieur C., a superior officer, and Monsieur Leymarie made an experiment at M. Bugnet's without his being aware of any previous preparation for especially invoking the spirits. They had themselves made all the preliminary manipulations. Between M. Leymarie, who is at the left hand side, and M. C., who is covered by a thin spirit-veil (*un voile spirituel*), appears a personage (a spirit) whom M. Leymarie has recognized: it is M. Edouard Poiret, his friend, dead these twelve years, at Pimprez (Oise).

In the group above described, Messrs. C. and L. appear partially seated, while the spirit figure rises above and behind them, so that its shoulders are on a level with the top of these gentlemen's heads. The spirit has on a veil, but thrown back sufficiently to show a large, broad forehead, the right ear, the whole face and gray chin-whiskers. As the veil hangs down it covers almost entirely the figure of Mr. C.; but, the veil being very thin, this gentleman's fine head and face are quite clearly distinguishable. It is worthy of particular note that while Mr. L.'s head is in front of and conceals the extremity of the spirit's left shoulder, the spirit's veil so falls over Mr. L.'s left breast as to conceal a large portion of it. This drape, in fact, does such admirable service—as artistically veiling Mr. C.'s face, yet by its delicate texture enabling Mr. C.'s friends to recognize him through it—that any novice can discover that it could not have been on the plate in advance of the sitting, while any previous arrangement of the camera had been provided against.

Katie's psychograph, the clearly defined, speaking likeness of that beautiful spirit—described by Prince Wittgenstein with such chaste enthusiasm as to render her to us a veritable goddess, a Psyche, an antique statue descended from its pedestal of beauty—that angelic being's likeness, so well taken by Mr. Crookes and his assistants, and which is now on sale at the Banner of Light office, is, if possible, more wonderful, more attractive by her fascinating smile, than anything of the kind that has ever preceded it—granting Mr. Mumler all due praise for his many lifelike psychographs, and which every Spiritualist ought to essay to possess.

Katie's features, I should judge from this picture, are extremely delicate; I mean, not only not heavy and animal, but finely cut, as a sculptor would say, and *spirituelle*. The nose is particularly fine: the face oval, the chin small, the lips rather too attenuated, though wreathed with a smile. It is to be regretted that her "rich golden auburn" hair, as described by Mr. Crookes, her fair shoulders and her pretty feet are not given in this psychograph—her veil concealing both hair and neck, and the figure being represented only to the knees.

Regarding Mr. Bugnet's success in Paris, I will add (to the several testimonies given in my article last month) what a few more distinguished persons have said: "One of the spirit photographs, that envelops us with a veil, has been universally recognized as my friend, the Baron de K., dead about fifteen years."—*Prince Emile de Sayn Wittgenstein*.

"I obtained two pictures on which, behind me, my well-beloved co-laborer, Allan Kardec, came. On one he held a wreath over my head; on the other was a white square on which, with a microscope, could be read: *Merci, chère Femme* (Thanks, dear wife); *merci, Legnaire; courage, Bouquet*."—*Madame Allan Kardec*.

These two reports are somewhat abbreviated. I would like to give a full account of Mr. Williams's séances in Paris (where he remained nineteen days), but space forbids. I will, however, mention briefly two facts, as reported by Madame de Voh: "My husband, Mr. Clement, Mr. Williams and myself being together, a desire for Mr. King was expressed. Soon he was conversing with us, and answering our questions. Mr. V. saying that we had had no direct spirit writing, King at once promised to write upon the ceiling if we would preserve it. Daylight being admitted, we found there *'God bless you all'*.—*J. K.*" At another time Williams was lifted to the ceiling, then lowered into a chair on the table, placed there by the spirits. Again, a little music box went floating about the room playing its accustomed air, while in a large box an accompaniment was kept up as from a harp—the difficulty of which all can understand.

In the *Droit*, French, occurs the following: A dead body was found, and in the pocket of the clothing was this: "*Monday*. I went home content and slept, but was suddenly awakened by two loud raps upon my window. 'God have mercy upon my wife and child!' (who were absent) I said. *Tuesday*. I have been disquieted all the day. At midnight a fearful sound, as if from a heavy blow with a hammer, startled me. 'God punish me, I said, but spare my wife and child!' The police discovered that at the exact time of the two raps upon his window a crisis in

the sickness of his child was reached, and at midnight, when the last warning came, his child died.

