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### THE PROOF PALPABLE OF IMMORTALITY.

### BY EPES SABGENT.

[Continued from our last issue.]

"Yet this rare feminine embodiment, this faithful reproduction of one many years dead, was soon to evaporate and disappear like a breath! One might mistake her, seen from a distance, for Miss Cook; but the apparition was large, with slender waist, while Miss Cook, though pretty is much smaller, and her hands are not as large as Katie's. There could be no mistake: they were two distinct personalities.

"The apparition seemed to regard me with curlosity, and I saw in her something that reminded me of a spectre, and that was the even of the week of the spectral processible wet it had a

saw in her something that reminded me of a spectre, and that was the eye. It was as beautiful as possible, yet it had a haggard, fixed, glassy expression; but in spite of that, with mouth smiling, with bosom heaving, she seemed to say, 'I am happy to be a moment among mortals.' She then remarked, in a sort of tremulous whisper; but with infinite grace, 'I cannot yet go far away from my medium, but soon I shall have more force.' When she was not fully understood, she repeated her words with infantile impatience.

"I asked to be favored with a sight of her foot; she gracefully raised her robe to comply with my request, and, when being solicited to show more of it, the robe was lifted to the ankle, and I saw a delicate foot; like that of an antique statue, white, plump, lovely as a child's, high and arched, the toes finely attached, and of a purity of design irreproachable; but all this ensemble was as if of one piece, and the real life was wanting.

was wanting.

"Katie King talked, laughed, chatted pleasantly with those present, calling each one by name with a roguish, infantile, defiant vivacity; gesticulating with her right hand as do the women of the Orient, with the movement of the fingers and curvature of the hand peculiar to that people; accenting her words with the most gracious movement of her head; often with gentle modesty gathering her veil about her neck; in a word, in everything, in her features, form, costume, gestures, giving an impression of the women of the Levant that could not be mistaken.

"A man of little intelligence, who was present, having addressed some rude words to Katie, she crumpled some paper in her hand, and threw it at him with an expression of disdain." As an evidence of the spirit's-clairvoyant powers, Prince

Wittsgenstein sends the following to the London Spiritualist of July 10th, 1874, in a letter from Nieder Walluf, on the

"A very striking fact, in direct writing, was recently obtained by Miss Cook, at my request, putting my sealed letter at night on her dressing table, with some pencils and sheets of paper near it. The letter, closely sealed by me, was further put into a second envelope by Mr. William Crookes, who scaled it several times with his private signet. When it was sent back to me with Katie's answer, his

when it was sent back to me with Ratie's answel, his seals, as well as mine, were quite intact.

"Katie copied the contents of my scaled letter to her, word for word, without a mistake or omission, on a separate sheet of paper. She also wrote an answer to me, with the follow-

'I have given a copy of your letter, dear friend, to show you I have

have never done anything like this before .- A. Morgan, or Katie King, Dr. George Sexton was for many years one of the most earnest of the secularist teachers, and an energetic lecturer against Spiritualism and all other forms of belief in a future life. After fifteen years of skepticism, during which, however, he did not disdain to investigate, the needful evidence came. In his own house, in the absence of all mediums other

than those members of his own family and intimate private friends in whom mediumistic powers became developed, he got evidence of an irresistible character that the communications came from deceased friends and relatives. Dr. Sexton's first attendance on the manifestation through

Miss Cook, took place at Mr. Luxmoore's, Nov. 25th, 1873. The usual precautions for the satisfaction of skeptics were taken. Tied as she was, it seemed to him impossible for Miss Cook to remove from her seat more than a few inches. We quote the concluding portion of his testimony: "The scance commenced, as is usual, with singing. The

lights were turned down, but not so low as to prevent our seeing each other most distinctly, and being eye-witnesses of all that was taking place in the room. The medium speedily became partially entranced, hands were shown at a small aperture at the top of the cabinet, and Katie gave indications of being present. Soon after, the curtain was moved aside, and the full form of the spirit, dressed in white, was distinctly seen by all present.

Katie requested me to ask her questions, which I did continually for at least half an hour. These questions were mostly of a semi-philosophic character, having reference mainly to the laws and conditions under which spirits assume mainly to the laws and conditions under which spirits assume materialized forms, and such, therefore, as it is very questionable whether a young lady like the medium would have been able to answer. They were all replied to so satisfactorily that more than one well-known and highly-educated Spiritualist present stated that they had obtained information which they had previously often wished for, but could not procure

"The spirit form came out of the cabinet several times during the evening, and walked about amongst the audience. She showed her feet, which were perfectly naked, and stamped them on the floor to prove that she was not standing on tiptoo, this latter fact being a very important one, steing that she was at least four inches taller than Miss Cook. Her figure and complexion were almost totally unlike those of the medium. She came across the room to me, patted me on the head, and returned. I then asked her if she would kiss me. She replied she would try to do so. In a few minutes she again crossed over to me, and kissed me on the forehead three or four times. I may here remark that although the sound of the kisses mendly threshy heard by all present and sound of the kisses were distinctly heard by all present, and the attitude of the figure seen, I felt no pressure of the lips

whatever.
"Toward the end of the seance the spirit requested me to examine the cabinet to see that the medium was still fastened in her chair. Mr. Luxmoore lifted the curtain, and said, 'She is still there, lying down in the corner.' The curtain was then dropped again, and I, being on the opposite side of the room, had, of course, not seen into the cabinet. The spirit immediately inquired, 'Did Dr. Sexton see that?' I replied, 'Then,' she said, 'come and look; I want you to see.

"I at once crossed over to the cabinet, raised the curtain, and looked in. There I saw Miss Cook, sitting, or rather lying, in a trance on the chair in which she had been fastened, knots, seals, and all intact. The scance continued for something over an hour. I may remark that the spirit in the course of the evening wrote several short notes to persons present. The following was the substance of the one given to me:

'MY DEAR DR. SEXTON-I am pleased you have asked me questions. 'Yours, truly, Annie Morgan. "Thus ended one of the most marvelous séances at which

it has ever been my good fortune to be present."

ready given an extract, was for many years at the head of the well-known water-cure establishment at Great Malvern, England, and is known to thousands of Americans as a skillful and scientific physician and a thoroughly estimable gentleman. He satisfied himself of the genuineness of the manifestations through Mr. Home, several years ago. The 28th of November, 1873, he was present at Mr. Luxmoore's, at one of Miss Cook's séances, of which he gives the following account:

"The spirit, Katie King, appeared this time dressed in a longer and more flowing white dress than usual, the sleeves reaching to the wrists and bound there, whilst over her head and face a beautifully transparent veil fell, giving to the whole figure an appearance of grace and purity which is not

easily conveyed by words.
"The spirit greeted every one in the circle by name; then retired into the dark room, where she was heard moving heavy furniture about, and talking to the medium who was neavy furniture agout, and taking to the medium who was sealed and bound as usual. She then brought a large bowl into the circle and gave it to the hands of a sitter. Afterwards she brought a low chair, or prie-dieu, out of the dark room, and placed it wholly in the circle, sat down upon it, and desired that the sitters should sing, but not loudly, as she would try to join them, which she did with the clear control to years which the hear several times within the lear control to years which the lear contraito voice which she has several times exhibited. It is impossible to convey the impression of that voice issuing from an inhabitant of the outre tombe!

She then begged that all would join hands in order that she might get all the possible power for what she wished to do, and whilst we, the sitters, did so, she retired for a minute or two to get fresh power from her medium, returned, and then deliberately walked around the entire circle (composed of fourteen persons) and touched each one in turn, some of the ladies on the check, the men on the hands; one man she told to put out his hand and she would show him that she could press it, which she did. The circle occupied a great portion

press it, which she did. The circle occupied a great portion of a large-sized drawing-room. She then desired to be questioned, and something like this colloquy took place:

"'Is it possible for you to explain to us what are the powers or forces you employ in materializing and dissolving your form?' 'No, it is not.' 'Is it electricity, or does it bear any resemblance to it?' 'No; it is all nonsense what they talk about electricity.' 'But have you no name or mode of conveying it?' 'It is more like will-power than anything else; in fact, it is the will which is at the bottom of the power I exercise.' 'When you disappear where is it to?' Into the medium, giving her back all the titality I took from her. When I have got very much power from her, if any one of you were to take her suddenly round the waist and try to carry her, you might kill her on the spot: she might suffocate. I can go in and out her readily, but, understand, I am not her—not her double; they talk a deal of rubbish about doubles: I am myself all the time.' 'When you dissolve, which part disappears the first, the body talk a deal of rubbish about doubles: I am myself all the time. 'When you dissolve, which part disappears the first, the body or the dress?' . 'The body, of course; its material power goes back to her, and then the dress goes into its elements.' 'Do you think one in the flesh can ever appreciate the powers you use in manifesting?' 'No; you never can.' 'You speak of being yourself, and not a double of the medium—who were you when in the flesh?' 'Iwas Annis Morgan.' 'Were you married?' 'Yes; but do n't talk of that.' (At this she retired behind the curtain, apparently either hurt or grieved at the question, a state she has exhibited before when questioned about her married life.) She speedily returned, and was asked, 'Have you a husband now?' 'Of course I have.' 'Can you give us any idea under what reign you lived?' I left the body when I was twenty one years old, and I lived in the latter part of the reign of Charles I. I remember the high peaked huts of the Commonwealth and the broad hats of Charles I. and II.; the short hair of the men, but Cromwell's was not short.'! was not short. ""
"At this point the time which had been agreed on as the

utmost that could be given, having the health of the medium in regard, was reached, and, although the spirit expressed a lesire to remain longer, she retired on Mr. Luxmoore's insist

ing on it, and the scance terminated.

"It is not always, nor even often, that the spirit Katie is in the humor to give us information of her present and past history, such as the above, and it has occurred to me that she declines it because she has been accustomed—too much, in my opinion—to jokes, and what might be called 'chaffing' from the circle, and this probably is more to the taste of a spirit who, as she has herself stated, is not by any means in a high-ly spiritual sphere. But this may be mere speculation on my

Notwithstanding the confidence of these and many other intelligent parties in the genuineness of the manifestations through Miss Cook, the phenomena were so extraordinary that doubt, even among confirmed Spiritualists, would frequently be excited. That a spirit, palpably materialized or reincarnated, could come into the presence of mortals, that she should be undistinguishable in appearance from a human being, that she should allow herself to be touched, write let ters before the spectators, converse fluently and audibly, and in fact, show all the traits of an average and somewhat petulant young woman, and then disappear at once, on reëntering the cabinet, naturally awakened an amazement akin to distrust.

Although the faces of Miss Cook and Katie were much alike, it was found, on close examination, that there were marked differences, varying in degree at different times. The hair of the two was decidedly unlike; that of Miss Cook being dark, and that of the spirit of a light auburn or brown. That the hair of the latter was not false was proved by tracing it back to the scalp. This was done by Prof. Crookes, and also by Mrs. Florence Marryat Ross-Church. , Specimens of the spirit hair have been subjected to the microscope, and found to be genuine hair, though rather coarse for a woman The spirit-form was repeatedly measured and found to be, in its bare feet, taller by from two to four inches than Miss Cook. Other points of difference were noticed; but it is unnecessary to dwell upon them here, inasmuch as the distinctive individuality of Miss Cook and Katie was subsequently proved by irresistible tests.

Mr. Coleman suggested the theory that Katie was the double or, as the Germans call it, the doppelganger, of the medium but he was soon led by Professor Crookes's decisive experiments to abandon the idea.

While even among Spiritualists the element of skepticism was thus at work, an incident occurred at a séance at Mr. Luxmoore's, December 9th, 1874, which seemed to be, for the moment, a triumph of the skeptics. In violation of the conditions of the scance, Mr. Volckman rose from his seat and attempted to seize the supposed spirit. She glided from his grasp, however, and Miss Cook was soon afterwards found tied as she had been left.

This occurrence served only to confirm belief in the genu ineness of the phenomena, for it drew forth testimonials from many in behalf of the reliability of the medium. Mr. Henry Dunphy, a barrister, and well known man of letters, who was present at the attempt, published in the February number of London Society (1874) an account, from which we quote the following:

"I was seated between Lady Calthness and Mr. Blackburn, holding a hand of each, The apparition appeared several times and came out into the centre of the room. It was arrayed in a long white dress with a double skirt, had naked feet, and wore a veil over the head and falling down below the waist. Count de Pomar asked whether he might approach it;

Dr. J. M. Gully, from whose letter to myself I have all and, having obtained permission, left the circle and walked any kind, between such substances and the body of any percent given an extract, was for many years at the head of straight up to it. Katie held out her hand, which he took, son present. and subsequently returned to his seat.

"The apparition then advanced to the portion of the room farthest from the cabinet, when a person, who to me was a perfect stranger, jumped up, caught the figure round the waist, and held it, exclaiming 'It is the medium!' Two or three gentlemen present rushed forward and caught him, and a.struggle ensued. I watched the result with considerable in terest, and observed that the figure appeared to lose its feet and legs, and to elude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. Although the person who made the attempt was apparently well able to hold on to anything he might happen to clutch, the apparition glided out of his grip, leaving no trace of corporeal existence; or surroundings in the shape of clothing."

Mr. George Henry Tapp, of the Dalston Association of Inquirers, added his testimony to that of others on this occasion, and threw light on some mooted questions. He says that the points of difference between Katie and the medium were often remarkable, not only in regard to features, but as regards height, bulk, &c. The resemblance between the two was at times hardly perceptible. When he first saw the full form of Katio she stood five feet six inches high, with her naked feet flat on the floor. She was stout and broad across the waist and shoulders, quite a contrast to her medium, who was much shorter and petite in person.

Katie has frequently stood by Mr. Tapp, and leaned against him at scances for several minutes together, permitting him to thoroughly scan her face and figure in a good light. Once she laid her right arm in his outstretched hands, and allowed him to examine it closely. It was plump and shapely longer than that of the medium. The hands, too, were much larger, with beautifully shaped nails, unlike those of Miss Cook, who was in the bad habit of biting her nails.

Holding the arm of Katie lightly in one hand he passed his other hand along it from the shoulder. "The skin," he says, 'was beautifully-I may say, unnaturally-smooth, like wax or marble; yet the temperature was that of the healthy human body. There was, however, no bone in the wrist. I lightly felt round the wrist again, and then told Katle that the bone was wanting. She laughed, and haid, 'Wait a bit,' and after going about to the other sitters, came round and placed her arm in my hand as before."

This time Mr. Tapp was satisfied. Sure enough, the bond 248 there. . .

In two instances he saw Katle with long ringlets reaching to her waist, the hair being of a light brown color; while the medium's hair was cut short, and was not curled, its color being a very dark brown, almost black. Katie's eyes were sometimes a light blue color, sometimes dark brown; and this difference was frequently noticed.

On one occasion Katle, on coming out of the cabinet, held up her right arm, which was of a dusky black color. Letting it fall by her side, and raising it again almost instantaneously, it was the usual flesh color like the other arm.

One evening Mr. Tapp made some jesting remark to Katie, when she suddenly struck him heavily in the chest with her clenched fist. He was startled, and, indeed, burt by the unexpected blow; so much so, that he inadvertently caught hold of her right arm by the wrist.

"Her wrist," he says, "crumpled in my grasp like a piece of paper, or thin cardboard, my fingers meeting through it. I let go at once, and expressed my regret that I had forgotten the conditions, fearing that harm to the medium might ensue; but Katie reässured me, saying, that as my

tional, she could avert any untoward result." In conclusion Mr. Tapp bears the fullest testimony to the good faith and integrity of Miss Cook and her family.

That some abnormal power was at work in the manifestations through Miss Cook, no intelligent investigator seems to have denied. Katle would not be gone more than forty seconds at most from the circle, when the curtain of the cabinet would be drawn, and Miss Cook would be found waking from her trance. It was manifestly a physical impossibility for her to have changed her gown, put on her boots, dressed her hair and altered the color of it, and, in addition to all this, destroyed all trace of the "spirit's" flowing white robes, in less than a minute.

The question, therefore, reduced itself to this: Does the mysterious force do all these things, after having thrust forth the entranced medium to play the part of a spirit? What remained now to do in this investigation, was to establish still more conclusively, and by scientific tests, the separate identity of the two forms.

## CHAPTER VI.

Early in the year 1874, Prof. William Crookes, F. R. S., a well-known chemist, discoverer of the metal thalium, author of several esteemed scientific works, and editor of the Quarterly Journal of Science, undertook the investigation of the phenomena through Miss Cook.

In a letter dated 20, Mornington-road, London, Feb. 3d, 1874, Mr. Crookes writes: "Miss Cook is now devoting herself exclusively to a series of private scances with me and one or two friends. The scances will probably extend over some months, and I am promised that every desirable test shall be . . Enough has taken place to thoroughly given to me. . convince me of the perfect truth and honesty of Miss Cook."

Mr. Crookes began his investigations of Spiritualism as early as 1869. He endeavored to study the subject in its scientific aspect solely, without any bias from its sentimental or theological bearings. Under date of Dec., 1871, he says: "1 wish to ascertain the laws governing the appearance of very remarkable phenomena, which, at the present time, are occurring to an almost incredible extent. That a hitherto unrecognized form of force—whether it be called psychic force or x force is of little consequence—is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge; but the nature of that force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to offer an opinion."

On the 6th of January, 1869, the London Dialectical Society, appointed a committee to investigate the phenomena. Fivesixths of the members of it entered on their duties in the full conviction that they should detect a fraud, or dissipate a delusion.

The theories of self-delusion and imposture were soon dismissed by the committee as out of the question. The motions and sounds were undoubtedly real, and were certainly not caused by any trickery.

The committees' third and last explanatory conjecture, that, namely, of unconscious muscular action, which they had eagerly accepted on the authority of Faraday, they were compelled reluctantly to abandon, and to admit that there is a force, independent of muscular force, producing motion in heavy substances without contact or material connection, of

son present.

This mysterious force was found to be frequently directed by intelligence; and Sub-committee Number One reported unanimously that the one important physical fact thus proved to exist, that motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organism, and beyond the range of muscular action, should be subjected to further scientific examination, with a view to asceltain its true source, nature and power,

Mr. Crooke's constructed an ingenious apparatus, whereby not only could the existence of any force be demonstrated by delicate tests, but the amount and direction of it measured with perfect accuracy. Prof. Hare, of Philadelphia, and Dr. J. R. Nichols, a Boston chemist, had long before satisfied themselves, by similar tests, of the reality and independence

In his London Quarterly Journal of Science for January, 1874, Mr. Crookes published the result of further investigations, from which it would appear that he had made great progress. The occurrences to which he here testifies took place mostly in his own house, in the light, and with only private friends present besides the medium. He classifies some of the phenomena of which he became assured under the following heads:

1. The movement of heavy bodies with contact, but without mechanical exertion; 2. The phenomena of percussive and other allied sounds; 3. The alteration of weight of bodies; 4. Movements of heavy substances when at a distance from the medium; 5. The rising of tables and chairs off the ground without contact with any person; 6. The levitation of human beings; 7. Movement of various small articles without contact with any person; 8. Luminous appearances;

9. The appearance of hands, either self-luminous or visible by ordinary light; 10. Direct writing; 11. Phantom forms and faces; 12. Special instances which seem to point to the agency of an exterior intelligence; 13. Miscellaneous occurrences of a complex character.

. The mediums for these phenomena were chiefly Miss Kate Fox and Mr. D. D. Home; and Mr. Crookes took such precautions as place trickery out of the list of possible explainstions. Every fact, moreover, which he observed, is corroborated, as he admits, by the records of independent observers at other times and places.

"It will be seen," he says, "that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern-science." Having satisfied himself of their truth, he saw it would be moral cowardice to withhold his testiniony.

Mr. Crookes cautiously abstains from any confident theory in regard to the source of the phenomena. He is not yet prepared, like Mr. Wallace, to accept Spiritualism as the only theory that can cover all the facts. At first he was disposed to stop, in company with Serjeant Cox, at the half-way house of Psychic Force, or "x force," whatever that may be. We must not complain of him for this, for nearly all earnest investigators have had to tarry at this point for a while.

The theory of Psychic Force is by no means new. It was advocated, under the name of Odic Force, by the late Dr. E. C. Rogers, of Boston, with whom I had many discussions as far back as the year 1849, at which time he published a book on the subject. The theory was subsequently urged by Prof. Mahan and President Samson in America, and by Count Gasparin in France. Under its present name it was put forth by Mr. E. W. Cox, serjeant-at-law, a member of the Dialectical Society, author of a pamphlet entitled "Spiritualism answered by Science," and of an interesting psychological work in two volumes, entitled, "What Am I?"

The term "Psychic Force" may be regarded as a cuphemism, useful in lessening the shock which the facts might impart to those who are disaffected by the term Spiritualism. Psychic force, if it means anything means spiritual force, and the question, bluntly stated, is, whether spirits out of the flesh can have and exercise spiritual force as well as spirits in the flesh.

Does the medium, under the effect of "unconscious cerebration," send forth from the human organism a troop of visible, materialized forms, that can write, play on instruments, dance, sing, and converse rationally, the medium the while, as in the case of Mrs. Andrews, of Moravia, being herself aware of what is going on, though not that she herself is doing it? Or, are these materialized forms what they by speech declare themselves to be, manifestations by some independent spirit or spirits?

Was it psychic force that enabled Mr. Jencken's infant boy, when not six months old, to write, in the chirography of an adult, intelligible sentences?

Will psychic force explain an occurrence like the following, elated by Mr. Henry E. Russell, and published in the London Medium of July 17th, 1874, in a notice of the mediumship of Mr. Charles Edward Williams of London?

"The writer has been often visited by Mr. Williams, and on many occasions when sitting with his family round a harmo-nium, the medium being deeply entranced upon an adjacent couch, and distinctly seen by every one in the room, the writer's father, many years since passed on before, has drawn-up-a chair from a remote part of the room and joined the members of the circle, talking with them, singing with them, and selecting pieces of music to be played on the in-strument. He has kneft down beside the writer's mother, as in prayer, has placed portions of this robes around the shoul-ders of some, and has drawn back their heads so as to lean on his breast, and stooping down kissed each of them before floating up to the ceiling, wishing them good night, and then dematerializing his form, or rather, apparently, vanishing from their sight, the medium at the same time being seen still extended on the couch. On such occasions several recognized spirits have been walking about and talking at the same time."

Truly the psychic force that could accomplish all this must be something more marvelous than the agency of a whole legion of spirits.

Of Mr. Russell, the witness of this remarkable occurrence. my friend, Benjamin Coleman, writes me, (July 21st, 1874): Mr. Russell is a very reliable man, and the postmaster of Kingston, near Richmond."

The theory of a force unconsciously exercised by the medium, and producing all the various phenomena, is based only on a portion of the admitted facts. The higher phenomena, manifested in the actual appearance and tangibility of spirit forms, and the preterhuman rapidity of spirit action, are not included in the synthesis on which the theory is built. The best answer to this theory may be found in the facts to which I shall soon return.

Before I do this, however, let us consider what light, if any, Spiritualism throws on the great question of the ages, What is meant by spirit, and what by matter?

[To be continued.]

# Free Chought.

A FEW MORE FACTS AND REMARKS CONCERNING KATIE KING AND THE DIAKKA.

; BY DR. G. BLOEDE.

EDITOR BANNER OF LIGHT -- Since you wer kind enough to open to my occasional remarks about Spiritualism generally, and Katic King in particular, the pages of your esteemed paper (No. 14), it may not be amiss to state that my opinions about the character of the wonderful materializations of said spirit, are fully shared in by Mr. Andrew Jackson Davis, who, only a few days ago, expressed himself very much pleased with my communications in No. 14 of the Banner. At the same time it affords me great pleasure to submit to your readers the below private correspendence of an intimate friend of mine, containing another testimony in confirmation of the wonderful materializing powers of Katie King which, however, I shall have to accompany with a few further remarks in reference to my formerly expressed opinions.

Here, then, we have another testimony for the truth of the wonderful materializations of Katie King, perfectly trustworthy and the more glorious, as it would prove that these are not limited to England, but under the necessary conditions are equally real and accessible in this country. From a few points in the report of Dr. R., of Philadelphia, it appears that the materializations of Katie King, in that city, are even more complete and convincing than those observed and described by Prof. Crookes and others, in London; under the mediumship of Miss Cook. At Philadelphia Katie appeared in full form, while the two media, Mr. and Mrs. Holmes, were not in the enclosure and not in trance, but fully awake, and In the midst of the circle; a fact by which some doubts, long entertained by Mr. Crookes about the simultaneous presence of the medium and the spirit, would seem to be successfully removed forever. A second, important point in Dr. R.'s. report is, that he attests that the light, through which Katie became visible and tangible in full form, was no external light, but one apparently coming from some illuminating source within the spirit form, and peculiar to this, and of a nature that no human art would be capable to produce or imitate.

But important and glorious as these facts certainly are, there is a drawback in them, concerning the character of Kutle King, which cannot well escape the mind of the accurate and conscientions observer. It is this: in the reports given by the English spirit-journals, and reproduced in this country, we were told of a solemn and touching farewell senace of Katle King in Loudon. In this, which occurred toward the end of May, Katie took leave from her medium, Miss Cooks and the sitters in the aircle, in "a most affectionate way," when Katie said "she should never be able to speak or show her face again," that "she had had a weary and sad three years' life, working off her sins, in producing these physical manifestations," and that "she was about to rise higher in spirit-life.!.....

In the face of these solemn declarations, even the firmest believer in the reality of materializations cannot help expressing his wonder how it was possible that Katie could again appear and materialize herself, in the most perfect manner, in Philadelphia, on the 9th of July. How are we to come out of this dilemma?. In my opinion, by no other way than by assuming that there was some Diakkaism in either the London or the Philadelphia Katle King manifestations.

This does not detract the least from the weight and importance of both, since the Lordon facts are established beyond cavil, and the Philadel phia facts in the above report could easily be attested, to by the additional testimony of some others, or all of the members of the circle. But the doubts, referred to here, prove that there was some Diakka trick and lying-harmless and well intentioned as it may have been-somewhere, festations. Was the Philadelphia Katie King. the real and identical one that had appeared for years in London, and had finally taken leave of the human form forever? If this, why did she say so in London, in May, and afterward change her mind and reappear in Philadelphia in July? Or was this Katie King of the latter place a sham and a counterfeit? and why was this Diakka trick resorted to? If the intentions of the spirit materialized there were equally pure and honorable as those which moved the genuine Katle King, in London, to labor for three years with Miss Cook, why, then, assume the mask of another spirit? There, Mr. Editor, we certainly have some doubts and mysteries which would seem to strongly called removal and elucidation.

I trust that the Banner of Light, which has fought so gloriously and successfully for the great truths of Spiritualism, will not underrate these doubts, but make them the object of further researches and communications in these pages. would be happy to contribute to this end.

This friend of mine who had the good fortune to assist at a circle in Philadelphia, on the 9th inst.; where Katie King made her appearance has just given me a written description of the interesting event, in the following manner. I premise that my friend, Dr. C. R., since many years a practical investigator of Spiritualism, is a German Homeopathic practitioner, in said city, not only of the highest standing, but a man of literary renown. The circle was held in a parlor, on the second floor of No. 50 North 9th st. And now I will introduce my friend in the first person, and, as much as possible, with his own.words:—

"When we arrived about ten o'clock, p. m., we found already a gathering of ladies and gentlemen, numbering altogether some sixteen persons. The media, Mr. and Mrs. Holmes, were, as Dr. F. said, great miracle performers. The room of the seance was a parlor on the second floor, of moderate size, in the southwest corner of which a partition had been erected, with a door and two windows high up in it, or rather a conple of holes, closed by curtains on the inside.

The small closet formed by the partition, was, where limited by the white walls, likewise hung with dark curtains. A door leading from this closet into an adjoining room was firmly and thoroughly closed up with walnut boards an inch thick. There was, as we assured ourselves, by a close examination, no other inlet or outlet. After the lady medium had assigned their seats to the company, the door of the closet just described was closed and bolted on the outside. The media did not enter the closet, but remained fami iarly in our midst, though next to the partition. A music-box was then set a going, but as this produced no manifestations, the lady me- enjoy them .- Webster Times.

dium intonated some song, which was joined in by the sitters in an undertone. And lo! at once the curtains of the holes in the partitions were raised, and several hands became visible. Soon a whole arm appeared, and as in salutation was waved to and fro in a graceful manner, whereupon several voices exclaimed, "Aha! that's Katie!" And it was not long before the amiable face of Katie pecped from out the window. She asked, "Is Dr. Y. here?" The gentleman called for-who, as I must add, is a man of good mediumistic powers, as Katle herself discovered in former séances-then approached the window, and shook hands with Katie.

His example was then followed by other members of the circle, who, one after the other, slowly stepped towards the window, and with all of whom Katie shook hands, and afterwards, as if blessing them, put her hand on the tops of their heads. I was, of course, among those, and ascertained that Katie's hand felt as natural and life-warm as that of any other healthy human being. She talked, too, repeatedly, from out of the window; for instance, she answered the question of " How do you like the present company?" by "I'll tell you after awhile"; and later, "I love you all." At another time she said, "I feel now as natural as when I was in earth-life." Her voice sounded mild, somewhat whispering. This was, so to speak the first part of the programme. The windows of the parlors been thus far kept open, were now closed, and on the question whether the light was too bright, Katie answered, "Make it a little darker." She was then asked whether she could not show herself entire, which was answered by, "I will

After a short interval we heard that the bolt of the closet door which, as stated, was on the outside of it, was drawn back. The door opened, and Katie appeared, slowly moving her hands, as though saluting or declaiming, and clad in a tasteful white robe and a mantilla of gauze or lace. Her waist was encircled by a belt, fastened with a gold clasp or buckle. At her throat appeared a gold cross or similar ornament. Afterwards she emerged entirely from the closet, sat down upon a chair next to Mrs. Holmes; rose and receded slowly into the closet again. The question was then put to her whether slie could not show us how she materialized herself, and was again answered by, "I will try!" After awhile the door of the closet opened once more and we saw, in the right corner of it, a kind of a gray mist, or cloud, from which, within a short time, Katie's whole gure was developed in a wonderful manner. If of disappearance was similar; it was a gradual fading and dissolving. . The white figure was not illumined by external light, but had a peculiar bluish white and brilliant splendor that seemed to come from within, I do not believe that any mixture of earthly colors would be able to produce the same effect. The gold of the belt-buckle and the necklace appeared more golden than the finest gold."

## 'PASSING AWAY,"---A DREAM.

BY JOHN PLERPONT.

Was it the chime of a tiny bell That came so sweet to my dreaming ear— Like the silvery tones of a fairy's shell That he winds, on the beach, so mellow and

When the winds and the waves lie together asleep,
And the Moon and the Fairy are watching the

deep,
She dispensing her silvery light,
And he his notes as silvery quite,
While the boatman listens and ships his oar,

To catch the music that comes from the shore?

Hark! the notes on my ear that play,

Are set to words:—as they float they say,

"Passing away! passing away!"

But no; it was not a fairy's shell. Blown on the beach, so mellow and clear; Nor was it the tongue of a silver boll, Striking the hour that filled my ear, As I lay in my dream; yet was it a chime That told of the flow of the stream of time! org beautiful clock from the ceiling hung,

That hangs in his cage, a Canary bird swing;)
And she held to her bosom a budding bouquet And, as she enjoyed it, she seemed to say, "Passing away! passing away!"

Oh, how bright were the wheels that told Of the lapse of time, as they moved round slow! And the hands, as they swept o'er the dial of

gold, Seemed to point to the girl below And lo! She had changed: in a few short hours Her bouquet had become a garland of flowers. That she held in her outstretched hands, and flung

This way and that, as she, dancing, swung In the fullness of grace and of womanly pride, That told me she soon was to be a bride; Yet then, when expecting her happlest day, In the same sweet voice I heard her say, "Passing away! passing away!"

While I gazed at that fair one's cheek, a shade Of thought, or care, stole softly ove Like that by a cloud in a summer's day made Looking down on a field of blossoming clover The rose yet lay on her cheek, but its flush Had something lost of its brilliant blush And the light in her eye, and the light on the

That marched so calmly round above her, Was a little dimned—as when Evening steals Upon Noon's hot face; yet one couldn't but

love her, For she looked like a mother whose first babe lay Rocked on her breast, as she swung all day And she seemed, in the same silver tone, to say, "Passing away! passing away!"

While yet I looked, what a change there came! Her eye was quenched, and her cheek was wan tooping and staffed was her withered frame, Yet just as busily swung she on; The garland beneath her had fallen to dust: The wheels above her were eaten with rust; The hands, that over the dial swept, Grew crooked and tarnished, but on they kept; And still there came that silver tone From the shrivelled lips of the toothless crone, (Let me never forget till my dying day The tone or the burden of her lay,)
"Passing away! passing away."

A PRACTICAL PRAYER.—A needy and suffering person made known his wants, the other day, to one of our citizens, who invited him into his house. Arriving there, the citizen requested the poor man to be seated, and he would retire to his closet and pray for him. The poor man to his closet and pray for nim. The poor man looked in surprise and probably with some doubts as to the result, while the citizen, strange man, disappeared to his devotions. In a few minutes he returned, bearing in his farms some loaves of bread, a codifish, and several other substantial articles of bodily nourishment, all of which he laid in the lap of the poor man, saying, "Here, —, the Lord has answered my prayer and sent you these things; carry them home." The sec-ond surprise of the poor man was greatest, and, as he took the good things, he told his benefactor, with expressions of gratitude, that he didn't know when he could pay him. The other replied that there was nothing to pay, the things were sent to him and were his; take them and

# Phenomenal.

REMARKABLE MANIFESTATIONS.

Though a person of little influence and limited cquaintance, residing in an obscure village in Western Arkansas, and on the frontier of civilization, I forward to the Banner of Light this

statement of the phenomena I witnessed, in the month of May last, during a short time devoted to the investigation of Spiritualism.

While a stranger to almost every person in the city of Washington, a few days after I had arrived at that place I visited a medium, Mrs. Hattie J. French, residings at 1013 New York avenue. To her I was entirely unknown. I gave her no information as to my history, business, family, name or place of residence. She manifested some reluctance to afford me a sitting at the time, stating that she had just given one to a person who was in the act of leaving when I called; but after being told that I might not again have an opportunity to call on her, or on any other medium, she consented; and, while in her normal condition, informed me that the spirit of my mother was present. The medium then, after taking my hands in hers-both of us being seated in the centre of the room—passed into a trance, and was controlled by an intelligence claiming to be "Dew-Drop," an Indian which, on account of the oppressive heat, had | girl, who gave me accurate descriptions of my mother and three sisters, also told me their Christian names and the diseases of which they died; and conversed with me on subjects and in a stylestrongly-calculated to impress me with their identity, (the particulars of which conversation could, from its nature, only be interesting or important

These lady relatives of mine passed into the spirit-land many years ago; nevertheless their features, personal appearance, style of conversation, and events of which they spoke, are strongly impressed on-my memory.

Through "Dew-Drop" they told me that they were delighted at my being an investigator of the Philosophy of Spiritualism; that for years they had often been with me; that my being left almost alone, in a new country-nearly all my relatives having gone, in early life, to "that side of the River "-had been, to them, a matter of solicitude and grief; that often, in my deepest troubles and darkest hours, or while "poring over my books," they had been with me; that the object of producing the whole "family band," to my mental recognition, was that my earth-life in the future might be made happier, and that all fear of death might be removed from my mind, as well as that the true and beautiful Philosophy of Spiritualism might be conveyed to other minds through mine; and, to the end, that every doubt should be removed from my mind as to their identity, and as to the truth of the philosophy, they desired to give me a higher test, and proof as strong as any human being had ever received; that I should go to Dr. Slade, the (celebrated) medium, in New York City, and there, through his mediumship, they would materialize any one of my deceased relatives (above mentioned) whom I should mentally select, that I should not disclose the name of the spirit person, so to be selected, to any one, that all opportunity for fraud or collusion between the mediums in Washington and New York might be avoided; that the test should be open to no objection whatever, but should be convincing and overwhelming; that after their proposed plans were executed. I should publish a full statement of the result, as well as of what occurred in the presence of Mrs. French, in the Banner of Light and in the Religio-Philosophical Journal.

I responded that I was pecuniarily unable to comply with their command (for they seemed imperative in their directions). They answered that I could get the money from a friend whom they designated, and that I should not suffer any pecuniary loss in the end. Not being willing to risk the small sum of money it required to visit | again into light "thin air." New York, to obey the instructions mentioned above, in fact, doubting my ability to do so, I thought over the matter for several days, and concluded to interview the same medium again, and ascertain if my spirit friends, or the intelligences purporting to be such, would repeat the directions, and again called at the rooms of Mrs. French, had another sitting, in which, through 'Dew-Drop," and also through an intelligence purporting to be the spirit of a Spanish lawyer, Venita." I was again, in terms most positive, directed to visit Dr. Slade, in New York, and comply with all the directions received by me at a former sitting. I mentioned that I desired to see all my spirit relatives with whom I had conversed, and that I found it impossible to say which I would prefer seeing to the exclusion of the others. They answered, "Go to Dr. Slade; we will all show ourselves to you as we were on earth." I again mentioned my pecuniary difficulties, and the response was "You shall not suffer for money."

In obedience to their instructions I visited Dr. Slade; found him occupying rooms in a handsome and respectable portion of the city. I was the second visitor on that morning. An artist, of genteel appearance, and beyond the meridian of life, was his first. (This last named gentleman resides in Vermont, and had but recently returned from a long visit to Florence, Italy.) The artist had his sitting first. As he came out from the adjoining room, where it had occurred, he-told me that he was a happier man, and a wiser one; that he had just seen the face of a blonde; this was a dark' brunette, with curling wife "long lost." During the absence of the hair falling on her shoulders; her features, perartist several other persons entered the front room, where I remained. Their manners, language and appearance indicated culture and intelligence, and like myself they were seekers of information concerning the new philosophy. I passed into the back room with Dr. Slade, who had come out of it with the artist. We passed through "folding doors," which, during the sittings, separated (while closed) the front and rear adjoining rooms.

The room in which I had the sitting was large, contained but little furniture, and had no "hiding places" for machinery, wires, or any thing of that kind. There was no cabinet in it. Dr. Slade not only allowed, but urged me to examine the walls, doors, and every part of it; and I did so to my satisfaction. We sat down at a small table in the centre of the room, and entered into conversation. He inquired what character of manifestations I desired. I declined to tell him anything except that, through a medium in a distant city, I had been directed, by my spirit relatives, to come to him, and that in his presence, and through his mediumship, they would materialize. He asked me several questions as to the number I expected to see, but I declined to answer any questions as to the | closely held in mine.

number or appearance of any of them. In fact, he asked me but few questions. I told him I had come there to put the matter to a test proposed by the spirits themselves. He stated that he did not like such tests. "All I can do, sir, is to furnish the conditions. Spirits often fail to do what they promise. Like persons in this life, they often over-estimate their powers. Now, he said, "if they fail, you will blame me." I answered that I understood fully his responsibility -that I had come of my own will, and would not censure him in case of failure. He then conat one end of the table a slender frame, consisting of two uprights cut roughly out of pine, about an inch in diameter, and extending about three feet above the top of the table. These uprights were joined at the top by a cross-piece connecting the two. This cross-piece was a little over a half yard in length, and its length was the distance between the unrights. From the cross-piece on the top of the uprights was suspended between them a piece of black cam bric, which came down to about the top of the table. In the centre of this piece of cambric is cut an aperture, longer than wide, and sufficiently large to contain a human face and part of the bust In fact it resembled an oblong portrait frame, hung by the side of the table, and above it. Over this aperture in the cambric he temporarily fastened his handkerchief at the top. . It hung over the opening like a handkerchief suspended from the top of a portrait frame over the picture. I examined the slight frame-work, saw that there was no machinery about it, and no place for any in it, or about it, and saw that it made no connection with anything in the floor, and then we took seats at the table-I at the side opposite the frame, and he at the side to my left. The light of the room had been previously, and after the frame was set up; lessened a little by lowering the gas. It was not dark, however; all objects in the room were plainly visible in a softened light, like that of early twi

over the corner of the table, the pencil commenced of itself to scratch hard, fast and very audibly on the slate. The Doctor said, "They are here." He released one of his hands from with him, which I did with the hand just freed from his, and some force pulled the slate directly from us, not with a little power, but with so much broken. We replaced the slate on the table, at had held it. Each then held the hands of the other... When the medium inquired if the spirits were ready to show themselves, if they could, immediately, as if in response, the suspended handkerchief hanging over the opening in the pendent cambric, was pushed, as if with a hand, and was held up, as if by a high wind blowing,toward us, exposing the aperture it had covered. I had every opportunity of seeing if that handkerchief was held up by any power, cognizable to mortal eyes, in their normal condition. The Doctor then took the handkerchief down, we rejoined our hands, and he told me that if any materializations occurred, I would see them in the aperture; and for a few moments we directed our attention to the aperture, while rapping, loud and frequent, was heard on the table, and about the room in various places, during this time. Something caused me to look up a little, when, to my astonishment, about two feet above the top of the frame, and to its left, there appeared, as if floating down toward it, the face of my mother. She wore an old-fashioned cap over her hair, with bows of white satin ribbon at the sides; the cap and bows were perfectly familiar; the face was lifelike. In a few moments it faded out into the surrounding light, then appeared again, remained a minute or more, giving opportunity to scan the features closely, then faded

A single slate, with pencil attached by a short

At the aperture in the cambric came my sisters. making her face perfect; and while I could recognize the peculiar shape of the face, and familiar mode of wearing her hair, I discerned some thing over the upper part of the face, and that something seemed to disfigure one corner of her mouth. She came twice, showing the shadow over the upper part of her face and the same disfiguration of the mouth, which gave me some dissatisfaction, then faded out; and at my request to show me the face unclouded and perfect, she came in a brilliant light. · Such a light I have never seen; and I was allowed, while holding the doctor's hands, to rise from my seat, lean over the table to within two feet, or less, of the face, when I saw that the supposed shadow was a black lace veil, falling diagonally across the upper part of the face, and folding naturally at one corner of the mouth, where there were some flowers worked on it. These flowers had caused the supposed disfiguration in the two faces first materialized. I could see the delicate network of the veil, the flowers upon it, and the familiar features and pure complexion beneath it as plainly as though they had never known the destroying touch of the pale hand of Death. This face did not fade entirely out, but the features gradually faded from it. The material of which it was composed remained in the aperture, a bright spot, and was reconstructed into the face and features of another sister, of an entirely different style. The former veiled face was of a blonde; this was a dark' brunette, with curling fect, wore a smile of recognition. That smile came while I looked upon it, like a smile on a living face; then it faded like the others.