The *Revue* publishes a letter from Russia, Government of Saratow, containing these facts: In a priest's house, in the village of Baschew, at nine o'clock in the evening, various objects began to move about. Things upon the table, heavy and light, pictures upon the wall, pots of flowers, were thrown down and broken by some invisible power. The stove was so shaken as to throw off all that was upon it. Neighbors were called in, other priests came and the officials, and an attempt was made to exorcise the evil spirit, but the cross was served like the rest of the objects, and, with the Emperor's portrait, was tumbled to the ground. A stone even was wrested from the wall of the house. After five days these frightful things terminated by the destruction of a candelabra that stood upon the table. The *Novelles Contemporaines*, of Moscow, commenting upon these wonderful phenomena (and for the first time has a Russian Journal done this seriously), condemns the men of science who deny *a priori* all that lies outside of their (little) circle of knowledge, for fear that their sceptre and their crown of infallibility will be shaken. "Thus of mesmerism: science has treated it always with levity, refusing to occupy itself with it, denying even the facts which passed before its very eyes. 'How astonishing it is,' continues the Moscow journal, 'that pride prevents our academicians from taking into consideration this order of phenomena we have just cited, notwithstanding they occur frequently and everywhere!'"

It seems that at Rotterdam a new and quite powerful medium, a Mr. Wasch, has been recently developed. A variety of musical instruments are played upon by the invisibles in his presence; the medium was raised to the ceiling, so that those who held him by his hands were forced to get up on chairs to allow him to ascend; and a flower was brought from without and presented to the little daughter of the gentlemanly host, &c., &c.

From the *Psychische Studien* my friend Mr. Martz has furnished the following account of some very interesting experiments. "The magical knowledge of hidden things, and proof thereof," from Lady Baroness de Vay. By Prof. Dr. Perty:

By magical knowledge I mean that which is derived not through the senses or the reason, but through a still more comprehensive, hidden power of the soul, which perhaps all human beings possess, but which shows itself only in certain persons and under extraordinary circumstances. It can show itself in the somnambulic as well as in the day-ecstasy and in dreams. It is probable that the human mind experiences an enlarging and an elevation; that it momentarily sees further into the unknown; it is even to be conceived that it receives communications from spirits of its own degree. Here material communications may be the easier take place, inasmuch as the matter is also spiritual. By this we do not pretend to establish an identity between mind and matter. It is a union of both in the deepest of the depths of creation (world-all). That material connections can be established is proved by the fact that seers can observe by objects the things belonging to them, and are enabled to recognize and portray the past, the distant, the hidden, and even look into the future.

This is shown by Haddock's somnambule "Emma," in my "Mystic Manifestations." I said that it was especially through the agency of hair and other things coming from the absent that the somnambulists are enabled to commune with them. "Emma" was able to find persons in a far-off country, by the handwriting or by anything belonging to them. Frau von Vay, who never saw the articles handed to her (though she may have known much through her soul affinity with the persons from whom the articles came), presented the following phenomena: Each object given to her was well wrapped and tied up in paper and bound upon her head (seeing better when it was bound on her left temple) or held in her hand. "My sister-in-law, she says, placed in my hand a little tortoise-shell box, received from a deceased friend. I had pain in the breast, pricking in the head, saw a fine profile of a lady, a foot on a sandy coast, an eyeglass with tortoise-shell frame, a sailing vessel; it is hot!" The spirits explained this by writing with my hand: "You saw the profile of the donor, you felt the pains in her breast, you saw the turtle from whose shell the box was made, likewise the eyeglass from the same, then merchant vessels on the Nile."

Second experiment: My mother-in-law gave me a glass containing human bones of heathen times, dug up in Hungary. I saw a gentleman with a cap; a half-naked savage; saw a dark cave; mine digging; large stones, trees and plants; all different from what we see now-a-days. The spirit wrote through me: "You saw the donor of the article, the savage to whom the bones belonged, and the cave from which they were obtained."

Third experiment: The Baroness Clara Baidy, my sister-in-law, gave me her engagement ring wrapped up in a large bundle. I saw immediately her husband, and described a place which Clara recognized as the one she inhabited when first married.