Then came another sister, who died in 1842, when I was twelve years of age. The face, as I remember it so long ago, was very accurately represented. It was very bright.

In fact, all were bright, all living faces. All wore familiar clothing. I could see the separate hairs straying from the curls. They were real, living beings, manifested in light, brilliant but mellowed. No words can describe it. No mortal artist ever blended lights and shadows so beautifully as I saw them in these living persons. If I saw them in earth life I saw them there, but that angelic light I never saw until that hour.

After these manifestations were over (the doctor and I still retaining each others' hands), my vest was pulled up and down by quick successive pulls; the moving vest I could see, and feel, and hear. They then, with a spirit-hand, patted me on the left side, under my arm; these touches were hard, rapid, loud. I could feel and hear each touch of the spirit-hand, and see the clothing moving under each pressure. All this and more occurred while the medium's hands were

Dr. Slade then threw the slate on the floor. whence it was dragged from the left side, around the end to the right side of the table, and from the floor was thrown up on the table, directly toward us; it bounced six inches high when it struck the table.

After this, the medium, who had been, during the entire time, in his normal condition, passed into a trance, and was controlled by the Indian spirit, "Owassa." I was enjoined to publish what had occurred, and I do so in the conscious. ness that it may evoke from friends strictures sented to give me the desired sitting, and placed on my sanity, and from enemies reflections on my veracity; but if this statement of facts causes any persons to investigate, intelligently, the beautiful philosophy to which your columns are devoted, it is well that I have obeyed. And one unwilling to endure the mild martyrdom of public censure for the good of humanity, is unworthy the high privileges which have been mine.

JOHN T. HUMPHREYS. Fort Smith, Ark., July 27th, 1874.

### KERSEY GRAVES'S CRITICISM.

Candid criticism, inspired by a good motive, ever interests me; while sneers, cowardly thrusts and flippant blackguardisms, can hardly presume upon even a passing notice at our hands.

The passage that Mr. Graves criticises, in the Banner of July 25th, is not mine, but that of the Rev. Dr. Eitel, considered one of the best authorities in China upon original Buddhism. Here it

18:
Ancient Buddhism knows of no sin-atoning power. It holds out to the troubled, guilty conscience, no chance of obtaining forgiveness. A Buddha is not a Saviour. The only thing he can do for others is to show themethe way of doing good and overcoming evil; to point out the path to Nirvana by his example, and to encourage others by means of teaching, and exhortation, and warning, to follow his footsteps. Do good and you will be saved; this is the long and short of the Buddhist religion.

Mr. Graves's criticism, so far as it has force, hinges upon the meanings of the terms, "sinatoning" and "saviour." Dr. Eitel, it must be remembered, is not only a distinguished scholar, in a Buddhist country, but is soundly "evangelical"-believing in salvation by substitution, or salvation through the death, sacrificial blood, string, lay on the table, our hands were joined | and vicarious sufferings of Jesus Christ. And in this sense he used the word "Saviour"-saying emphatically, "A Buddha is not a Saviour." Mr. Graves, disputing the position, takes the affirmative, and consequently assumes the burden mine, took up the slate, requested me to hold it of proof. We await the testimony. This must come, however, not from men who have sat in cozy European homes and wrote up Buddhism; not from men who have never conversed with I apprehended that it or its frame might be | native Buddhist teachers; but from the fountain heads—the teaching of Sakya, Guatama the time rejoining the hands with which we Buddha, from his disciples, and from the Tripitaka, the sacred Buddhistic Canon. Dr. Eitel quotes largely from these sources.

Quite likely "a Thibetan," or a Chinese Buddhist, if asked by Mr. Huc who Buddha was, would reply, "The Saviour of men." And if further pressed as to what he meant by "Saviour." or how Buddha saved men, he would readily reply, "By enlightening them." The term Buddha means, "The enlightened."

Inasmuch as Mr. Graves has not read our "Letters of Travel," the inquiry arises how he "discovered that most of the historical facts cited in them can be found in our public libraries." These "Letters of Travel," by the way, are to be published this autumn, with important additions. J. M. PEEBLES.

# MRS, ANDREWS'S SEANCES.

DEAR BANNER:-Dr. Cleveland has leased the Cascade House of John and Mary Andrews, for term of three years, and is resitting it, and intends to make it a first-class house.

Mrs. Andrews, being relieved from all household cares, devotes herself entirely to her calling. Her séances are well attended, and the manifestations are strong, and much better than a vear ago. I have attended sixteen scances this time, in all of which manifestations have occurred. Mr. Jackson (Mrs. Andrews's control), has appeared nearly every time, and has talked to us, One of them seemed to have some difficulty in | giving us the best of advice. "Honto," a squaw, comes, and gives us many and strong tests.

In the dark circle spirit lights flit about in many curious curves; dear ones, whom we supposed dead, talk to and caress us, making their existence positively known to us by many proofs; spirit voices join us in singing, rising above all our voices with a very clear, distinct utterance.

In the light circle, the appearances are recognized by some of us, giving their names and many other words as tests, making it entirely sure that our dear ones are around us to watch over and guard us from evil.

On the 26th of last month, Dr. Cooper, of Kelloggsville, N. Y., and seven of his friends, myself included, had a private circle. We all were patted; "Honto" came in great strength and talked to the doctor, and in the light circle his old associate, Dr. Baker, who lived and died at Owasco, came and spoke to him in a clear and distinct voice for at least twenty minutes.

On the second of this month, Mr. Morris Keeler joined us in the sitting, this being the first time that he has been in Mrs. Andrews's circles since she left his house, two years ago. The manifestations were strong, especially the singing-his sister Huldah coming and shaking his hand with both of hers. "Honto" came, saluted him, and showed herself and papoose; his mother also appeared in the cabinet. I myself, fully believe that I have conversed, here, at different times, with-my wife, who passed-into the higher life sixteen years ago. To me, this knowledge is as certain as any 1 have.

HOSEA CURTICE, Teacher, West Winsted, Conn. Cascade, N. Y., Aug. 12th, 1874.

HUMILITY AND MANLINESS.—In the course of is lecture on Religious Revivals, before the theological students of Yale College, at New Haven, Wednesday, April 23d, Rev. Mr. Beecher aston-ished his hearers with some original observations on the necessity of humbling one's self before the

Almighty.
"I beseech you to avoid that kind of crawling, that prostration that takes the manhood out of a man. I do n't think that God wants to have a nan crawl before him like a worm. think he is any more pleased to see that than you would be to see your children act so. I have a little dog at the farm that when I come home is so exceedingly glad that he lies down and squirms and rolls over on his back, so that I want to kick im. That same dog, although he is so affectionate, will steal chickens. Now, a dog don't know any better, but a man does, and it seems to me as if men think that if they humble themselves before God and say all manner of scrouching things, that will fit them for the work. There is no man-liness in this. No doubt they have enough to confess, but God wants men to come to him as though they were his sons."

Honest, plain words best pierce the ear of grief.—Shakspeare.

WESTERN NOTES AND ITEMS.

BY WARREN CHASE.

A POLITICAL MUDDLE. - Our conventions, parties and politicians in the West, are in what the farmers call a muddle. It is a new word to us, but has a significant meaning, and may as well go into general use. Most of our leading politicians, of both parties, and many of the candidates, are under obligations to or controlled by the speculators, the National Banks, and other corporations, whose interest is in a restricted and unreliable currency in place of the people's greenback currency, and a quantity so restricted that interest to producers and laborers may be kept up to from ten to twenty per cent, that they may thereby get both the crops at their own prices, and the farms also when they choose to foreclose the mortgages. The great puzzle of the candidates and political party leaders is, how to keep and use the money, good will and influence of these speculators, and yet get the votes of the people to elect them. They have little dif-Aculty in getting the nominations and controlling conventions in selections of candidates; but the resolutions and voice of the people are beginning to be plain on the currency question, and they demand a policy that shall work, in part, at least in favor of the producers.

They begin to see the outrageous system of national bank swindling they are burdened with, which was only a temporary war measure but which, once in operation, has become so powerful that the people cannot stop its robberies. We often ask the advocates of national bank currency, "What is your money to be redeemed with, suppose you fail to redeem?" and of course the feply is, "Greenbacks." But the President and the speculators want all the greenbacks taken up and destroyed because the people pay them no interest on that debt .- We want to know what their currency is to be redeemed in when the greenbacks are gone. Of course it must be in Government bonds or nothing, and, if in bonds, the holders of small sums must sell to speculators, at such rate as they will pay, to get quantities sufficient to get a bond. The whole scheme is another trap, well laid, to defraud the producers of this country; and, if we do not arouse to action in season, they will rob the producers worse than they have with our old system of local banks of issue. We must have free Banking on purely national currency; no banks of issue nor deposit by especial charter, but government depositories for the safe keeping of the people's money and free exchange of currency for bonds with low rate of interest, and vice versa.

How to keep the people quiet in the parties, and get their votes, and yet not offend the bankers and speculators, is now the puzzle of our western candidates for Congress. Once elected, they can manage better, for then they are soon out of reach of the people whose votes elected them, but never out of reach of the money and influence of the speculators.

We had a faithful and honest member of Congress from the district in Iowa, where I am writing (Loughridge), but he had offended the bankers and speculators of the district, and his party (Republican), by advocating in part the true policy of a people's currency, and, of course, had not stood by the President in the veto and hard money nonsense of his theory, and he had to be sacrificed for one whose views were not known to the people, but known to the speculators. We have witnessed this in several other instances. As soon as a man gets acquainted with congressional rules and obtains some influence there, if he is on the side of the people and against the speculators, he is at once sacrificed by party leaders, who are almost always in the interest and pay of the speculators for whom more than three-fourths of our legislation is enacted.

But there is another feature to this muddle that must not be overlooked, as it is a terrible one to the people and the future, and will prove so unless soon checked. That almost omnipotent political organization, the Young Men's Christian Association, has attempted to unite with the money power, and with the aid of speculators to control the selections of candidates and election of officers, and thus to have Christian speculators, as far as possible, to fill all the offices.

We have had a fair specimen of this Christian legislation since the war, and our last Congress had TWELVE committees at one time investigating corruptions, something never known before, and which never would occur if the churches did not have an undue influence in the elections, as their partisans are far more corrupt and dishonest than the speculators. These two powers are at this time threatening the entire destruction of American liberty and American government, and, unless we soon arouse to action, we shall be utterly overthrown. The hearts and heads of the great body of the people are right, but they are so easily controlled by party and party politicians that they as often vote wrong as right, and as often directly against their interest as for it, and many, knowing this, stay at home from elections and do not vote at all, and hence, in that way, let the active politicians control the selection of their officers; and of course the speculators, who are always on hand, have a majority in Congress and most of the legislatures.

Church and speculators are largely united al ready, and both are enemies of civil and religious liberty, and both engaged in robbing the people of the products of their labor.

How far the present fall elections will serve to open the eyes of the people we cannot say, but hope largely, and yet confess the prospect looks now dark and forbidding-more mischief, more frauds and more investigating committees.

NECESSITY OF VENTILATION.—I hold that the breathing of impure air is a fruitful source of dis-ease of the right heart occurring after middle age. How many people ignorantly favor its occur rence by confining themselves to closely-shut non-ventilated, hot, stilling rooms, in which the carbonic acid has accumulated to two or three per cent. of the air they respire! How many are thus destroyed by being compelled, through the exigencies of life, to pass the greater part of their time in pits and manufactories where ventilation is defective, or in which the air respired is poisoned by noxious fumes and offensive emana tions from the materials undergoing the process of manufacture! How many are falling victims to the poisonous influence upon the heart of the atmosphere of underground railways! What do these facts suggest? How are these evil results to be prevented? The simple answer is—Let the rooms in which you live be effectually ventilated by an incoming current of air filtered from all adventitious impurities, and so divided that no draught shall be felt; and by an out-going current which shall remove from the apartments the carbonic acid. carbonic oxide, sulphurous acid gas, sulphuretted hydrogen, and other nox ious compounds, as rapidly as they are generated. Apply the same principle to public buildings, theatres, schools, manufactories, pits, and to all places in which people are accustomed to congregate.—"Foul Air and Heart Disease," in Populary and Company of the control of the ular Science Monthly.

Written for the Banner of Light. AT REST.

BY AGAPE.

Lay her down gently, In her narrow bed. Where the bright sunshine So softly is shed; Near the dark river. Whose still, ceaseless flow, Shall sing low, ever, To the sleeper below. Let bright flowers blossom On the lowly grave, And o'er it the willow Its long branches wave. Here's rest for the weary, Here's end for her pain; The sad broken-hearted Shall ne'er weep again!

[From the Woman's Journal.] MICHIGAN, MY MICHIGAN. (Air, Maryland, my Maryland.)

BY H.

Upon thy wave-girt shores, to-day, Michigan, my Michigan, Behold! the battle's stern array, Michigan, my Michigan.
Firm in the front see Justice stand,
While Freedom leads her shining band, host of evil to withstand, Michigan, my Michigan,

We wait thy firm resolve to see, Michigan, my Michigan, Ten thousand hearts beat high for thee Michigan, my Michigan. Arise! and arm thee in thy might, The ranks of darkness put to flight, Bring in the day—the glorious light Michigan, my Michigan.

No tyrant summons thee to serve. Michigan, my Michigan, No motive base thine arm shall nerve, Michigan, my Michigan.

'Tis woman calls thee to the strife. Her love alone inspires with life, To plead for daughter, mother, wife, Michigan, my Michigan.

Then haste! for her the sword gird on, Michigan, my Michigan, Full soon the battle must be won, Michigan, my Michigan. And, oh, may heaven the right defend! Good courage to thy true heart lend, And crown with victory in the end, Michigan, my Michigan! —St. Louis, Mo.

### New York Items.

DEAR BANNER-For several weeks past we have been having delightful weather here. Our lectures at Robinson Hall, and our Children's Lyceum are suspended for August. The wave of interest in Spiritualism is surely but gradually rising in our midst, and the attendance at lectures and at the Lyccum is increasing. During the Sunday evenings of July, we had full houses to hear the delightful lectures of Mr. Peebles.

Mr. Collier, of England, spoke at least twice. I did not hear his lectures, but they were pronounced excellent.

On the last Sunday, Rev. J. H. Harter, of Auburn, N. Y., an old friend and classmate of Mr. Peebles, and for many years a Universalist clergyman, gave us some most racy, off-hand speeches, full of wit, humor and pathos. Sometimes the people would weep, and sometimes make the house tremble with cheers. He is a thorough Spiritualist, and our spiritual societies should see to it that he is constantly employed on their rostrums. As a worker in the Children's Lyceums, I think he must be unequaled. As a missionary for building up Lyceums, establishing libraries for them, and helping on the cause of temperance and progress generally, he would be very successful. Will not some one glorify himself, as well as the cause of human up-building, by bidding him go forth on this mission, and then some one glorify himself, as well as the cause of human up-building, by bidding him go forth on this mission, and then some one glorify himself, as well as the cause of human up-building, by bidding him to send in his bill of expenses for payment? times the people would weep, and sometimes payment?

We have had two picules this season, one of which was held at Pleasant Valley, on the Hudson, and was a decided success, and the other at Elm Park, on 92d street, in this city. The latter was less of a success, on account of the rain, but cleared about twenty dollars for the Society.

E. V. Wilson is to speak at Robinson Hall during September.

The Banner is doing nobly by publishing the essays of masterly writers on the subject of the Spiritual Philosophy and Phenomena, such as Prof. Wallace, Epes Sargent, etc. Prof. Wallace's words are enlightening all Christendom. He winds a web of logic and fact around the skeptics which they will find most difficult to get out of. A hundred thousand of these pamphlets should be set afloat, and, as you publish them at such reasonable figures, there is no reason why they should not be. The people should send in one dollar, two dollars, five dollars, ten dollars, etc., for the work, with the order for you to send

them as many as you can for the amount. Dr. Brown-Sequard, in his late lectures on Nerve Force, in Boston, has made the attempt to put down animal magnetism, as he call it, and the New York Tribune advertises his lectures as a "Death Blow to Animal Magnetism!" These exquisite magnetic and spiritual forces are the media through which the glories of the higher life have been revealed to man, and by means of which multitudes of suffering mortals have been restored to health and happiness, where drugs have utterly failed; and yet this eminent but superficial medical man thinks he has demolished it, and proved that so many of us are deluded. I think his ideas can be overwhelmingly answer-

I have in press a handsome pamphlet, to be bound in tinted Bristol card-board, entitled "Vital Magnetism, the Life Fountain, being an Answer to Dr. Brown-Sequard's Lectures on Nerve Force. The Magnetic Theory defended, and a better Philosophy of Cure explained; including also Numerous Quotations from Babbitt's Health Guide, embracing the subjects of Food, Sleep, Clothing, Baths, Rules for Magnetising; Rules for the Family, Courtship, Marriage, etc." In this I aim to show, by incontrovertible facts, that a magnetic and fluidic element does exist-that by its means only can many of the most important phenomena of life be explained; and by its means many of the most stubborn diseases be cured without adopting the barbarisms of bleeding, blistering, burning with hot irons, cupping, leeching, using sctons and poisonous drugs which have such terrible after effects, all of which destroy the very vitality which should be built up. Wishing to circulate this widely I have put the price at only twenty-five cents, or five for one E. D. BABBITT, D. M. dollar.

437 4th avenue, N. Y.

# Banner Correspondence.

Massachusetts.

ANOTHER REMARKABLE SPIRIT CURE.—I wish to give the readers of the Banner the facts in relation to a most wonderful cure of my son, Willie Briggs, a lad about fifteen years of age. He had been severely afflicted for fifteen months with a disease of the brain and nervous system, at that the teach of knives and fork. with a disease of the brain and nervous system, so that the touch of knives and forks, spoons, writing on a slate, or any sudden, sharp noise, brought on terrible convulsions of his whole body, which may be faintly described by the words anguish and agony. His appetite was poor, and he slept about four hours each night. We constitute the soft the worst eminant physicians of

he slept about four hours each night... We con-sulted three of the most eminent physicians of Boston, who did him no good, but intimated their fear of permanent insanity. Having heard of the cure of Mrs. Kate B. Hardwick, of Portsmouth, N. H., of insanity, by Dr. M. R. Fletcher, 36 Temple street, Boston, and Mrs. M. Sunderland Cooper, I consulted the doctor, who thought he could cure him. On Sun-day, August 2d, the doctor and Mrs. Cooper day, August 2d, the doctor and Mrs. Cooper called at our house, 36 Hancock street, for treatment; the writing on the slate brought on convulsions, and it was feared he could not be kept in the room; but in less than half an hour he was cured, and heard the writing without the least emotion. The next morning he heard and made sharp noises, and played with knives and

forks with impunity.

Our neighbors, who are familiar with the case, come in and rejoice with us over his miraculous cure. His appetite is greatly improved, and he sleeps about eight hours each night.

EVANS E. BRIGGS. Mrs. M. G. Briggs. Any person wishing further particulars of this case can see E. E. Briggs, at 69 Hanover street, depot of Singer's Sewing Machine.

The above is strictly true.

M. R. Fletchen, M. D.

Boston, August 14, 1874.

LYNN, Aug. 12th.-It is but justice for us to say a few words, in addition to what has already been published in the "Banner" commendatory to Bro. John Collier (late from England). We were privileged to hear him speak for us, Sun-day, Aug. 9th, and, although it is vacation time with our meetings, and but short notice was given of his lectures, and a dull, rainy day withal, there was a very good audience in the afternoon, and a larger one in the evening. All were well pleased with his style of speaking, and we can heartily recommend him to all societies wishing to engage an able, earnest advocate of Spiritualism. He is radical on all points of true reform, and we wish him success in his noble work.

MRS. E. G. LAKE,
For the Rational Spiritualist Asso., of Lynn, Mass.

### New York.

SPRINGVILLE.—Sylvester Barnhart writes: "Eight years and six months ago I received a revelation of my future life, which introduced me to the science of Spiritualism. Previously I had been instructed in orthodoxy. I was prostrated with fever in the Marine Hospital in St. Catharine's, Canada West, at the time I had the above revelation. I was unacquainted with what you term the philosophy of Spiritualism. Soon after my severe-illness I came to the United States to

remain.
At the residence of a family of Spiritualists 1 first saw your Banner, which I had the privilege of perusing, and I must say that I was delighted regional measure in the solution of vital subjects berein expressed. Then I eagerly read "Plain Fulde to Spiritualism," "Twelve Messages from . Q. Adams," "Judge Edmonds and Dr. Dex-J. Q. Adams," "Judge Edmonds and Dr. Dex-ter's Work," and a number of other works. I have compared the revelation I received with

the philosophy of Spiritualism, and find it the same in principle. I am now an advocate of the same in principle. I am now an advocate of the truths Spiritualism teaches. We are all members in a limited school, each seeking to gain the experience of a true life here and hereafter. Through our experiences we gain everything that is necessary for our good. There is no necessity of holding up to humanity theories that are not true in life, for they always fall before facts. The facts are what the people need and ficial to humanity. The introduction of it here and vicinity meets the general approbation of the people;"

## Colorado.

DENVER. — Our correspondent, "The Cottager," says, Aug. 6th: "Since I wrote to you in February, I have, as you perceive, crossed the plains and prairies to this mountain metropolis. The view of the 'Rockies,' from this point, is

simply grand, extending as far as the eye can reach from north to south, presenting an evervarying, never-ending panorama; often gorgeous beyond description.

The population of this city is about sixteen

thousand, and the liberal element prevails to a great extent. The schools will compare favor-ably with those in the East—the buildings being fine structures and pleasantly located. The churches are mostly small buildings, and, I am told, not over crowded with spectators.

There is a large number of Spiritualists here with but a few workers. We have, during the last total consistence of Spiritualists and the statement with some statement and search as the search work of the

past week, organized a Society and Lyceum, with the following officers: A. Bailey, Pres.; W. F. Peck, Conductor; Mrs. A. M. Lewis, Guardian John H. Cotton, R. See'y; Mrs. Julia Bright, Cor. See'y; Mrs. Helen Smith, Treas.; Mrs. R. H. Schwartz, Musical Director. Could we concentrate all the Spiritualists here,

we would become a power in the land. Most of the papers here very courteously insert our notices. The Sunday Mirror is edited and published by Mr. S. G. Fowler, whose wife is a Spirit-

ualist and a fine medium. We have residing here Prof. Streight, the spirit painter and art medium, and Dr. Peter West, the medium who is locating mines, both so well known as not to require any comment at the present time.

We are hoping to build up a flourishing Society and Lyceum, and also, at no very distant day, offer to the public a rostrum for free speech It will require work, and the laborers are few. I trust, however, that they are equal to the task. There is one thing I would like to impress upon the minds of all the readers of the Banner, and that is, no person should come here for employment unless they have an engagement prior to starting, as there are hundreds, all the time, from all classes, unable to obtain situations, even for their board. Letters from our friends with words of encouragement, and addressed to our corresponding se retary, would do us much good; we would like to feel the beating of your great hearts. Who will set the example? And in this connection let me ask, Would it not have a tendency to bind us in closer bonds of brotherhood cieties, Lyceums, and even individuals would open a correspondence with each other, without any formal introduction? Who an swers? No matter if you all speak at once, this

"In the lapse of the tollsome, thoughtful self devoted years that made up Hester Prynne's life, the Scarlet Letter ceased to be a stigma omen came to Hester's cottage demanding why they were so wretched, and what was the remedy. Hester comforted and counselled them as best she might. She assured them, too, of her firm belief, that at some brighter period, when the world should have grown ripe for it, in heaven's own time a new truth would be revealed, in order to es-tablish the whole relation between man and woman on a surer ground of mutual happiness."—Havthorne's Scarlet Letter.

# Spiritualism in Cincinnati—Materiali-

The old advance guard of Spiritualists here remain firm and steadfast in their faith (knowledge), holding fast their integrity, and a rear guard is pressing forward and filling up the ranks of the nobly army of progress. The cause is qui-etly and perceptibly gaining ground here, and we can boastfully number many of the most intelligent and prominent men and women who are an honor to our city in the line of respecta-bility. They are falling into the ranks of 'liber-alism' and progressive sentimentality, from the churches, from the ministerial, legal and medical

The spirits have entered the Masonic Order and other secret-societies, and a goodly number have accepted their teachings. Among other associations, and all classes of people, Spiritualism has found-ready, willing and anxious investigators. The Press, with the exception of the Inquirer, has ceased to ridicule, while their columns have been filled with Professors Crooke's Wallace's and other convincing communications Having a wide-spread circulation all over this land, these articles have been read with more than ordinary interest, eliciting honest and earn-

st inquiry.
In June and July last Mrs. Hattie Wilson, of Waverly, N. Y., a worthy lady, and a medium of no ordinary protensions, has been having a welcome home, during her visit here, in the mansion of Mr. Charles Graham, 13 Barr street. where she gave her marvelous scances to the wonder and astonishment of many skeptics. Her mediumistic powers are varied; her most promi-mediumistic powers are varied; her most promi-ment phase however, is materializations. On mediumistic powers are varied; ner most promi-nent phase, however, is materializations. On these special occasions Mr. Graham's parlors have been filled with many of our best citizens. On the evening of the 10th July I was one of a large number regent at Mrs. Wisen's elemen

a large number present at Mrs. Wilson's séance, among whom were several steamboat captains and professional gentlemen, and a goodly number of ladies. Mrs. Wilson was satisfactorily tied and several plasters placed over her mouth, covering all the lower part of her face from the nose to the lower part of her chin, and across the cheeks, her hands tied behind her, the palms blacked; she took her sent on a low cushion in the narrow cabinet; the doors closed, and hands were shown and thrust forward from the opening for several moments before they were with-drawn, some with gold rings on their fingers. Her controlling genius was the spirit of her former husband, and familiarly called "Uncle Ben." He spoke clearly, in a masculine voice, and exhibited himself several times, moving his lips, turning his eyes and his face to the full inspection of every spectator, in the subdued gas-light sufficiently to show that there was no deception. As many as lifteen or more faces of men and works the subdued to the subdued gas-light sufficiently to show that there was no deception. men were shown at the opening in the cabinet, some with smooth faces, some with full and long beards, brown, black and gray, which they would pull or smooth-with their hands. Some would pull or smooth-with their manus. Some spoke in audible whispers, others with apparent weak voice or mild tone, and some with perfect distinctness and intelligibility, while some could not, or did not, incline to speak.

I recognized two well marked, distinct, and familiar faces—one the daughter of Mrs. Graham, who recognized as from Buffalo N. V. n few months.

lady, of long suffering; she was a near relative of Judge Wm. Kelley, of Philadelphia. She was one with whom I was long acquainted, who left her suffering body a few weeks previous.—She

her suffering body a few weeks previous.—Sine did not speak, but bowed to me, and kissed her hand in token of former friendship.

Each materialization was seen for several minutes, and some appeared several times, at the requests of persons present. A son of Capt. Power, who, not long since, was drowned from one of our steamboats, manifested himself to his father sayeral times, soda to and awe him, a writther several times, spoke to and gave him a writ-ten communication. The unexpected, sudden ten communication. The unexpected, suddendenth of his young man, and his return under these peculiar circumstances, has made his skeptlent father a Spiritualist.

A gentleman, formerly of Kansas, now in business in this city, feeling favorably inclined toward Spiritualism, attended the first night's exhibition of Baldwin's expose. He came away (as he thought) completely convinced that Spiritualism was a fraud and its believers deceived, and But learning from a young lady, of the manifestations at Mr. G.'s, he went, and there the spirit of a man presented himself, to whom he had rendered some favor while in Kansas, and assisted him on his way to Denver, Colorado. assisted him on his way to Denver, Colorado, This man had died, or departed, about two weeks prior, which was known to Mr. Scott, but the thought of him was foreign to his mind. Said the spirit, "Frank, do n't you know me!" then the recognition was, to Mr. Scott, unmistakably and surprisingly wonderful. Many others were equally so, and a page could be filled with these convincing proofs which are well calculated to turn and overturn, upside down and inside out, the most stubborn skepticism. The cabinet doors were frequently opened, and the medium seen, tied and in a death-like trance, retaining the same position as at first, the atmosphere up in same position as at first, the atmosphere up in the ninety degrees, while she was cool in her con-fined situation. To relate all the surprising oc-currences at these scances would intrude too nuch on your space. Our cause is growing here daily. Spiritualism is not dying out in Cincin-nati. Please herald this truth to the world.

DAVID H. SHAFFER. Cincinnati, Ohio, Aug. 7th, 1874.

### Passed to Spirit-Life: From Springfield, Vt., June, 1874, Alanson Sheldon,

aged 62 years,

aged 02 years.

He suffered much while in the earthly body, and longed to depart. To his family be often expressed a wish that he night be released. With tears and regrets they bade fare well to the body, trusting in a meeting in that better clime where parting comes no more.

From Chester, Vt., June, 1874, after a few weeks of earthly suffering, the spirit of Fannie, wife of Dea, Abel Putman, was released from the earth temple, aged 50 years. Friends of all faiths gathered in her earli-home, when we laid away the body, to listen to such words as might be diven through the lips of the writer.

July 21, Horace and Rosalinda Glynn laid to rest the little bud they called Chirence H., aged 2 months and 8

They laid him by the side of kindred dust in Rocking-ham, and with sad hearts returned to their lonely home in Gardner. May they realize the presence of their spirit birdling, is the prayer of the writer.

From Dansville, N. H., July 3d, the spirit of Sajah Tut hill was released from earthly suffering, and, we trust was received by father and sister, who had preceded her Her stay on earth was 38 years.

Her stay on earth was 38 years.

For thirteen years she had been an invalid. Possessed of a great love for the beautiful, she has left many a token of her skill and taste for her lone mother, and as she tooks upon them they seem to speak to her of one that is now twining fadeless flowers in the intight beyond. Friends spoke of her anniability, of their loss, and filled the casket and her earth-home with flowers on the day her form was laid away. All toke and tone were longotten, and all mingled their tears in syntpathy for the mother. She is not dead, but gone before.

From Rockingham, Vt., July 25th, Mary, wife of Walter

From Rockingham, VI., July 25th, Mary, wife of Walter Wright, in the 65th year of her earth life.

She was a faithful wife, a devoted mother and kind neighbor. Her ioss will be deeply felt. She was one of the first to embrace the glorious doctrine of spirit communion, and it has ever been a source of joy to her. We shall miss her material presence, but trust she will be an angel visitant to her family and friends.

From Andover, Vt., Aug. 6th, Julia, wife of Jefferson

From Andover, Vt., Aug. 6th, Julla, wife of Jefferson Stoodley, in her 42d year of earth-life.

Although delicate in health, she ministered to the wants of her family till within two weeks before her departure. Five children are now bereft of a loving mother's gentle presence. I wondered not that friends and helpihors wept, for 't is a sad sight to see the little ones chinging to their weeping father. What but the thought that she will strive to watch over and guide them could now sustain him? May they all be conscious of her presence, and cherish her memory as sacred, and so live that she will love to be with them, will ever be the wish of Sarah A. Willey.

Rockingham, Aug. 19th.

From Mayville, N. Y., July 30th, Hephzibah M., wife of

From Mayvine, N. Y., any 30th, Rephiloan M., when banlet Tennaut, aged 67 years and 6 months.

Early in life she joined the Baptist Church. About seventeen years ago she began to investigate the spiritual phicosophy through the mediumship of her son, and soon became a firm believer in the truths of Spiritualism, and remained so till she passed to the higher life, made happy by the knowledge she had gained of the hereafter through the glorious dispensation of the almogreenth century.

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

# Children's Department.

[From Trotty's Wedding Tour.] THE GIRL WHO COULD NOT WRITE A COM POSITION.
A STORY OF WOMAN'S POSSIBILITIES,

BY ELIZABETH STUART PREÉPS,

Continued.

"Furniture," sobbed Jem. "And poor, almost—and I've cost him so much—and there's a boy yet to come after me—and it seems as if I couldn't be—bear it to go home a fu—fool!" Jem did not wait for the end of the term, so

they tell me, nor for the departure of the letter. She burned her compositions, tipped over the bulwark of elements, packed her trunks and went home. Her father was making a coffin, when she walked, dusty and wretched from her

when she waked, dusy and wretened from long journey, into the shop.

"What did you come home for?" said he,

Because I'm a dunce," said she,

"Have you told your mother?" said he,

"You "said she.

"Yes," said she.
"What did she say?" asked the furniture-

what did she say?" asked the furniture-dealer, after a silence.
"It's no matter, sir, if you please," said the poor little dunce, after another. For her mother was a sickly woman, not a very happy one, and sometimes, to tell the truth—a cross one. She was mortified and tired and surprised, and Jem was mortified and tired and altered and surprised. tied and tired, and whatever welcome home she had had in the house, I suspect she found that in

"Well, well," said her father, taking up his banner again. "Never mind, Just run and get me those nails on the low shelf, will you? and never mind!"

But he said to himself, "So my poor little girl is stupid, is she? I'll see if I can't make one place for her where she'll torget it.'

So it happened that Jem, after she left off writing compositions, used to run in and out of the shop so much. In consequence, two things came about. She did indeed very nearly forget the composition on Jearns. And there will be another chapterful of her.

PART II.

"Jem has sent to Chicago for a declining

"A declining-chair. I heard her. Yes, I did. You het. Jem has sent to Chicago for a declin-ing-chair."

Poppet climbed to the top of the Magee stove. (the fire happened, fortunately, to be low), and sat there triumphant. Poppet's mother was rest-

ing on the mending-basket, and she sat there amazea.

If Jem had been a boy, she might have stripped the city of Chicago of its stock of "declining-chairs," and neither Poppet, nor his mother, nor the world at large would have given a second throught to it. But she was n't. And Poppet and his mother and the world at large had given-several thoughts to it before now. Indeed, they have given so many thoughts to it that Jem has

got lifto the newspapers.
It was about an hour before Poppet came home to his mother, that Jem had taken the sign down, and locked herself into the store to cry-over it. She laid the heavy board across a burrel, and tearfully drew her ingers through the gilt shade of the massive letters till their shine went out before her blinded eyes and

H. JASPER.

Purniture Warerooms.

went into sudden mourning as deep as her own

bombazine dress.
She had taken down the sign in a fit of impatient grief almost like vexation. It seemed to her as it there were a kind of positive personal wickedness in that-sign. To hold up its bare face to the world just the same as ever, and persist that 11. Jasper kept furniture warerooms, when—oh, poor father! poor father! And there the hold-faced sign was drenched and forgiven in

It was just a week that morning since he died. The funeral was over, the middy ground was stamped over the last piece of furniture that H. Jasper would ever own, the house was swept, the sick room aired and dreadfully fresh. Relations in light mourning had gone to their own happy

said to herself—and she said it, I must own, at the funeral. "I'm father now." It did not seem to her that she had had any time to cry till she locked herself in with that sign; the funeral and the relations in light

nourning and Poppet and her mother had kept her so busy. So for a while she sat and cried on the sign. Nobody but Jem knew what comfort she and

her father had taken in the shop behind that false persisting sign, How she had run on the errands, and held the nails, and tacked the bindings, and chosen the chintz, and measured the moldings, and sawed the legs, and leasted the moldings, and sawed the legs, and even helped to cover the lounges. How he had made fun of her, and said; "We ought to let a J. into the old shingle, Jem—'II. & J.' or 'Jasper & Daughter'—eh?" How he had told her that she knew how the left as a real food had an ever for a foot rule. to strike a nail, and had an eye for a foot-rule, and hing a curtain as well as he did; and he hoped that Poppet, when he got through college, would be half as smart. How the mention of college reminded her faintly of Jearns, but very aintly, and she was sure that it did not remind him, and that made her very happy. What a help she had been to him, and how pleasant life help she had been to him, and how pleasant life had been! How suddenly and awfully help and pleasure stopped that day a week ago! How drearily and darkly her two happy years came

down with the old sign!

Ah, well! ah, well! Jem wiped up the sign and her eyes together. This would never do. She had cried ten minutes by the clock, and she could spare the time to cry no longer. Something must be done. II. Jasper had left no will, his furniture, an ailing-wife, Poppet, and a daughter eighteen years old who could not write a compo-

"What will they do?" said all the relations in

Jemima had only been a boy!"

"What shall I do?" repeated Jem, dabbing the sign quite dry. "If I had only been a

boy!"...
"Let - Jem - look - after - the stock." Although she wash't'd boy, the last thing her father had faintly said was this. It had seemed very unnatural to the relations in light mourning. There was an uncle who expected to be executor, and a first cousin who talked of buying out, himself. But it had seemed so natural to Jem that she had not even offered the store-key to the uncle, and whatever appropriate masculine disturbance of the "estate" the law might require, by and by, nobody was ready just now to trouble little Jem, wishing that she were a boy, in the old store, over the old sign.

Somebody did trouble her, however. It was a customer at the locked door.

"Come in," said Jem.
"I would if I could," said the customer through the keyhole 'O, I forgot," said Jem, jumping, and let him

in.
"Where's your father?" said the customer. He was a loud man, just in from the prairies somewhere, and "has not heard," thought Jem. She thought it aloud, in her confusion, and the loud man, in his confusion, sat down on one end of the sign, and brought the other end and the truth together against his head at once.

[Concluded in our next.]

### To Book-Buyers.

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

Orders accompanied by each 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 Pitblications.

In quoting from the BANNER or Light, care should by taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

# Banner of Light.

BOSTON; SATURDAY, AUGUST 22, 1874.

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

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COLBY & RICH.

PUBLISHERS AND PROPRIETORS. 

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTTER COLBY and all BUSINESS LETTERS to ISAAC BURKLE BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

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

One of the most remarkable works which has ever been issued in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, will be put forth from the pressent Colby & Rich, No. 9 Montgomery Place, Boston, on or about the first of September next. The volume will be issued in a style commensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter

"BOOK ON MEDIUMS; OR, GUIDE FOR ME-DIUMS AND INVOCATORS: Containing the specialinstruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism."

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

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

## Church Taxation.

In the Connecticut Legislature there was recently an interesting discussion of this important subject, the speech of the greatest impressiveness having been made by Col. Tenny. It was replied to with such force and ingenuity as could be commanded, but Col. Tenny's arguments are reported to have carried fully two thirds of the House with him. As The New Haven Union observed, "The idea of making all the people, whether church-goers or not, pay for the expensive and too numerous edifices of the different religious societies, is arbitrary and unjust. Better exempt the homes of poor men." The Hartford Times said that the argument of Col. Tenny was & sound and in no respect adverse to the true interests of religious denominations or religious worship. The vote was taken by yeas and nays, and it was interesting to witness the eagerness to vote No on the part of those who believed the bill to be just, in order to escape the imputation of infidelity'. We do not doubt that there were more than fifty members who honestly believed that church property should be taxed.' Col. Tenny proceeded to say that the taxation of church property was of much greater importance than at first appeared. The bill offered was free from every taint of favoritism. It proposed to tax all churches and church property valued above fifteen thousand dollars, while the smaller and poorer churches would be released. If one religious society, therefore, had to pay more taxes than another, it would simply be because it had more property to be taxed, and by no means from any partial or invidious distinction.

The history of the case, which was given by Col. Cheney, is interesting in a sort of antiquarian way, but the necessity which might have long ago been pleaded for exempting church property from taxation cannot be urged now. There were, by the census of 1870, 901 churches in Connecticut, with a total money value of \$13, 500,000, or an average of \$15,000 for each church. The total value of church property in the United States, by the same census, was \$354,483,581. Church property doubles every ten years. By the end of the century it would foot up nearly three thousand millions. The increase in church property is far more rapid than in church membership, which is a highly significant fact. The lesson is too important to pass unheeded. While the sum total of church membership is visibly decreasing, as well as the number of churches themselves, the value of churches is increasing

possible, while the churches of the country are increasing in wealth with astounding rapidity, they are relatively decreasing not only in numbers' but in members. This is sufficient reason to show not only that church property ought to be taxed like other property, but that exemption from taxation is as unnecessary to the churches as it is unjust to the people. These less than one thousand churches should not be allowed to go on and absorb the common property without paying their share for its enjoyment and protection. Something should be learned on this subject from the experience and history of other nations. If ecclesiastical privilege is to grow at this rate, it will soon get beyond the power of both State and nation.

History tells us that in some of the countries of the Old World, one fourth, and even one-half of the property of the realm was exempt from taxation. At the opening of the French Revolution, two acres out of every five belonged to the Church. In Mexico, the revenues of the Church grew to be three times as large as those of the Government, and the latter was finally compelled to re sort to the violent policy of confiscation. Whoever has read English history knows what Henry the Eighth did with the immense wealth of the monasteries. In all old countries, where exemption of church property has been the rule, poverty of the masses, bankruptey and confiscation have inevitably followed. The heavy burden of exemption, let it be remembered, has to be carried wholly by the producing class, by labor and industry, where the weight of all taxation finally falls, while it is impossible to show that religious worship receives any benefit whatever. On the other hand, it shows a favoritism for ecclesiasti cal power and wealth that is dangerous to the rule of equality and democratic faith. And as church property is everywhere enhanced by reaon of its relation to the government, it ought to be taxed for that simple reason. It is the government alone that gives it permanence and preciousness. Take away government protection and it becomes worthless. Let a mob destroy a church, and the city in which it stands is called upon to restore its value; yet such a church is freed from taxation, and enjoys what it has never paid for. In this very practical view, all churches ought-underlably to pay something to the State for the protection that gives them. their chief value, and makes it permanent. It is unjust in a free government to require the State to protect property which contributes nothing in the way of taxes in return.

### Belvidere Seminary, N. J.

Prof. Herman Studer, a graduate of one of the best institutions in Switzerland, and a teacher of experience, has been engaged to take charge of the Scientific Department of Belvidere Seminary. This liberal school is open to both sexes, and will reopen the 10th of September, under new auspices and with most encouraging prospects for the future.