Fifth experiment: An object was placed in my hand, done up in paper. I saw a lady in the costume of 1800, felt a desire to sniff, heard the box open itself, went through the motions of a snuff, felt a tickling in the nose; saw a fine city, people dressed as in the time of Napoleon, a gentleman with a snuffbox containing the portrait of a lady; felt great heat; saw a mine, lightning, diamonds. The spirits wrote with my hand: "You saw the donor of the box (a snuffbox inlaid with diamonds, a gift in the early part of this century), you felt the snuff, you saw the city where the box was made, the mine whence the diamonds came."

Sixth experiment. A letter from a captain of Hussars was fastened on my brow. I felt like a man, large, stout; felt a desire to use strong language; swore in Hungarian, and struck the table with my fist and twirled an imaginary mustache, etc., till interrupted by the laughter of my husband, who full well recognized his former companion in arms.

Eleventh experiment. "Count G. W. gave me a dagger. I saw Italian boatmen; they wore scarfs about their waists in which were daggers. I saw a fine apartment in the old fashion. My neck was pierced on the right side; I began to cough. Upon a magnificent couch lay a pale lady. She had a wound in her neck. I described the velvet curtains and covering of the bed; likewise a man, and how he crept in with a fine dagger in his hand. Fearfully I put the instrument away."

The Baroness gave many other examples of this strange power; but lack of space warns me to stop, while their deeply interesting character urges me to write more.

The celebrated poet and professor, Gottfried Kinkel, says in his biography that his sister saw her deceased grandmother walking in the flower garden, and had heard those mysterious rappings, on the death of a friend; and adds: "I may be pardoned, then, for my fear of ghosts." Thus it appears, says the narrator in the above-quoted Leipzig Journal, that we have had spirit rappings in Germany, long before the American table-rappers were announced.

*Le Messager* (June 1st and 15th) is largely occupied with addresses delivered at Liege in commemoration of the death of Allan Kardec. There is, however, in the June 15th number, an article from a French journal, *La Moussé*, and a reply, that I would like to give entire if only to show how, under such a heading as "*Cauterie Scientifique*," absolute stupidity, ignorance, or malevolence (aimed at Spiritualism) can figure before the world. I need quote only a sentence or two, to express the animus of *La Moussé*: "Socrates, the great philosopher of ancient Greece, was nothing but an halluciné. And every page of the writings of his disciple Plato, shows us that he believed himself in communication with a spirit! (*un dieu ou démon*). 'Thus Socrates was a fool' (or crazy). 'He was persuaded of the reality of that voice which he thought he heard.'"

Enough of this for the present; I will try and give something of the *Messager's* able reply, in my next.

The ever-interesting *El Criterio Espiritista* (of Madrid) for May, is before me; but I can only name its contents here, though I may refer to it again. *Our Sun*, only philosophically considered in relation to our new light, "*Spiritualism of the Future*." Then come three communications, through media, on *Woman*; *The Day of Death*; *The Worlds and the Redeemers*. The next is a letter on the sciences of John and Katie King in London—going over much of that which the readers of the Banner are already familiar with. I think, however, that it contains some items which have heretofore escaped my notice. I will examine it more carefully and report whatever seems to be new.

## The Lord's Day in the Land of the Pilgrims.

One Sunday morning, during the war of 1812, if we recall the case aright, a post-rider cantered into a New England village with the news of the military movement of the British upon Washington, and in haste spurred his horse across the green of the meeting-house, thereby disturbing the singing of the seventy-second psalm. The deacons emerged from the sanctuary and captured the sacrilegious disturber of the congregation; and on Monday morning they prosecuted him before a magistrate for violating the Lord's day. The point at issue was whether the prisoner was traveling "from necessity," and the highest tribunal of the Commonwealth finally adjudged that it was merely a post-rider on his public business, without blowing his horn, the deacons were in the wrong; but if he blew his horn while he was riding he was a disturber of the peace as well as a miserable sinner.

But not to explore so remotely, there have, in our own day and generation, in the same example Commonwealth of Massachusetts in which the deacons pounced upon the post-rider, been adjudications by the court of the last resort which are equally droll. In the year of grace, 1814, a dispute to dispute the ruling of six so learned judges. We merely call the attention of such of our readers as reside in the good State of Massachusetts, or are interested in its affairs, to the fact that if anybody had blown a post-horn, or gathered seaweed, or hoed potatoes in such a way as to disturb Miss Laura Ellis while she was in the box, whether the ring was on her finger or her nose at the time, the offender would not only have been liable to the ordinary penalties for the violation of the Lord's day by unnecessary and uncharitable labor, but also to "imprisonment in the jail, not exceeding thirty days, or fine not exceeding fifty dollars, or both, at the discretion of the court," for disturbing divine worship. Let summer visitors to Massachusetts heed and beware.—*N. Y. Evening Post*.