The Kindergarten system is to be introduced into all departments where it can be profitably used, and the study of the modern languages is to be made a speciality, native teachers being employed. Latin and Greek will also be taught by thorough and competent teachers. Music, both vocal and instrumental, will also be made a speciality, none but experienced teachers being employed.

-Students, entering the junior department, will require four years to complete the full course; but elective courses in special departments, requiring but two years, can be pursued. Pupils graduating receive diplomas.

To ensure the health of the students, a De-partment for Physical Culture was organized and has been in successful operation for several years, giving great satisfaction.

Pupils graduate in this department after course of two years, requiring careful drill. For catalogues, address Misses Bush, Belvidere,

# "The Proof Palpable."

For some time past we have been giving, on our first page, regular installments of an able article (still to be continued) from the scholarly pen of Epes Sargent, author of "Planchette," etc., etc.; and from various reports which reach us, it is evident that a lively public interest is awakened by it which will not fail to expand to a flood tide of welcome when the matter, having passed through our columns, receives its appropriate and permanent setting in book form. This essay by a close observer and keen analyst of the hour and its lessons is itself a proof within a proof. The facts, which are skilfully compended by the author in support of his positions, come from sources of the highest credence and safest authority, and the arguments with which they are prefaced and followed, throw upon the undeniable occurrences the sure light of a cultured reason. No better evidence can be offered than this work by Mr. Sargent, that Spiritualism on both sides of the Atlantic, abandoning the mere defensive ground of a tolerated belief, is mustering its forces, through a deepening and multiplication of the phases of its phenomena, for a new, forward and aggressive movement, in the direction of demanding from the human intellect either a material solution for its wonders, or the acceptation of them on the ground claimed, viz: that they are the work of disembodied intelligences once denizens of material forms; and as such, incontrovertible evidences of our own im-

T. P. James, of Brattleboro, the "Edwin Drood man," has started a monthly journal called the Summer Land-Messenger. The stories of Dickens are to appear in the paper. The first number contains the opening chapter of "The Story of a Hunchback's Pilgrimage, by the spirit paper of Charles Dickens". The paper has a peat pen of Charles Dickens." The paper has a neat appearance, and is issued from the press of O A. Libby, Brattleboro. The price of the paper is one dollar a year. Address T. P. James, Brattleboro, Vt.—Franklin County [Mass.] Times.

We are in receipt of No. 2 of this new literary venture by Mr. James, the contents of which are of a very interesting character.

A correspondent, writing from Manches ter, N. H., Aug. 17th, says : - "The Banner of Light is doing a noble work for mankind, and the light which it sheds will grow brighter and brighter until, like the rays of the sun, it will touch and renew every corner of the earth. May that time soon come; then indeed can the angels sing: - 'Peace on earth, and good will to men.''

See the call, on our sixth page, for the formation of a National Sportsmen's Association for the purpose of preventing the indiscriminate slaughter and wanton destruction of creatures in a geometrical ratio. To state it as plainly as | used for the food or comfort of man.

### Katie King.

The present issue of the Banner may well be designated as the "Katle King" number, in consequence of the varied accounts that it presents of this wonderful apparition, which, firstly in England, through the mediumship of Florence Cook - and latterly in America, through that of the Holmes mediums—has awakened such a degree of public interest, and called forth such concentrated efforts, by scientists and others, to decide either the reality of the claims which she puts forth, or to fathom the mysterious means whereby she is made to seem to be, or exist.

On our second page Dr. Bloede gives the experience of a highly respectable medical gentleman, of Philadelphia, at the Holmes scances; and on our eighth will be found the extended sketch with which Frank Leslie's Illustrated Newspaper, (published in New York City,) in its issue of August 22d, accompanies an engraving specially designed for its columns—said picture presenting a front view of the cabinet, Katie being delineated as standing before the open door, in full view of the people present. We now additionally offer the narration of what was recently seen and heard at the rooms of the Holmes mediums, by a gentleman whose statement receives endorsement below from one whose name is well known to our readers :

"I stopped on my way, at Philadelphia, and while there I saw the 'Katie King' manifestation, at No. 50 North Ninth street. There were about thirty persons present at the scance. The cabinet was a wooden partition across one corner of the room, the carpet of which extended to the extreme corner. There was a door in the parti-tion and two apertures. Mr. and Mrs. Holmes, the mediums, sat outside the cabinet, and next to it; and were both in sight all the time. It is neary for you to remember that, and also that the room was light enough all the time to see distinetly the persons present—about thirty. They sat in the form of a horse shoe, at each end of which sat a medium, which would be at each side of the cabinet. After some music and singing. about twenty minutes — we saw two delicate hands appear at the aperture over the door, then face, rather dim, at the other aperture. After short time, devoted to gathering strength from a short time, devoted to gathering strength from the circle, the door of the cabinet opened and a beautiful young lady, dressed in white, with a dark girdle and slippers, walked out into the cen-tre of this circle, which was, as Isaid, in the form of a horse shoe. She had in her hands bouquets of flowers, which she held to the noses of many of the audience. She spoke to several in a weak voice. She went into and out of the cabinet sev eral times; finally, she retired to the door of the cabinet and disappeared, gradually, until only a bright spot could be seen on the carpet. In less than a minute she began to reappear, and in a short time walked out into the room apparently a veritable living person, a spalpable as you or I; I think, for the time we saw her, that she was fle h, like us. I thought her person had a slight h sphorescent glow, because the shadows of the folds of her dress were very feeble, more of the character of a diffused light. The room was he character of a diffused light. The room was ighted by two windows and one kerosene lamp, dimly, to be sure; but you could recognize a person in any part of the room. I cannot conceive of what I saw being any trick; I know it was not, and you know what that means when I say it, and I am now a Spiritualist."

Gold Hill, N. C., Aug. 7th, 1874. The above extract, from a letter just received, I thought was worth printing, as good testinony on this interesting subject of the materialization of human forms, veritable "apparitions" of the dead (?) The writer of the above is a man of education and a careful observer; like most men scientifically educated or inclined, he was skeptical as to a future life; but has the good sense to see that demonstration of such a fact must come to or through the senses; the claim of divine revelation in the long ago is no evidence to the thoughtful mind of to-day. He has lately bed his attentions and the continual shapeneness. had his attention called to spiritual phenomena, and has had some tests that are unaccountable, except from a spiritual source, and now owns up to the fact; and he will stick, too, for he is one sort, and his statement is perfectly reliable, not only as to the truth of what he saw, but reliable only as to the truth of what he saw, but reliable as coming from one competent of telling truthfulness from trickery.

JOHN WETHERBEE.

The Boston Post of Monday, August 17th, says, at the close of a lengthy and favorable report of the opening of the Lake Pleasant (Mass.) Spiritualist camp meeting: "Yesterday [Sun-[estimated by the Boston Herald at from eight to ten thousand] extra trains being run from Worcester, Springfield, Fitchburg, Athol and Hobsac Tunnel. In addition to these, a large number came in carriages from adjoining towns. Spiritualistic address by Mrs. Nellie J. T. Brigham, of Elm Grove, Mass., and a lecture in the afternoon by H. P. Fairfield, of Greenwich."

COLORADO.-I have waited for one of your regular correspondents to make some report of the cause of Christ in Greeley and elsewhere in Colorado. But as they do not, a word from me may not be out of place. Greeley numbers about 2,000 inhabitants, and receives instruction religlously from five orthodox churches and a Free church. But still this winter there has been no revival, and few, if any conversions: Skeptical sentiments have been widely disseminated, especially through a weekly lyceum, and have been too cordially embraced.—Corres. of a Chicago Baptist

The latter part of the above paragraph is easily accounted for. Our friend, A. Bailey, has been at work in Greeley of late, lecturing on Spiritualism. He has organized a Society and a Lyceum there, both of which bid fair to prosper and do much good.

THE LYCEUM, for August, has come to hand. P. H. Bateson, of Toledo, O., its publisher, has every reason to be proud of his achievements in the way of catering to youthful mental appetite. tents, and the present number is fully up, in point of merit, with its predecessors.

Our sixth page Message Department treats, in the "Questions and Answers," of some of Dr. Hollick's positions in his work, "The Nerves and the Nervous;" and speaks of the effect of longcontinued sickness upon the spirit after physical decease, etc., etc.; Miles Thompson talks with a college "chum"; Jane Phillips, of Lewiston, Me., gives warning to her brother's family, and Alice T. Abbott, of St. Louis, sends message to

Colby and Rich, No. 9 Montgomery Place. Boston, offer for sale a well-printed pamphlet of some 72 pages, by the author of "Vital Magnetic Cure," etc., which bears for its title :- "AN Ex-POSITION OF SOCIAL FREEDOM." Send for it. See advertisement on our 5th page.

A. E. Carpenter, referring to his article on the 8th page of the Banner of Light for July 4th, says: -"Mr. Editor:-1 wish you would state to the numerous friends who are writing to me concerning those materialized pills, that the

### Lake Pleasant Camp Meeting.

Our special reporter is very much indebted for this account of the first day's progress of the camp meeting, to H. H. Buddington, Esq., publisher of the Franklin County Times, and also of the Camp Meeting Guide, a neat little sheet issued from the news stand, which contains all the information possible to be obtained concerning the orders of each day.

Lake Pleasant covers one hundred and five

acres, and is three miles in circumference. It was called, in former days, Montague Pond. It was a favorite resort for pickerel fishing. About four years ago, George W. Potter, of Greenfield, bought the lake and some land around it, and planned to make it a popular resort for picnic parties. He made the first improvements, though his project was looked upon by many as impracticable. He opened the grounds for pleasure parties in 1872, by inviting all the old people of Greenfield to make an excursion there. From that time to this the lake has grown in popularity. Mr. Potter soon sold the grounds to the Vermont and Massachusetts railroad corporation, and they built the pavilion, speakers' stand, wharf, auditorium, and sank two wells upon the flat. Last year the grounds came under the control of the Fitchburg railroad corporation, by the lease to them of the V. & M. R. R., and C. H. Comee, of Fitchburg, was appointed Superintendent of the Vermont and Massachusetts division, ent of the Vermont and Massachusetts division, and given the care of Lake Pleasant. Under his vigorous administration, covering as yet but a few months, the dépôt has been erected, and the restaurant at the water's edge, also. He has built the bathing houses, cleared the ground on the bluff for the campers, erected a barn for stabling horses, sunk wells on the hill, and is continually adding attractions to the place.

tinually adding attractions to the place. Although rain occurred over a considerable portion of New England on Thursday and Friday, dethe campat the commencement of the meeting, yet it this spot not a drop fell, and on the first day there were some fifty tents put up, and the grove assumed a busy and lively appearance. The grocery store and boarding tents on Broadway were in full operation. In the evening there was speaking in some of the tents, and on Friday the Fitch-burg Band had arrived, to stay through the meet-All through the grove the tents went up like magic, and the sound of the hammer and saw filled the woods. People came on every train, and the quantity of luggage at the station

train, and the quantity of luggage at the station showed that people had come to stay. The dedicatory exercises took place from the grand stand at 1 P. M. President Beals made a pleasant introductory speech, which we give below in full. LADIES AND GENTLEMEN:—It was with feelings of deep distrust in my own ability that I was persuaded to accept the responsible position of President of this Association.

It would have seemed more fitting and proper that some one who had had experience in taking charge of so large and intelligent an assemblage as this should have been selected on this occamaterially in revolutionizing the thought and be-lief, not only of Franklin County, but the whole north-western portion of Massachusetts. and the waves of thought may, and probably

will, extend to other States.

The result may prove like that of the pebble which is thrown into the lake: the ripples which follow, though small at first, continue to widen and expand, until they reach the furthest shore. This is the first Spiritualist Camp meeting ever held in this section of the country. This occasion is one fraught with immense interest to me and all mankind. The question, "If a man die shall he live again?" is, to the minds of many of us, settled beyond a doubt settled beyond a doubt.

But there are large numbers in our land to whom this is an open question. And there are very many who have serious doubts about any existence beyond this life here; and you will find them both in and out of the churches. What a religion.

But, my friends, my heart is overflowing with thanksgiving and praise to our Father and Mother God, that so many of us have been en-abled to gather here to-day in this natural amphitheatre, formed by the side of this beautiful clear lake, rightly named Lake Pleasant, to es-cape for a brief season from the cares and tur-molls of life. Not only to drink in the healthgiving atmosphere of the beautiful groves, but to take into our souls the inspiration which the angel world is giving us, through our silent com-munings, as well as that which is given us through the inspired lives of those mediums and

The spiritual phenomena are now advancing with gigantic strides. The fact that spirits can and do materialize a form that is, for the time, as real a body to all appearance of sight and touch, as any one of ours, is a fact that has been demonstrated to thousands. And we have great cause to thank God, and take courage, that such men as Professors Wallace, Crooks, Varley, and Robert Dale Owen have taken such pains to witness, under such carefully contrived tests, and have given to the 'world the facts that they have repeatedly The services in the morning comprised a stirring the world the facts that they have repeatedly Spiritualistic address by Mrs. Nellie J. T. Brig-seen the materialized form of Katic King and the medium at the same time. All thanks to them, and Katie King, and her noble band of spirits, for the patience they have shown us mortals, and the determination they manifested, to

demonstrate this great and glorious truth.

The churches are fighting against all the facts brought to us by the spirits, with all their strength and power, just the same as they did when Jesus brought new spiritual truth to the world; just the same as when Galileo advocated the theory of the rotation of the earth; and also when the geologists exploded the idea of this world being

But, not withstanding their opposition, they are gradually, but perhaps unconsciously, yielding, point after point, and occasionally advocating some of their own theories, without, I think, realizing that they have come direct from Spiritual And this is just what we might expect. A ism. And this is just what we might expect. A little leaven leaveneth the whole lump; and the whole angel-world seems to be engaged in bringing these truths to the children of earth.

As I look back seven or eight years, to the time when I began in earnest the investigation of this glorious gospel, and recall the manifestations of those days, and compare them with the manifestations of to-day, and note the great administrations of the sevent direction. vance made, in almost every direction, I am almost in wonder that there are any left who have not at least commenced the investigation of these wonderful facts. And in view of them, is it any "Calla," Hudson Tuttle, G. W. Kates, and other stretch of the imagination to believe that within well-known names, contribute to its table of contents and the present number is fully up. in the next eight years spirits will be enabled to materialize sufficiently to stand forth on the platform, as tangibly as any one of us, and speak to the multitudes in clear, ringing voices?

And, even then, there will be those who will refuse to go and hear them. They will choose darkness rather than light. They will believe that Samuel appeared to Saul; that Belshazzar saw the part of the hand that wrote on the wall; that Moses and Elias appeared to Jesus, Peter, James and John—events that transpired two to James and John-events that transpired two to four thousand years ago—but will not believe that the same things are taking place in our own country, to-day, although testified to by hundreds of the best men and women of the land, and whose testimony would be taken in any court of justice upon any other subject. God pity them, and open those blind eyes.

Great pains have been taken to secure some of the best speakers of the country for our intellec-tual enjoyment. Fine singers have been engaged to delight the ear and soul with their music. Neither have those who enjoy the dance been forgotten. Excellent music has been provided for them, so that at suitable times they can engage in that fascinating and health-giving pas-time. And ample provision has been made for all the natural wants of the inner man.

Ald now, my friends, it is my earnest desire that every one may have a delightful time, and that we may get great good to our souls. And, in order that this may be the case, let each one of us have consideration for the comfort and happiness of others. Let each one of us strive to patient is taking them, and she is already very piness of others. Let each one of us strive to much improved in health."

"Do not unto others that ye would not have them do unto you"; and also as given by Jesus: "And as ye would that men should do to you, do ye also to them likewise." By keeping these rules in mind, and practicing them, we shall all have not only a good but a profitable time, and shall feel, when we leave here to go to our homes, that it has been good for us that we have been here. Let us all carry away with us that which shall delight us, as we live over in our memory the happy, pleasant times of this occasion. I welcome you, one and all, and cordially invite each one of you to join this Association, which you can do by calling on the Secretary at headyou can do by calling on the Secretary at head-quarters, and then take part in the selection of officers and committees for the next year. A meeting for that purpose will be held some time during the next week, of which due notice will be given. Again I welcome you to Lake Pleas ant, and assure you, that if any effort on my part can secure you a pleasant, profitable, happy time, you will surely have it.

He then introduced John Collier, of England,

who gave an earnest and cloquent address of half an hour, in which he appropriately dedicated the grounds in the following language: And now we have to dedicate this beautiful grove to the uses of Freedom—and in this connection I am reminded of an anecdote of Franklin and Voltaire. The great philosopher was on a visit to the poet, and, leading his grandson to the feet of Voltaire, said: "My son should kneel in the presence of this great man." The youth knelt and implored the poet's benediction. Voltaire placed his hands on the bowed head, and in a voice tremulous with emotion, pronounced these words: "God and Liberty!" And here, in the words of Voltaire, one of the world's greatest infidels, we solemnly, as in the presence of the angels, dedicate these grounds to "God and Libterry." May this spot ever be the rallying point for Freedom; may it ever be a magnet, drawing hither the truest and noblest souls; may it ever be a centre whence shall radiate grand and interest and the wholest souls. be a centre whence shall radiate grand and inspiring thought; may it ever be sacred to the best interests of humanity—ever faithful to its dedication, "God and Liberty," and to these sentiments all humanitarians will respond Amen! In concluding, Mr. Collier said: Spiritualists and Liberalists, you are holding your first camp meeting and pienic at Lake Pleasant. I trust that notwithstanding the present gloomy state.

that, notwithstanding the present gloomy state of the sky, you will have pleasant weather vouchsafed to you during the meeting—that you will enjoy the pleasant scenery amongst which will enjoy the pleasant scenery amongst which you are permitted to wander—that you will find the Committee pleasant in their behavior toward you, and that your amusements and sur-roundings will be of an agreeable character. And now I have the pleasant duty to perform of giving you, as a brother Spiritualist from the old country—from across the "big waters"—a pleasant welcome. May our meeting together, our association each with the other, and our parting, when the hour comes for parting—all, all be pleasant, and may we be able to look back upon this camp-meeting as one of the pleasant events in our lives.

At the close of his remarks Mr. Collier deliv-

ered an inspirational poem.

Then followed a short, witty and telling speech by Dr. Fairfield, which was greatly cheered by the audience. Mr. A. E. Giles, of Boston, followed with some sensible, sober remarks, and the meeting closed, every one enthusiastic in praise of the speakers, the grove, the lake, and especially the music. The band played at the opening, and adjourned to the pavilion where the hour before supper. Some of the mediums gathered at the tent of Harvey Lyman, on avenue A, where they had quite an exciting meeting, two of the mediums being entranced by Indians, and one of them giving a strong test to a gentle-man from Deerfield who was quite anxious for something. Among the mediums present are Mrs. Nellie Nelson, of Boston, test and business; Willie and Susie Fletcher; Dr. G. W. McClellan; Mrs. S. B. Morse, Mrs. S. A. Norvell Kimball, of Sacket's Harbor, N. Y.; Miss E. Serino Sherwin, of Townsend, Mass.; Arthur Hodges, test and business; Dr. Davis, clairvoyant; Dr. Fairfield, clairvoyant; Miss Lizzie Crosby, test; Mary E. B. Atherton, public medium and lecturer; N. Frank White, lecturer. The mediums are located on Broadway and evenue A.

Frank White, lecturer. The meaning are located on Broadway and avenue A.

Friday evening the first old folks' dance came off. Charlie Sullivan, from Boston, led off the dance, supported by a company of Boston people, who had dressed themselves up in the style of the time of Gen. Washington. Charlie had on a time of Gen. Washington. Charlie had on a powdered wig and knee buckles, and acted the old man to perfection. He sang two old men's songs, which caused roars of laughter, and he made his feet go to the "sound of the viol, just as he used to when he was young." His acting and singing were inimitable. He is to be on the grounds for a week, and there will be fun at the Pavilion during his stay. Supporting Sullivan were Dr. McClellan and Mrs. Nelson, as grandfather and grandmother; Miss Dunklee, as mother. Susia and Willia Eletabor Mr. Susie and Willie Fletcher, Mr. Mixer, Mrs. Starbird and Mrs. Lincoln, of Boston, and Mr. Clark, of Springfield, as children. The ladies had on high back combs, calash bonnets, big caps, ruffles, and all the old styles of a century

on Saturday Rev. Rowland Connor gave an address on American religion. It was a thoughtful, earnest, and scholarly effort, and was attentively listened to by a large audience. from the east brought a large addition to the campers. The music was as fine as ever, and a choir of singers added song to instrumental mu-sic. The dances came off in the afternoon and evening, large audiences attending, and the fun and the music were both irresistible.

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale fine photographs (cabinet size) of Jennie Leys, who is just on the eve of her departure for California. Now is the time to purchase a good likeness of a popular reform speaker.

# Movements of Lecturers and Mediums.

Mrs. Abby N. Burnham paid a short visit to Boston last week. She appears to be in good health, notwithstanding her constant labors in the field for the past year in New York and Connecticut, as lecturer and test medium, where she has met with great success, almost always speaking to full audiences. She lectures in New Haven, Sunday, August 23d, and then returns to New York. Her permanent address is care of A. J. Davis & Co., 24 East Fourth street, New York City.

J. M. Peebles lectures in Baltimore, Md., during Sep tember, and in New York City during October.

Warren Chase lectures in Battle Creek, Mich., August 23d; goes thence to Bowmansville, Ontario.

J. Madison Allyn spoke at Matfield, Mass., Aug. 6th,

9th, 13th and 16th; in East Warcham, Mass., Aug. 18th and 19th. He will lecture again in Matfield, Aug. 23d and 27th. He will engage for the last Sunday of August and the month September anywhere in New England, if application is made at once. Address him at Matfield, Mass

Prof. E. Whipple is engaged to speak in Troy, N. Y., the Sundays of September; in Salem, Mass., the Sundays of October. He is open to other engagements in the East.

Address 898 Main street, Cambridge, Mass. Moses Hull will address the Spiritualists of Boston, at Parker Fraternity Hall, on Sunday, the 23d inst., at three nd eight o'clock P. M.

Mrs. M. S. Townsend is now on a lecturing tour in Vermont, and on her return will speak for the Spiritualists of Boston, in Parker Fraternity Hall, the first three Sundays in November.

Mr. Henry C. Lull will lecture in Lewiston, Me., Aug-23d and 30th; and will be absent from home during the last week in August. Will speak in Marblehead, Mass., during the month of September.

Elder Grant writes to W. F. Jamieson that he cannot meet him, in the proposed debate, at Lynn, for months to come. Mr. Jamleson will make engagements to speak in the East the months of November and December. gaged for the Sundays of January, 1875, in New Haven,

Dean Clark addressed the Spiritualists Union, of Sar Francisco, Cal., on the evening of Sunday, Aug. 2d, his subject being "The Uses and Abuses of Spiritualism."

Dr. H. P. Fairfield spoke at Lake Pleasant Camp Meeting, Sunday, Aug. 16th; speaks in Springfield, Mass., at Liberty Hall, during September; in Putnam, Ct., during October; in Salem, Mass., during March, 1875. He would like to make engagements in the Middle and Western States for November, December and January. Address him, Greenwich, Mass.

### BRIEF PARAGRAPHS.

Whoever questions the progress of humane and rational opinions has only to buy Jonathan Edwards's sermons and read sentences like these: "The God who holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked You are ten times as abominable in his eyes as the most venomous and hateful serpent is in ours. It would be no wonder if some persons who sit here now, quiet and secure in the meeting-house, should be in hell before to-morrow morning."

The Pope has given the celebrated Golden Rose, for 1874, to the Baroness Vigier, formerly known as Sophie Cruvelli a noted cantatrice. "The Queen of Song" has, in this case, surpassed the queens "of the blood," who have heretofore been the recipients of this specimen of pontifical

I had rather suffer for speaking the truth, than that the truth should suffer for the want of my speaking. John Pum.

UNPARALLELED SPEED FOR HORSEFLESH, -Goldsmith Maid trotted a mile in two minutes fourteen and threequarter seconds (2:14%), at Rochester, N. Y., Ang. 11th, winning the \$1000 purse. The best time on record. She had previously trotted a mile in 2:1514.

Science says prayer is unphilosophical; sentiment bids us to go to sea, and learn to pray amid helplessness and fear. - Noah Porter.

George Macdonald says, "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

AUNTY COMES OUT AHEAD. - A hater of tobacco asked an old negro woman, the fumes of whose pipe were annoyan old negro woman, the funces of whose pipe were annoying to him, if she thought she was a Christian. "Yes, brudder, I spect. I'ls." "Do you believe in the Bible?" "Yes, brudder," "Do you know that there is a passage in the Scriptures that declares that nothing unclean shall inherit the kingdom of heaven?" "Yes, I 've heard of it." "Well, Chloe, you smoke, and you cannot enter the kingdom of heaven, because there is nothing so unclean as the hearth of a speker. What do you say to that?" "Who the breath of a smoker. What do you say to that?" "Why. I spects I leave my breff behind when I go dar."

WANTED.

WANTED.

God give us men: A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And daun his treacherous fasteries without winking.
Tall men, sun crowned, who live above the fog,
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in suiths strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!

All of the foreign ambassadors in Madrid have tendered congratulations to Marsias Berrano, both upon the recog-

nition of the Republic and the success of General Moriones In his attack on the Carlists at Oteza Navarre. A Spanish ministerial decree for the abolition of slavery in Porto Rico was published August 13th,

An old Granger in Illinois was about to die, and some of the family wanted to send for a minister to pray for him, when he stoutly declared that he was an original Granger, and did not want any intidle man between him and the Almighty. Something like King William !

What beats a good wife? A bad husband.

Spiritualism.—A lady in this city has suddenly developed into a writing medium. She has written letters at the dictation of a number of persons lately deceased, and those to whom the letters were written have expressed themselves perfectly astonished at the developments made; and still more were they astonished when they became possessed of an undoubted knowledge of the truth of those developments. Most of the persons are very skeptical in their belief, but they admit that they are forced to believe what has lately transpired.—Denver (Col.) Datly World, of Aug. 4th.

If our lady readers wish to keep a bouquet fresh, let them drop a teaspoonful of powdered charcoal into the water in-tended for the flower-stalks, and they will keep their freshness and perfume for several days, and look and smell the same as those just gathered. The charcoal settles to the bottom of the vase, the water remaining clear.

It was a duet this time. Two servant girls, at Cleveland Ohio, kindled a fire with a can of gasoline, and then passed through glory's morning gate, just as slick as could

A common flower-not luyerted over a plate of butter and covered with several layers of wet cloths, will keep the butter from melting and preserve it in a more or less solid

By one decisive argument,
Tom gained his lovely Kate's consent
To fix the bridal day.
"Why in such baste, dear Tom, to wed?
I shall not change my mind," she said.
"But then," says he, "I may."

There is an old fellow down in Brazil, named Jose Manbins Coutinho, who, when we first heard of him, about a year ago, was 165 years old; now he is reported as 178. The opinion is expressed that, as he is growing old so rapidly, he must be addicted to some bad habits which will shorten his days. His parents' should be warned before it is too

## Spiritualist Lectures and Lyceums.

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

Rochester Hall, 54 Washington street.—The Children's Progessive Lycoum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place, 554 Washington street, overy Sunday, at 10½ o'clock. G. W. S. French. Serv.

Namington street, overy Sunuay, at 10% o'clock. G. W. S. French. Secy.

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

Lurline Hall.—Free Public Test Circles at 10% A. M. and 7% P. M., Frank T. Ripley, medium. Free Spiritual Lycoum Conference at 1 P. M. for young and old speakers, declamations, &c. &c. No admittance fee. Thomas Cook, chairman.

BOSTON.-John A. Andrew Hall .- Mrs. S. A. Floyd spoke at this place on the afternoon and evening of Sunday, Aug. 16th. The hall was well filled at both meetings, and her remarks and answers to questions were as usual very interesting.

Rochester Hall, 554 Washington street,-Children's Progressive Lycoum, No. 1, held its regular services, on Sunday morning, Aug. 16th, 1874, at the above-named hall. A reading was given by H. B. Johnson; recitations were par-ticipated in by Lizzie Thompson and Mabel Edson; and Mrs. Taber spoke to the children. In the absence of the regular Musical Director and Assistant-T. M. Carter and Mrs. Emma Fessenden Brackett-Mrs. Annie Barlow pre-

A Committee appointed by the Lyceum wish to have it known that on the evening of Monday, Sept. 7th, 1874, this hall will be formally dedicated in the interest of Spiritualism. This hall—known formerly as Old Fraternity Hall—has been leased by the Lyceum for four years. We hope all persons favorable to the education of children will be ent "Rest Day " mornings.

Further particulars in regard to the exercises on Monday evening, Sept. 7th, will be found in our next issue.

Alonzo Danforth, the enterprising Conductor of this Ly-

ceum, says:

"Believing, and I might say, knowing, that the hope of all progression and liberal ideas in the future, lies in the children of to-day, it stands us in hand to educate them, not force them to believe in dogmas of the past. Perhaps, in our Lyceum, we do not succeed as well as some think we might in regard to lessons, but we try to keep the children's minds free from the cramping ideas of sectarian Sanday schools. If there are any who think we make slow progress, they are the ones to take hold and help us along. The children of to-day are the men and women of the future; and, to have our ideas live, they must be taught. I really hope that our teachers in this dawning light of reason and common sense will visit us and speak to the children. Our platform is ever open for this purpose; and with an invitation to all who will visit us, we will still work for the men and women of the future." ceum. says:

Lurline Hall .- On Sunday, Aug. 16th, the morning séances were characterized by good order, harmony and a full house. Frank T. Ripley and Mrs. Carlisle Ireland gave tests of a satisfactory nature, and Mrs. Walcott, late of Baltimore, Md., presented an inspirational address and poem. Then followed the Lyceum, in which Mrs. Walcott, Mrs. Craft, Messrs. Grosvenor, Robinson and others, par ticipated in the interchange of thought.

Remarks were made in the afternoon by Mr. Manchester and wife. At the evening scance the audience exceeded the scating capacity of the hall. Messrs. Ripley and Lull, Mrs. Carlisle Ireland and Mrs. Walcott, gave tests and made addresses to add interest to the occasion. The same programme of exercises is announced for Sunday, Au-

## To Correspondents.

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

J. W .- biss. received, and on file for examination. W. S. W.-Yes; and will receive attention soon.

New Publications.

THE CLOCK STRUCK THREE: being a review of "Clock Struck One," and reply to it. Part II, showing the harmony between Christianity, Science, and Spiritualism By Samuel Watson. Chicago: Published by the Religio Philosophical Company.

All the prefatory and preliminary matter in this book is highly interesting and pertinent; and those who would peruse all that the author bas written and all that has been written in reply to him on the subject of Spiritualism and the Law of Life, will be glad to find it here collected in the compass of one volume. The resumption of the subject is of very deep interest to all, especially to those who are giving rein to their inquiries in the churches. In fact, it is to spiritualize the churches and to show the need of spiritualizing science also, that this book has been written. The author subscribes implicitly to the doctrine that the reign of law is universal. He defines Spiritualism as a "rational. intelligent system of communications between persons in both worlds, whose intellectual and moral status is capable of appreciating and improving the laws and principles to which he refers," Mr. Watson is a Methodist clergyman of wide influence and marked power. He feels that Spiritualism is just what the church needs for its salvation, and therefore he has laid out life work to demonstrate its harmony both with Christianity and cience, and its inspiring power for each. In doing this he travels over a wide space, but he handles the question with a master's ability, and in-the full faith of the reality of what he advocates. In his proofs he is especially strong. His book cannot fall to be very widely read, and in his own chosen denomination par-ticularly, it must exert a profound and lasting influence.

THE PHILOSOPHY OF SPIRITUALISM, and the Pathology and Treatment of Mediomania, is the book title for a couple of lectures by Dr. Frederic R. Marvin, and published by N. K. Butts of New York. Dr. Marvin seems to have convinced himself of the utter nothingness of Spiritualism some time ago, and he has been repeating the process, for the anusement of the public ever since. If he were a fraction of a Spiritualist, he would manifest a better temper, if not a higher range of thought. He plumes himself on his science, which he construes to mean simply a weapon for his personal brandishment; as a clew to discovery, much less as a stimulus to it, he thinks nothing at all. Evidently he believes that everything worth knowing has been found out, and that it is pretty much all

of it within his own grasp and control. We say this in no consciously uncharitable spirit, but guided solely by what he spreads out before us on his own pages. He does nothing more than deny, and far greater than the Dr. Marvins of the world have dealed since selence and truth began to proclaim their discoveries. He believes in no spirit immortality of an individual character. and therefore he could not believe in Spiritualism. It fies exactly across his personal path. The Christian Register says Marvin's book is "a counterpoise to the book of Wal lace, 'I which shows just how competent the Christian Register is to judge the claims of scientific men. When the tpse disit of a Marvin is strong enough to overthrow the demonstrations of a Wallace, the world will go to the Christian Register to get its creed, and learn the logic of living up to its spiritiess letter.

'AN EXPOSITION OF "SOCIAL FREEDOM;" gamic Marriage the highest development of Sexual Equal-ity, is the title under which the author of '' Vital Magnetic Cure," and " Nature's, Laws in Human Life," presents in paraphlet form (70 pp.) his views upon the important topic above named, which is now attracting the popular attention all over the continent. The writer starts out with the premises that Nature's laws, principles, facis and ruths are eternal and immutable, while society, customs, conditions, circumstances and opinions are continually changing: and that, therefore, to be consistent, we must weigh and judge both sides of the subject; he then proceeds to state, as a definition of his position, that " Freedom and Free Love are both expressions synonymous of true life," and from their interpretation or significance he "would not take one single laurel;" but that his "sole object is to show that what is passing current with some under those names is the reverse and opposite in every sense of the Read the paniphlet. For sale by Colby & Rich, No. 9 Montgomery place, Boston.

THE ATLANTIC for Sentember-H. O. Houghton & Co. 210 Washington street, Boston, publishers—has made its appearance with pages replete with thought, perfumed with poetic imaginings, and laden with a wide variety of topics, all of which, whether of cultured art, finished education, or more general interest? are treated in an attract to and painstaking style. The names of Bayard Taylor, L. B. Moore, Prof. N. S. Shaler, Lucy Larcom, Will Wallace Harney, Edgar Fawcett, W. D. Howells, and other popular favorites are to be found in its list of offerings, and this number is sure of a wide reading by the expectant public which from issue to issue anxiously awaits the com-ing in of the "Atlantic" tide.

OLD AND NEW, for September-Roberts Brothers, 143 Washington street, Boston, publishers—presents the following standard table of contents: "Old and New;" "Our Sketching Club," (No. VIII.) Rev. R. St. John Tyrwhitt; "The Sea," T. G. A.; "Sylvester Gardiner," Esther B. Carpenter; "Das Vellchen"; "The Way we Live Now. 11 (Chaps. XXXVI.-XL.) Anthony Trollope 'Have we an Inquisition ?" Rowland S. Hazard; "The Emperor Tiberius "; "The Ascent of Ampersand Mountain"; "In His Chamber," C. J. S.; "Party 'Treason' and Civic Duty," Theodore Bacon; "Nicolette and Aucassin, " Edward E. Hale: "The Examiner," " Musica

THE GALAXY, for September-Sheldon & Co., 677 Broadway, New York City, publishers—has come to hand. En-tertaining and attractive articles on "Marshal MacMa-How sweet is the prayer of the virgin heart to its love!
Thy virtues won me. With virtue preserve me! Dost hon, "The Romance of the Holland House," "The Muchair P. Sidney." "Life on the Plains," etc., etc., fine poems, and the regular departments (of themselves crowded with useful information) make a collection which is emnently worthy of extended perusal.

POPULAR RESORTS AND HOW TO REACH THEM, IS the title of a handsome. Illustrated guide-book, by John R. Bachelder, combining a brief description of the principal summer retreats in the United States, and the routes of travel leading to them. There are one hundred wood cut's by the best engravers, in the book, most of them from original sketches by the author. It is destined to fill an important place in current illustrated literature. It couprises 102 pages, is bound in cloth glit, and printed on cal-endared paper in clearest type. The author personally visits every locality described, and thus is careful that his descriptions shall perfectly harmonize with the impressions of the visitor. The general agent for this valuable Guide book is to be addressed at Lee & Shepard's, in this city.

ST. NICHOLAS for Sentember-Issued by Scribner & Co 654 Broadway, New York City, and ably edited by Mary Mapes Dodge-introduces its charming table of contents with a frontispiece, "The Gentle Angler." Its lilustra-tions "Prairie Fires," "The Little Boy who went out to Swim," "The Pony Express," and others of marked merit, are, any one of them, worth the price of the maga-

CHURCH'S MUSICAL VISITOR-published monthly at Cincinnati, U., by John Church & Co.—comes to us regularly, and is indeed a pleasant caller. Its latest issue is received, filled with attractive harmonies and interesting literary miscellany.

New Music.

F. W. Helmick, 278 West Sixth street, Cincinnati, O., has published a song and chorus entitled, "Jim Fisk; or, He Never Went Back on the Poor."

Convention in New Jersey.

The spiritualists and Liberals of New Jersey and elsewhere will meet in Convention at Hammonton, Aug. 22th and 20th. Passengers by way of New York will take the N. J. Southern route by boat from plors, North River, to Sandy Hook, thence by cars to Winslow Junction, with Camden and Atlantic Railroad, thence three miles to place of meeting.

Per Order Com. of meeting.

Spiritualist Convention.

The Minnesota State Association of Spiritualists will hold their Seventh Annual Convention in the city of Minneapolis, commencing Friday, September 11th, and continuing in seasion over Sunday, the 13th. Prof. T. B. Taylor is engaged to be present as speaker, and we extend a cordini invitation to the mediums and speakers of our State to be present and help make this Convention a grand success, Let overy member of this Association feel that they can do something toward building up the cause by being present and working for unadulterated Spiritualism. The friends at Minneapolis will care for delegates as at other meetings of the Association, and the hotels will keep delegates for one dellar per day.

or the Association, and the notes will keep delegates for one dollar per day.

We hope to see a large delegation of earnest, zealous Spirtualists come up ready to work in behalf of the Interest of true Spirtualism, letting all side issues remain outside of the Convention.

M. T. C. Flower, President.

C. P. COLLINS, Secretary.

Northfield, August 11th, 1874.

Dress Reform.

The American Free Dress Association will hold its first Annual Convention at Childs Hall, Palnesville, Ohio, Sept. 2d and 3d, 1874.

Annual Convention at Childs Hall, Painesville, Ohlo, Sept. 2d and 3d, 1874.

No question now agitating the public mind appeals to the reason and the conscience of candid, thinking people, with greater force or a deeper pathos than the subject we are to discuss. Upon a proper solution of the vital problem of a suitable and hygenic dress, depends not only the well-being of woman but the very existence of the race.

Able speakers will be in attendance, and the whole subject will be most thoroughly and scientifically treated.

Arrangements have been made with the proprietors of the Cowies House to entertain those attending the Convention at \$4,00 per day. Those preferring, will find good accommodations at the Sicekvell (Temperance) at \$4,50 per day. Both are first-class houses. Let there be a large representation of Dress Reformers from all parts of the country.

ry.
Palneaville is on the Lake Shore and Michigan Southern
Raliroad, thirty miles east from Cleveland. For further
information, address the Corresponding Secretary or the
President. D. M. & B. L. O. ALLEN. Pres.,
South Newbury, Ohio.
MARY E TILLOTSON, Cor. Sec., Vineland, N. J.

Passed to Spirit-Life:

From his home in Dixon, Ill., July 22d, Abram Orvis, aged 66 years.

aged 66 years.

By his removal the cause of humanity has lost an earnest advocate and Spiritualism a faithful and outspoken defender. During a long and tedlous liness no fears or doubts for the future clouded his mind; but firmly grounded on the truth and philosophy of his religion, he looked joyfully forward to the change, and truly for him Death had no terror and the grave ho victory.

Bixon, Ill., Aug. 10th, 1871.

From Waterloo, Iowa, July 20th, of cancer, Esther M. Greenleaf, aged 51 years. ...

M. Greenteaf, aged 51 years. ...

She was a splendly medium; a pure spirit. Her clair voyant powers had long since made her familiar with the heavenly land, and in triumph she passed to her immorta inheritance, only regretting to leave her insband and little ones behind. May her mantle fall on the mediums of the land.

ASA WARREN. August 13th, 1874.

From Abington, Conn., July 7th, Olive, wife of Henry Packer, aged 66 years, formerly of Eastford, Conn.

Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price so zents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
THE Proneen of Progress, published in Lyndon

Price 3 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London, Price 25 cents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published in Chicago, III. Price 8 cents, THE LITTLE BOUQUET, Published in Chicago, III. THE LITTLE BOUGGET Price 20 cents,
OUR AGE, Published weekly in Battic Creek, Mich.,
by Mrs. Lois Waisbrooker, 'Price 6 cents,
THE LYCEUM. Published monthly by P. H. Bateson,
Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.
THE CRUCIBLE. Price 6 cents.
THE REALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE, Published in New York. Price 15 cents,

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in

nrst, and intercents for every subsequent insertion.

SPECIAL NOTICES, — Forty cents per line, Minion, each insertion.

BUSINESS CARDS, — Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

#3° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

### SPECIAL NOTICES.

DR. FRED L. H. WILLIS will be in Chelsea, at the house of Dea. C. G. Sargent, 39 Clark Avenue, Tuesday, September 1st, from 10 till 4, and Wednesday and Thursday, the 2d and 3d, at the Sherman House, in Court Square, Boston, at the same hours.

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

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

CHARLES H. FOSTER can be seen at all hours for private scances at No. 20 Hardy street, Salem, Mass. Will return to New York, No. 19 West 22d street, September 1st. tf—Jy.25.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. Morrison. Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Oswego, Oswego Co., N. Y. P. O. Box 1322.

Jy.25.13w\*

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au.1.—4w\*

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

MRS. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y.

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

J. V. MANSFIELD, TEST MEDIUM, answers

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

## BUSINESS CARDS.

AAN FRANCISCO, CAL., BOOK DEPOT. At No. 219 Kearney street (up stairs) may be found on sale the BANNER of Light, and a general variety of Mpiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Spence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues and Circulars malled free. & Hentitanes in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT.

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

NEW YORK BOOK DEPOT.