## Spiritualist Lectures and Lyeums.

MEETINGS IN BOSTON.  
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In the forenoon Mr. Underwood devoted an hour to a critical examination of some of the more popular arguments used by the theologians to maintain the divinity of the Bible and the supernatural origin of Christianity. The very points on which the representative clergymen attempt to base their claims he showed to be as untenable as those on which was founded the mythology of the ancient Pagans.

The afternoon discourse was a more elaborate, scientific, and philosophical effort, the object of which was to show the application of the principle of evolution, not only to the formation of worlds according to the theory of Laplace, and the development of organic form according to Darwin, Haeckel and Wallace, but likewise to the origin and progress of language, ethics, the relation of the sexes, government, and even religion itself. It was a systematic presentation of the latest and freshest thought of the age.

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It seems that Madame Fetal, a worthy dame who lived in the city of Charlestown, under the shadow of Bunker Hill monument, broke her leg, or was injured in some such way, in an accident which befel a horse car of the Middlesex Railroad Company on the afternoon of Sunday, September 14th, 1874, in which she was riding as a passenger. It suit brought by her against the railroad corporation, to recover damages for her injury as caused by their negligence, they set up in defense that she was traveling on the Lord's day; to which she rejoined that the allegation was true, but that she was traveling lawfully to attend divine worship. And the parties butted and rebutted and sur-rebutted until the issue was refined to this: That Dame Fetal could recover damages for her leg if the services which she was traveling to attend were services for divine worship; but otherwise, under the beneficent law of Massachusetts, the careless corporation would go scot-free.

The case was tried on this narrow issue. Madame Fetal, it appeared, was a Spiritualist, and usually attended public religious services conducted by ministers of her own faith in her own neighborhood in Charlestown. But on this particular Sunday afternoon her meeting-house was closed, and, looking around for some other place to worship, her eye fell upon a newspaper entitled the Banner of Light, and fixed itself on an advertisement of a camp-meeting to be held in Malden, at which Miss Laura Ellis would give physical manifestations in a tent, to which an admittance fee of twenty-five cents would be charged. The railway of the Middlesex Railroad Company runs to Malden, and Madame Fetal was duly conveyed to the camp-ground in the cars of that corporation, and then there attended the services conducted by Miss Ellis, the nature of which was testified to be as follows: Miss Ellis was put into a box with her hands tied, and when it was opened Miss Ellis was found with her hands untied, and a ring that had been on her finger was then on the end of her nose. It was on her way home from these services that Madame Fetal broke her leg. The counsel for the railroad company argued that this was not divine worship, but was an "idolatrious show," and was adapted not to the edification but to the disturbance of "serious people." The jury, however, found that it was divine worship, and gave Madame Fetal five thousand dollars damages for her leg. The question of idolatry and jugglery were afterwards gravely and exhaustively argued before the six judges of the court of last resort by eminent counsel on both sides, and the court, after solemn consultation, refused to disturb the verdict.

We think that the railroad corporation were righteously mulcted. Their plea of Sunday traveling to avoid the just penalty for their negligence, was a mean one at the best. And we are not disposed to dispute the ruling of six so learned judges. We merely call the attention of such of our readers as reside in the good State of Massachusetts, or are interested in its affairs, to the fact that if anybody had blown a post-horn, or gathered seaweed, or hoed potatoes in such a way as to disturb Miss Laura Ellis while she was in the box, whether the ring was on her finger or her nose at the time, the offender would not only have been liable to the ordinary penalties for the violation of the Lord's day by unnecessary and uncharitable labor, but also to "imprisonment in the jail, not exceeding thirty days, or fine not exceeding fifty dollars, or both, at the discretion of the court," for disturbing divine worship. Let summer visitors to Massachusetts heed and beware.—*N. Y. Evening Post*.

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THE  
MYSTERY OF EDWIN DROOD

## COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS.

The press declare the work to be written in

"Dickens's Happiest Vein!"

Read Edwin Drood.

Read Edwin Drood.

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By Spirit-Pen of Charles Dickens.

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