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

11.—Nov. 1.

WASHINGTON BOOK DEPOT.

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

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

W. L. KEMPER, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritani and Reform Works published by Colby & Rich.

CLEYELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for sale. VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Spiritanl, Beform and Miscellaneous Books, published by Colby & Rich.

BOCHESTER, N. Y., BOOK DEPOT.
D. M. DEWEY, Hookseller, Arcade Hall, Rochester, N.
Y., keeps for sale the Spiritual and Beform Works
published by Colby & Rich. Give bim a call.

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# Message Department.

Each Message in this Department of the Banner of Lights the after-life, we claim was spoken by the Spirit whose name it bears through the instrumentality of Q.—Can spi

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

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

The questions answered at these Scances are often propounded by fidity don's among the andience. These read to the controlling intelligence by the Chairman, are sent in by correspondents.

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LEWIS B. WILSON, Chairman,

137 No Public Circles will be held at this of fice until the first Monday in September next.

### . Invocation.

From the darkness of our own ignorance, oh-Lord, deliver us: from all those small, besetting evils that meet the unwary at every step, oh Lord, deliver us; from that superstitious miasma that sometimes gathers around the soul and causeth it to say, "My God, my God, why hast thou forsaken me!" oh Lord, deliver us, and make us indeed fitting agents to dispense thy truths, to unroll the scroll of infinite truth to those who are seeking to know of the hereafter. Thou who art the all of truth and wisdom and love and power, thou canst strengthen us, thou canst give us all we need, and, doubtless, thou wilt, whether we ask or no; yet thou hast taught us to ask that we may receive, that in the asking we may receive the blessing - that which comes to every conscious life, in knowing that it hath done its duty. So, we ask thee, oh Holy Spirit, for thy blessing to come to us in all ways and all forms. We ask that it may rest like a holy benefiction upon these souls dwelling in mortal. May it lead them out of the shadow of human ignorance, into the divine sunlight of spiritual truth; and, finally, oh Lord, may it become unto them an assurance of the life that is to come, such as their souls shall be perfectly satisfied with. And to thee, oh Father and Holy Spirit of the hour, be all our praises, now as d forevermore. Amen. April 14.

### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to hear your queries.

Ques. - Dr. Hollick, in his treatise on the "Nerves and the Nervens," remarks, under the head of subjective and objective states; that "many of those who honestly believe they have spiritual communications, really take their own subjective impressions of sight and sound for real objective impressions caused by external agency; they make communications to themselves without being aware of it." If this hypothesis be true, then all the so-called spiritual communications through media to day are false, as well as those given. In ancient times, as recorded in the Scrip Urres. Now, as it is your correspondent's aim to arrive at the truth in so important a matter, and as the communications given at this circle purport to be of purely spiritual origin, will the speaker give some definite idea upon this mooted ques-tion from his standpoint?

Ans.-I cannot see that the professor is entirely wrong, because I see a vein of truth underlying his theory; and yet, I think that I see that he has carried it too far; nor can I agree with your, correspondent, who affirms, if the professor is right, then Spiritualism or spiritual manifestations are not. There are as many phases of spirit manifestation as there are things to be manifested through and to. There are what may be called broken or fragmentary conditions, which that does not by any means annul the truth of derstand.

spirit communion. It is only one proof in I've come back here to defend the weak, the that the receiver should exercise great care, should deal with these manifestations honestly, openly, fairly and truthfully, at all times, soliciting the blessing of the Infinite God in the search. It is not well for the investigator, or for those who consider themselves to be thoroughly learned in this thing, to declare that this or that is true or false that they know little about. This Spiritunlism is not only infinite in itself, but it is infinite in its variety of manifestation; therefore it is not safe to say that a manifestation is false because you do not understand it. Rather seek to understand it : seek honestly, openly, fairly, praying at all times for the blessing of the Infinite to rest upon your search, and, finally, you will be crowned with success. You live in a world where there is and always has been, and there doubtless always will be, more or less humbug. You are untruthful, not only to yourselves but to each other. You do not know yourselves, not one of you. You do not know your powers; you have never even tried to measure them; and now that the angels are endeavoring to do it, in God's name, let them. If you have powers that are slumbering, because you do not know how to use them, or have not the power in your physical form to make use of them, and the angels can make use of them, in heaven's name, let them. Don't ery out humbug until you are satisfied, beyond the shadow of a doubt, that it is humbug. It is n't safe to apply that epithet to Spiritualism. Better let it alone; better say it is something

tal strength sufficient for the task, do not undertake it-that 's my advice. Q.—[From C. F. W.] Will a spirit be happy that passes through great suffering on leaving the body, or does it feel and think of its last sickness for a long time?

you do not understand. Lay it on the shelf

if you have n't time to thoroughly investigate it, and follow it out as it meets you with its variety of manifestation, from day to day and hour

to hour. If you have not physical and men-

A .- That depends very much upon the spiritual constitution of the individual. Some are so constituted, spiritually, that they can throw off dark reflections very easily; others are not so happily constituted; with them the shadow lin-

Q.—Are young children who die and leave dear and loving parents, brothers and sisters, and everything right and pleasing to them, happy?

A .- Yes; it is the nature of childhood to be

A.—1es; it is the nature of childhood to be happy under most circumstances.

A.—Is there not something wrong about the death of the young? Are not those who live to the age of manhood, and pass through the trials of life here, better prepared for the next?

A.—I would hardly want to say that there was something wrong in the death of the young; but I would say it is better to stay here and receive your full complement of physical discipline, in

order that you may not be obliged to return again, and through some other form receive what is necessary to project you into perfect happiness in

Q.—Can spirits see earthly objects? A.—Yes, certainly they can.

Q .- Do spirits, after death, ever come back and live again in another body ? A:-Yes. April 14.

### Miles Thompson.

I am called here to answer some queries which have been put to me, by one who tells me that, if he is not mistaken, he recognizes in the message given by me through the Banner of Light, an old chum of his, who was with him in college at Yale, and he says, "Now come back and tell me -am I correct in so believing?" He declares himself to be honest and earnest in seeking for the truth. He says I have betrayed myself, although I sought to remain ineog, throughout my entire message, and to know-he says-positively, whether it is his old friend or no, would be of great satisfaction to him. Well, then, Philip, you are right; but how happens it that you are such an earnest seeker for this spiritual truth? If I remember you right, you didn't believe in any hereafter, and you were sometimes very sharp on those who did. I suppose, like a great many others of your clique, you saw nothing in the various religious denominations to satisfy you of an after life, but you happened to in Modern Spiritualism. All right, Philip, I am glad of it. And now, to satisfy you beyond a doubt that you are right in supposing that I am your old chum, although I have withheld my name, I will

relate a little incident that took place between us when we were at school together. You remember, on a certain night in the month of February, four of us had arranged for a sleighing party, and, in order to earry it out successfully, we were obliged to use a little strategy. We thought we had got everything all right, and that our plan was going to be a success. We went to bed at our boarding house as usual, and all was quiet, but in some mysterious way, certain portions of my clothing, that I could not very well dispense with, were translated from the room where we were sleeping to the cellar of the house, where they were found the next day. How they ever came there was a mystery. At all events, it broke up our party, and we were obliged to pocket the disappointment as best we could. The missing articles were found the next morning, in the cellar. Now, Philip, I am not going to say that you had anything consciously to do with removing these things from the room, but I am going to tell you that they were removed through the same power that certain things are moved from place to place now-a-days, called mediumistic manifestations. You were a medium; you have the power still, but you do not know it. Now, if you want to test it, you are not obliged to make yourself conspicuous to the world. Test it quietly, alone with your family, and perhaps I'll give you some manifestation through your own powers that will be not only a satisfaction to you, but a positive benefit. I shall still, for purposes best known to myself, withhold my real name, and give you the one that I have already given in coming here - Miles . April 14. Thompson. Good-day, sir.

### Jane Phillips.

· My name was Jane Phillips / Dem from Lew-istown, Maine. I was sixty-five years old. I want to send a message to some of my folks that don't know anything about these things. I have been gone nine years. I died in Lowell, Mass. I was born in Lewiston, Maine; I belonged there. I'd like to have some of my brother's family investigate this thing for themselves; there's reason why they should. And before they begin I'd like to have 'em make their peace with Godwould produce just such a class of phenomena by being just to certain members of their family, as the professor talks about and believes in; but that they are terribly unjust to now; they'll un-

favor of it—small, to be sure, but, nevertheless, it oppressed, and I'm going to do it. I'm going proves Modern Spiritualism; but it also proves to do it! and just-so sure as they do n't do right, just so sure I'll bring trouble on 'em-trouble that 'll wake 'em up to their senses. They will come to a knowledge of the truth, but they 'll come at it in a hard way. Now you'd better do right without being Inshed into it. Good day, April 14.

# Alice T. Abbot.

I want to send a message to my mother, and tell her that I am well, and that Aunt Alice has got me, and that I have n't been sick any since I've been here. My name was Alice Abbot. I lived in St. Louis, but I was born in Bangor. I was seven years old. I don't want mother to mourn any more for me. Tell, her I live with Aunt Alice, and I'll wait for her and love her send it, wont you? You'll say: From Alice T. just the same as if I had stayed with her. You'll-Abbot to her darling mother, Mrs. Lizzie T. Abbot. April 14.

Scance conducted by Father Henry Fitz James.

## MESSAGES TO BE PUBLISHED.

Thersday, April 16.—Col. George L. Frescott, of the 2d Mass.; Tad Lincoln; Harriet E. Smith, of Baltimore; Minihe, (Em-mu-ne-es-ka,) to friends in Washington. Monday, April 20.—Ton Hogan, to his wife; Fannie Dillon, of Roston, to her mother; Eleanor, to Hiran Fhomas, of Youngstown, Niagara Co., N. Y.; Ann Merrick; Dick Turpin.

Tuesday, April 21.—Johnny Albro, to Mrs. Mary Albro, of New York City; Seth Hinshaw; Jules Faber, to his friends in New York City; James Henry Henderson, to his father.

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

David Wattinge, of Susseam, Combended, and California.

Monday, April 27.—Bettey Taylor, of Cambridge, to her relatives; Hiram Ericson, to friends; Georgie Kalbe, of New York City.

Tuesday, April 28.—Georgie Davis, to his mother; Henry Francis Adams, to his mother; Samuel Gerrish, of Portsmouth, N. H.; Mary, Jane Willets.

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

of Portsmouth, N. H.; Senator Lane; George W., Olney, of Auburn, to his mother.

Monday, May 4.—John Graham, of the Penn; Reserve Corps; Sabrina Jameson, of Utica, N. Y.; Dr. Thomas (Gibrhist, of Canada East; Tommle M. Cann, of Boston, Tuceday, May 5.—James Crofts, of Albany, N. Y.; Mary Kulghts, of Old Town, to her mother: David Ames; Ellza Crane, of Portsmouth, N. H.; John Dilldway; Ezra S., Gannett.

Thursday, May 7.—Adelia Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. H.; Helsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker, Monday, May H.—Ben Wagkins, of Missouri; Matthew Perkins; James Irwin, to his friends in Tennessee; Margaret Ellen Brown, of Nashylle, Tenn., to her mother, Monday, June 15.—RobertOwen; Robert Garrett, of Boston; Elsie Patten, of New Jersey, to her mother; Joseph Libby.

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

### SPIRITUALIST MEETINGS.

CHELSEA, MASS, "The Hibbe Christian Spiritualists hold meetings every Sunday in Hawthorn-street Châpel, near Bellingham street, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. Scals free. 12 d. Ricker, Sup t.

EAST ARINGTON, MASS.—The Progressive Lyceum meets every Sunday at 12 P. M., in Phientx Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Braineid Cushing, Secretary.

Cushing, Secretary.

Anwiten Pourt, MASS.—The Children's Progressive Lyceum meets at Social Hallevery Sunday at 124 P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarlan; Mrs. A. Robbins, Secretary.

HUDSON, MASS.—Children's Progressive Lycoun meets n Houghton's Haft every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eitza Fosgate, Guardian; E. W. Wood, Secretary.

Wood, Secretary,
NORTH SCITUATE, MASS, The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars Hall, at 2 and 6 r. M. D. J. Eiges, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lyceum meets in this same hall, on the first and third Sunday, at P. P. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Sifas Newcomb, Alba P. Smith, Jr., Guards.

Newcomb, Alba P. Smith, Jr., Guards, SALEM, MASS., — Lyceum Hall, — The Spiritualist Society hold meetings every Sanday, at 2½ and 7 P. M. Abbott Walker, President; J. M. Choate, Vice Přesident; Stephen G. Hooper, Recording and Corresponding Secretary; E. B. Ames, Treasurer, Chibiren's Progressive Lyceum, — Conductor, Mr. James M. Choate; Guardian, Mr. Waterhouse; Secretary, Mr. S. G. Hooper; Treasurer, Mr. A. Walker,

LYNN, Mass,—The Spirificalist Society holds meetings every Sunday at Odd Fellows Hall. A. C. Robinson, tesident. The Children's Progressive Lyceum meets at orcheck.

10 clock.
PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Treasurer. Children's Progressive Lycenn meets in same hall every Sunday, at 12½ P. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do; Mry. Mary C. Robbins, Guardhan, Mrs. Lucretta Blackmer, Assistant do; Miss Mary L. Lewis, Librarlan; Mrs. Lydla Benson, Musical Director.

Director.

SCITUATE, MASS. — Jenking's Hall. — The Spiritualist Society meets every other Sunday, at 2 and 7 P. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Children's Lyceum meets at 11 A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rufus Clapp, Assistant Conductor; Miss D. N. Merritt, Guardian; Charles Bradford, Jr., Guards; Miss L. Merritt, Cor. Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS,—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 F. M. E. T. Whittler, Conductor; J. Wellbagton, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennie Manning, Assist-

SPHINGFIELD, MASS.—Spiritual meetings are held in Liberty Hallevery Sunday. Henry Smith, P. O. Box 972, M10DLEHORO', MASS, — Meetings are held in Soule's Hall every other Sunday at  $1\frac{1}{2}$  and  $6\frac{1}{2}$  1. M.

Andover, O.—Children's Progressive Lycoum meets at Morley's Hall every Sunday at 115 A. M. J. S. Morley, Conductor, Mrs. T. A. Knapp, Guardian, Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary,

Abrilan, Mich.—Regular meetings are held on Sunday, at 10% A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Manunce street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164. Adrian, Mich. BOX 101, Aurian, Mien. ATLANTA, GA. First Association of Spiritualists.— Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Maretta, Wm. Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

Vice Presidents; Win. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 105 A. M. and 75 P. M. A. H. Averlit, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BAY CITY, MICH.—Services are held each Sunday at 105 A. M. and 7 P. M., at Spiritualist Hall. Hon, S. M. Green.—President; Mrs. M. S. Knagas, Secretary.

BROOKLYN, N. Y.—The Children's Progressive Lyceumments at the Brooklyn Institute, corner Washington and Concord Streets, every Sunday at 105 A. M. A. G. Kipp, Conductor; W. C. Bowen, Assistant do.; D. Bennet, Gnardian; Mrs. D. Conklin, Assistant do.; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith, Secretary; Miss Fannic Kenn, Musical Director; J. Rupp, Assistant do.; D. Bennet, Henry Smith, J. Ashwell, R. Mathias, Guards.

BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist" BALTIMORE, MD. -Lyric Hall. -The "First Spiritualist Congregation of Baltimore" hold meetings on Suaday and Wednesday evenings.

Wednesday evenings, which is a considered to the consideration of the co

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 181 Superior street, at 11 A. M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersoll; Assistant Guardian, Miss Sarab Coucha: Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wilsey; Secretary, A. Dundap; Librarian, W. W.

Rich.

CHICAGO, L.L.—Spiritualist meetings are held in Grow's Opera Hall, 517 West Madison street, every Sunday, at 104 A.M. and 7/5 P. M. The Lycenin holds its session directly after the close of the morning lecture. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D. J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Socum, Secretary; Dr. Ambrose Davis, Treas, Present speaker, Sannel Maxwell, M. D. Unicreal Association of Spiritualists, —Primary Council No. 1, of Illinois, meet every Sunday, at 3:39 F. M., at hall 29 Van Buren street, cor. Franklin, Chicago, Free conference and free seats, H. Augusta White, Grresponding Secretary.

hall 29 Van Buren street, cor. Franklin, Chleago, Free conference and free seats. H. Augusta White, Grresponding Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hail. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Conductor: S. Dewy, Guardian.

GENEYA, O.—Meetings are held every Sunday is the Spir-Buallsts', Hall, at 10½ A.-M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarlan.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street, M. Park-hurst, President; L. L. Platt Secretary, Lycenn at 113 A. M. James O. Ransom, Conductor; Miss E. Brown,

HARRISBURG, PA. -The Spiritualists hold meetings every unday at 2P. M. in Barr's Hall, H. Brenerman, President. KALAMAZOO, MICH.—The Spiritualists hold meetings every Sunday in Burdick Hall, Main street. J. O. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow,

MILWAUREE, WIS. - The First Spiritualists' Society hold meetings every Sunday at 22 P. M., in Field's Hall, 119 Wisconsin street, George Godfrey, President; E. C. Hanlon, Secretary.

Milan, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at II. A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MEMPHIS, TENN, - 'Memphis Progressive Union'; J. E. Merriman, Presidenti Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Sec-retary; James G. Simpson, Treasurer.

MOBILE, ALA.—Spiritual Association: Prof. II. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at II A. M. Sundays, and séances Sunday and Tuesday evenings, at 75 o'clock.

evenings, at 7% o'clock.

New York City, "The Society of Progressive Spirituanists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 10% A. M. and 75 pt. M. J. A. Cozlno, Secretary, 32 West 32d street. Children's Progressive Lyceum meets at 2% pt. M. J. A. Cozeno, Conductor; H. Dickenson, Assistant Conductor; Mrs. H. J. Cozlno, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; N. Winter, Corresponding Secretary; W. H. Allen, Treasurer; Mrs. E. J. Adams, Musical Director.

urei; Mrs. E. J. Adams, Musical Director.

NEWARK, N. J.—The First Society of Spiritualists meet every Sunday, at Apollo Hall, 840 Broad street. Samuel Stewart, Président; D. J. Stansbery, Secretary, 32 Green street; Israel-Baldwin, Treasurer. Public circle at 2½ P. M., conducted by Mrs. E. Smith and others. Lecture at 7½ P. M. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the residence of Mrs. E. Smith, 32 Green street, commencing at 8.

oence of Mrs. E. Smith, 32 Green street, commencing at 8.
PintAmellPhia, Pa.—The First Association of Spiritualists hold regular meetings on Smidays at 10% A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 634 Race street; J. E. Shumway, Secretary, 1426 Bouvier street, Lycehn, No. 1 meets every Sundayat 2½ P. M. Louden Engle, Conductor, No. 958 North 6th street; Mrs. S. M. Shumway, Guardian, No. 1426 Bouvier Street, Lyceum No. 2 meets at Thompson street Church, Thompson street, below Front, Sindays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

PORTLAND, Mr.—Arcana Hall, Congress street.—Spirtual Fraternity meets every Sunday, at 3 r. M. James Furbish, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's Lyccum meets at same place each Sunday, at 1½ r. M. T. B. Beals, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Treasurer.

Sons of Temperance Hall, 351½ Congress street.—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Barr, Secretary, Sr. Louis, Mo.—Spiritual Investigators meet every Sunday evening at Conery's Hall, south-west corner of 12th and Pine streets, at 10½, 2½ and 7½—morning, conference; afternoon, a circle; evening, a lecture by some one of the members of the circle.

SAN Flancisco, Cal.—Under the patronage of the San

MARIONS OF THE CIPTLE.

SAN PRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Mercantile Library Hall, Bush street, opposite Cosmopolitan Hotel.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lyceum at 10½ A. M., Medlums Conference at 20°clock P. M., Lecture at 7½ P. M. Mrs. Ada Foye, President

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Dyceum Hall, Nos. 10 and 12 Third street, Lectures at 10<sup>1</sup>/<sub>2</sub> A. M. and 7<sup>1</sup>/<sub>2</sub> P. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 P. M. TERRE HAUTE, IND.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at II A. M. und 7 P.M. L. B. Denchle, President; James Hook, Secre-tary; Allen Pence, Treasurer.

VINCENNES, IND.—Meetings are held at Noble's Hall, every Sunday, at 10\(\frac{1}{2}\) A. M. S. S. Burnett, President; M. P. Glee, Vice President; D. B. Hamaker, Secretary.

Y. Gnee, Vice President; D. B. Hamaker, Secretary.

VINELAND, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plum street, at 10½ A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristol, President; C. B. Campbell, Ellen Dickinson, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Sjivla Sylvester, Corresponding Secretaries. The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardan; Lucius Wood, Musical Director; Miss Kate Ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at Lyceum Hall, No. 108 E street, northwest. They have elected Col. J. C. Smith for President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary: M. McEwen, Treasurer; and have obtained very celebrated lecturers for the coming season, which will commence the first Sunday in October at the above-named hall, at 11 A. M. and 7.9 P. M. Ally needed information can be obtained from the officers of the Society. WINONA, MINN, "The Spt Itualists hold regular meetings. JaH. Leland, President; K. Royington, Treasurer Mrsf-Asa Douglas, Secretary.

### PUBLIC MEETINGS, ETC

Unity, N. II.

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

### Annual Grove Meeting.

The Cheming County, N. Y., Spiritual Association will hold their Annual Meeting at Eldridge Park, Sunday, August 28d. Good speakers will address the meeting. La France's Band will furnish the music for the occasion. Services will be held at 10, 2 and 5 o'clock. The Erle train will leave the Elmira depot for the Park every half hour.

WM. H. PALMER, President.

### S. A. TALLMADGE, Secretary. Quarterly Convention.

Quarterly Convention.

The Third Quarterly Convention for 1874, of the New Jergers State Association of Spiritualists and Friends of Progress, will be held in Hammonton, on Saturday and Sunday, August 29th and 30th, Three sessions each day. Hammonton is on the Camden and Atlantic Raifroad, indiway between Philadelphila and Atlantic City. Fare from Philadelphila, less than \$1,00 from New York, \$3,00. The friends in Hammonton are noted for their liberality, and the excellence and variety of their fruits. It is expected that the Association will join in an excursion to Atlantic City, August 31st. Good speakers will be in attendance. Subject: "Spiritualism: Its Relation to Science and Reform." All are invited. Those who propose attending the Convention, and wish further particulars, please address. Newark, N. J.

Vermont Mass Convention.

Vermont Mass Convention.

The Spiritualists of Vermont, and all Liberalists of this and other States, are cordially invited to meet us at Plymouth Notch, Vt., on Friday, Saturday, and Sunday, Aug. 28, 29th, and 39th, 1574, there to hold sweet communion with the loved ones from the "Land of the lead," and to once more experience a season of enforment such as we have had in former years. Brother D. P. Wilder has built a large hotel there with a fine hall, and will turnish good accommodations to all who will come, at one dollar per day. Stages will run from Ludlow to his house, and take all to and from it at fare, I filink, one way. It is expected that the Vermont Central Railroad will, as per its usual custom in the past, carry passengers to and from the Convention at fare one way. Speakers and mediums are especially invited to attend. Vermont Mass Convention.

CHARLES WALKER, for Committee.

New Hampshire Association of Spiritualists. New Hampshire Association of Spiritualists. The New Hampshire State Association of Spiritualists will hold their Fourth Annual Meeting in Lempster, N. H., Sept. 4th, 5th and 6th. Mrs. Emma E. Weston, of East Boston, test, physical and calrroyant medium, will be present during all the sessions of the Convention, and demonstrate, through her wonderful mediumistic powers, the truth of Spiritualism. Geo. A. Fuller, agent for the New Hampshire Association, is the speaker engaged for the Convention. Other speakers will be in attendance. This will be an important Convention. Let every town in the State be represented. Let all the Spiritualists come together harmonlously for the advancement of the cause of Spiritualism. Per order Business Commutee,

ERASTUS NICHIOLS,

MRS. ELECTA SHEPHARDSON,
DR. SYLVESTER WOOD.

GEO. S. MORGAN, Pres., Bradford, N. H:

GEO. S. MORGAN, Pres., Bradford, N. H. Washington, N. H., Aug. 14th, 1874.

### National Spiritual Convention.

National Spiritual Convention.

In accordance with Article II., chapter 5, and Article I., chapter 7, of the Constitution of the Universal Association of Spiritualists, the Provisional National Council Issue this call for a National Council on the End of Spiritualists, the Provisional National Convention is supersity of the purpose of discussional propaganda; and to extend during three days. [Hail, etc., to be given hereafter.]

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

By order of the Provisional National Council, Victoria C. Woodhull, President.

A Call for a National Sportsmen's Association.

A Call for a National Sportsmen's Association.

The "New York State Association for the Protection of Fish and Game," believing that the time had arrived when public sentiment was in favor of forming a Grand National Organization for the protection of Fish and Game, did, in convention assembled at Oswego, N. Y., on June 23d, 1874, adopt the following:
"Resolved, That this Association, in convention assembled, do Indorse the call for a National Association, issued in the American Sportsman of February 21st, 1874, "naving for its object the procurement of "Intelligent and efficient legislation for the protection of game birds and Rsh," and did name the 9th day of September, 1874, and Ningara Falls, N. Y., as the proper time and place for holding such Convention, and did appoint, us as delegates to said Convention, now.

Therefore, We do Issue this call to all State Sportsmen's Associations, and Local Organizations where no State Associations exist, and gentlemen sportsmen where no local clubs exist, to take the matter in hand and send delegations to said Convention, and make the meeting one worthy of American gentlemen sportsmen.

A. C. MATTOON, Oneggo, N. Y.

to said Convention, and make the meeting one worthy of American gentlemen sportsmen.

A. C. MATTOON, Ostorgo, N. Y.
S. T. MUBRAY, Niagara Falls, N. Y.
N. ROWE, West Troy. N. Y.
GEO, W. FLOWER, Watertown, N. Y.
W. J. BABCOCK, Rochester, N. Y.

## Mass Meeting in Indiana.

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

of August.

The ground is pleasantly located, comprising twenty acres of beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water, and sheds and buildings adapted to the purposes of such a meeting. Dancing and other attractive and innocent amusements will be introduced.

Board and lodging will be furnished at a nominal price on the ground, and every effort to interest all attending, and to render them comfortable, will be made. All stands for refreshments will be controlled by and in the interest of the above society.

render them comfortance, will be made. All stands for refreshments will be controlled by and in the interest of the above society.

—Extra copies of the Banner of Light, together with a complete assortment of spiritual literature, spirit-pictures, and the prominent newspapers of the day, fresh from the press, will be found at the news staad on the ground.

By special arrangements with the railroads, at this place, those who attend the meeting will, by cailing on the undersigned, receive return tickets. Special trains will pass regularly from and to the grounds. Omnibuses, hacks, &c., will be held in readiness at all hours during day and night for the accommodation of passengers. Eating and dancing halfs are handsomely and conveniently arranged, and longing provided sufficient for all. Several prominent speakers are engaged, and a number of first-class mediums are expected. Special invitation is extended to all, and particularly to those who are favorable to the discussion of liberal and progressive ideas. The Committee will use every reasonable effort to advance the comfort, convenience and pleasure of those in attendance.

Terre Haute, Ind.

James Hook, Secretary.

State Camp Meeting at Rown Falls. Jown. on the 9th. 10th. 11th. 12th and 13th of Sept., 1874.

The Spiritualists of Iowa will hold a State Camp Meeting at the above mentioned place. It is expected and believed that this will be the largest camp meeting ever held in this State. In order to make it so, it is expected that every member of the Committee of Afrangements will use theirbest endeavors to set before the friends of our cause the pleasure of attending and representing our cause from the various places in each district. At this meeting the committee have arranged to have what all desire, viz., the best of speakers, and last, but not least, as a matter of Interest and instruction, we expect and shall use our best endeavors to have what we all wish to see, positively, one or more materialization mediums, so that those who come may meet their supermundane as well as their earthly friends there. It is also expected that one or more spirit artists will be in attendance: Every exertion will be used to procure the attendance of such a class of mediums as are not usually met with except in our large cities, and attended with a large expense, so that all who come will be more than paid for coming. Speakers—Robert G. Eccles, A. M., of Kamas City, Mo., and Mrs. Sophroma E. Warner, of Appleton, Wis. It is also expected that the following State Missionaries will be present and take part in the exercises: Capt. H. H. Brown, of Fort Dodge; Mrs. H. Morse, of Council Bluffs: A. E. Hall, of High Point; Mrs. Sarah A. Newcomb, of Northville; Mr. Godfrey, of Greencastle, and Dr. C. P. Sanford, of Iowa City. Of other speakers in the State, Rev. Asa Warren, of Dubque; J. Dunton, of Tallyrand, and Dr. Miller, of Washington. For test mediums, for materialization, James H. Mott, of Memphis, Tenn., is expected, on the Hilmols Central Raifroad, and is a frequent resort for the curious, to see its sublime scenery of rocks, caves and dells. Railroad fare, we are authorized to say, will be on the C. & R. Island, legal rates. C. & N. Wes State Camp Meeting at Towa Falls, Iowa, on the 9th, 10th, 11th, 12th and 13th of Sept., 1874.

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gene Hutchinson.

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With best wishes for him and yourself,

Mrs. Hutchinson.''

Mrs. Hutchinson."

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# Pearls.

And quoted odes, and jewels five words long. That, on the stretched fore-finger of all time, Sparkle forever."

The holy moon A sentinel upon the steeps of heaven. ... (Street.

The greater the knowledge the greater the doubt. - Goethe.

PASSING AWAY. It is not time that files FT is we, 't is we are flying; It is not life that diese 'T Is we, 't Is we are dying; Time and eternity are, one: Time is eternity begun; Life changes, yet without decay; It is we alone who pass away.

Half the unhappiness of this life springs from looking back to griefs that are past, and forward with fear to the

WHO CAN FATHOM?

"Who fathours the eternal thought? Who talks of scheme and plan? The Lord is God! he needeth not

The poor device of man. I walk with bare, hushed feet the ground Ye tread with boldness shod:

, I date not mete with line and bound The love and power of God !!

-[J. G. Whittier, The way to speak and write what shall not go out

tashlon's to speak and write sincerely. - Emerson. THE THREE-FOLD CORD.

Have hope! Though clouds environ round, And gladness hides her face in scorn; Put thou the shadow from thy brow, No night but bath its morn.

Have faith ! Where'er thy back is driven -The calm's disport, the tempest's mirth-Know this: God rules the hosts of heaven, The inhabitants of earth. Hove love ! Not love alone for one,

Butman, as man, thy brother call; and scatter, like the circling sun, Thy charities on all. Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely

### Letter from Cephas B. Lynn; A Few Thoughts: The New York Herald of the West: Notes.

DEAR BANNER-Some time has clapsed since I have penned any items for your pages. Your columns have been closely scanned by me, however, each week, with pleasure and profit.

The marvels of phenomenal Spiritualism, in England, command a great deal of attention all through the West, and the Banner of Light's cagerly sought after by intelligent investigators.

What glorious victories the spiritual movement has recently been gaining! Still, we must remember that the Crookes, Wallaces, et als, have but stumbled upon a great and sublime truth which has had humble exponents for a quarter of a century. The adherence to Spiritualism of learned sagants is, however, gratifying; and the careful analytical statements which they make relative to all conditions, immediate and remote, connected with the scance, should impress American Spiritualists with the necessity and utility of emulating such a worthy example,

The scientific Spiritualist is the looked-for Messlah of to-day. England's ripe civilization will, undoubtedly, give birth to such a character. The gestating process for such an event seems to be going on, at the present time, in that country.

America, less methodical, has a different task to perform, in order to make its contribution to the Coming Unity.

The distinguishing feature of American Spiritualism is its theological aspect. Here, we have grappled with religious idolatry; we have bap-tized skepticism with spiritual light, and have won victory after victory from old-fashloned theologians. True, affairs appear chaotic. Many are fearful that a general smash-up will soon ensue. Thousands pray for a Charlemagne to restore peace and harmony among us. And yet, the thinker, taking a broad look at the progress of Spiritualism, in the abstract, will say, "All is

Errors are to be seen; peccadilloes are multitudinous; hypocrisy is visible; and cowardice has a domain. All this will be admitted. But a few things will be affirmed; victories over wrong have been won; souls have been liberated from bondage; heroes have been discovered, and leagues have been traversed on the road that deads to the ideal life.

American Spiritualists have been, and are, formulating the Universal Theology. This will be their contribution to European coadjutors, in response to the data of scientific Spiritualism which that country will furnish for our delecta? tion. Here are some of the points of interest that have marked (and are still operative in) the evolution of the cosmopolitan theology.

1. Demonstration of the fact that the spirit survives the dissolution of the body. 2. Proofs of the democratic basis of spiritual

influxa 3. Analysis of the rise and progress of the his-

toric religions, with great emphasis upon their local origin and provincial character. 4. Establishing a spiritual fellowship on the

basis of principle, instead of crystalized dogma. 5. In fine, furnishing data for a theology susceptible of universal application and continued development.

THE CHICAGO TIMES.

Everybody reads the "New York Herald of the West," the Chicago Times. It is an audathe West," the Chicago Times. It is an audatory, where the scances are held. This we clous sheet. It has a mind of its own. It is full found to be one unbroken expanse of white, without even the slightest flaw or trace that might inof news. It is spicy. It is sometimes profane; but that must be overlooked. It has courage. The Times has other excellent qualities; one of them is a straw which shows that the public sentiment of the great and growing West is unmistakably liberal and Spiritualistic. The Times has long editorials doing justice to Spiritualism. It denounces bigoted Christianity. It mildly reminds its readers that this is not a Christian country, citing the report of the Committee of the Judiciary, given during the sessions of the past Congress, as corroborative evidence.

And so I might go on, giving item after item. All this shows that the question of religion is something that editors need no longer fear. Let them emulate "The Chicago Times"-give all sides a fair hearing and scoriate error wherever found.

The press will supplant the pulpit; the editor will overshadow the minister; and if reporters will keep free from Young Men's Christian Asso ciation narrowness, the millenial morn will soon

The second phoenix in Chicago has a sorry

look. His predecessor was lionized; he is kicked. Mrs. Hattle C. Barnes, of Chicago, has been lecturing in Grand Rapids, Mich., meeting with ecturing in Grand Rapids, Mich., meeting with ing on the side of the mantel-piece. The door in the centre [of the cabinet] is six feet three inches in height by two in width, and the pentagonal excellent success.

a cordial welcome from old friends throughout the West.

The spirits have been speaking words of wisdom through Dr. Maxwell's organism in Chicago for some time. Grow's Opera Hall is the place. Sunday services.

C. W. Stewart, now expounding radicalism in Terre Haute, Ind., is a good thinker.

The Mass Meeting at Terre Haute, Ind., the last of this month, will be, beyond question, an enthusiastic gathering. Messrs. Hook and Pence know how to conduct a liberal meeting.

Mrs., Mattie Hulett Parry, of Beloit, Wis., has been lecturing in Milwaukee. Mr. Baldwin, President of the Society, did all in his power to make everything serene and pleasant.

The Temperance Crusade has perished and faded away. Conducted after the old style of revivals of religion, it did not possess vitality enough to live long. And then again, it forcibly illustrated the fact that you can't reform the world by throwing stones. Which last was the most sensible thing it accomplished. CEPHAS.

From Frank Leslie's Illustrated Newspaper, (S, Y.) for August 22d.]

Not being given to the sensational, or to the worship of strange gods, we have hitherto avoid-ed making any special allusion in our columns to the miraculous stories and singular theories that have, of late years, been rife, in this country and in Europe, regarding the alleged daily intercourse between us mortals and the inhabitants of the other world. But, as the subject has recently aftracted the attention of noted scientists and men of letters on both sides of the Atlantic, and as some of these gentlemen have made most remarkable disclosures in connection with it, out of deference to their opinions, and in the in-terest of the public and the press, we have ob-tained some trustworthy facts in the premises, which we lay before the reader without attemptwhich we lay before the reader, without attemptng to advance any theory as to their possible

ing to advance any theory as to their possible utility or origin.

Although a belief in "modern Spiritualism," as this "new departure" is termed, has existed among no contemptible number in both hemispheres for now upwards of twenty years, and notwithstanding that such able men as the Hon. Robert Dale Owen, the late Judge Edmonds and Professor Hare, etc., had set their seals to it in a manner the most emphatic, within a few months only has it assumed a serious in a few months only has it assumed a serious and threatening aspect; inasmuch as it appears to have thrown down the gauntlet to the scientific world and challenged investigation as to the tific world and challenged investigation as to the objective character of its phenomena. The lists were entered in England by Mr. William Crookes, editor of the London Quarterty Journal of Science, a Fellow of the Royal Society, and a chemist of high standing; Mr. C. F. Varley, an able electrician, and an F.R.S., also; and by Mr. Alfred Wallace, who shares with Darwin the heavy of meanwhatting the theory of Wat. the honor of promulgating the theory of "Nat-ural Selection." The investigations of these gen-tlemen were carried on principally at the resi-dence of Mr. Crookes and that of a Mr. and Mrs. Cook, through the mediumship of whose daughter, Miss Florence Cook, the manifestations,

as they are termed, took place.

Judging from the published statements of Messrs. Crookes and Wallace, as well as from the evidence of Mr. Varley and that of several members of the legal and medical professions, such precautionary measures were adopted and scientific tests applied as precluded the possibility, as alleged, of anything like misapprehension or fraud. Immediately prior to the mening of or fraud. Immediately prior to the opening of the scances, the medium was done up with seals and whipcord; like a valuable express package, and placed in a dark closet or cabinet, that bite noirof skeptics. Here, as asserted, she remained in an entranced state to the close of the scance, and so connected with conducting wires passing through the cabinet doors from an electric ma-chine, that her slightest movement was registered

y the instrument.

While in this helpless and unconscious condi-While in this helpless and unconscious condition, a presumed spirit form, said to be that of one Katie King, who lived about the time of Cromwell, and who revisited this earth for the first time a little over three years ago, emerged from the cabinet, and walked and chatted freely, time and again, with the investigators and their friends. She was, of course, clad in the traditional white flowing robes of the "Summer Land," but, what is still more extraordinary, so material were they, she cut portions from them and pre-sented the pieces to some of her earthly admirers, who submitted them subsequently to experienced then substituted them subsequently to experienced London mercers, to be apprized only, and upon the closest examination, that the fabric was totally unknown to the latter. In addition, she permitted photographs to be taken of her, and with the utmost apparent readiness, submitted to every test necessary to the identification of her material presence, as well as the establishment

of her alleged supernatural character.

The literary and scientific circles of the English metropolis were excited, as may be supposed, but Katie, after a sojourn of three years among our cousins, influenced, doubtless, by the adage, "familiarity breeds contempt," gave notice that her mission, whatever it may have been, should terminate beneath the red flag of St. George, on the twenty-first day of last May, as, at that date, she was to step into a higher sphere. This allu-sion to her sudden exaltation is thought by some to have been a stinging bit of sarcasm, as the next place she turned up was in the neighboring city of Philadelphia, in a small three-story brick house, in North Ninth street, where, through the agency of a Mr. and Mrs. Holmes—two very common-place persons indeed, and of no literary at-tainments whatever—she has been manifesting herself, until quite recently, in a manner more emphatic and incomprehensible, were such possible, than that which characterized her appearances on the other side of the Atlantic.

Once within hall of her, as it were, we soon found ourselves in the Quaker City, standing, about seven o'clock in the evening, before the house just alluded to; and, determined not to fall, if possible, a victim to collusion, illusion or delusion, we stepped into a small music-store that occupies nearly the whole of the ground flat, to inspect the ceiling that forms, so to speak, the under part of the floor of the room in the second dicate any secret trap-door or mode of com-munication with the apartment overhead. Besides, we had already ascertained that the pro-prietors of the store were above suspicion, and persons who could not be induced to lend them selves to any description of fraud.

Having sought and gained admission at the side door, which leads to the apartments occupled by the Holmeses, we paused, by permission, for a short space to examine the narrow hall and for a short space to examine the narrow hall and stairway; but finding nothing of a suspicious character here, we leisurely ascended the steps before us, and making one "right about face" on the first landing, under the direction of our guide, we speedily found ourselves in the presence of the mediums and a few persons seated in the mellow, roseate light of a stained-glass lamp, that burned on a small table in one corner of a yeary planity cornered and furnished room lamp, that burned on a small table in one corner of a very plainly carpeted and furnished room, about eighteen feet square. To this room, as we soon assured ourselves, there is now but one mode of ingress—that by which we entered—which, if we except the chimney and the two windows that looked out on Ninth street, is the only mode of egress also. To the right, as you enter, a partition of plain walnut boards cuts off a small corner of the room diagonally, presenting in small corner of the room diagonally, presenting in appearance the front of a large corner cupboard, six feet in width, and reaching from the floor to the ceiling. The walls of this room are made to answer for the sides of this triangular closet, which are respectively two feet two inches and four feet nine inches wide—the lesser width be-

aperture above it, which is about seven feet from aperture above it, which is about seven feet from the floor, is ten inches wide by twelve in height. The other small opening, a little lower down, and on one side, is twelve inches wide by four-teen in height. Before both these pentagonal openings there hangs inside a small curtain of coarse black stuff, a fabric with which the back of the cabinet is covered also. In the larger of the interior sides of this closet there is a door communicating with an adjoining room; but, so unmistakably securely is this boarded up, neither entrance nor exit can be effected by it. Across the upper part of the walnut partition, and bethe upper part of the walnut partition, and be-tween the smaller pentagonal aperture and the ceiling, there runs a wide strip of dark stuff, similar to that just mentioned, and which has anything but an artistic effect.

The door of this cabinet, which is always closed at the commencement of a scance, and in which condition we found it on entering the

room, is fastened on the outside by a brass latch-hook, that falls into a brass staple. This hook, which is placed convenient to the lower smaller opening, can be easily reached from within, so that anyone confined in the cabinet can readily

put out his or her hand and undo the latch. The object of our visit being at once surmised by the two mediums, who welcomed us cordially, we were requested to inspect the cabinet and the room before we took our seat among those assembled. This we did with a vengeance, and sat down satisfied that the cabinet was empty and that there was no mode of entering it or es-\*\* Katie King," the Spirit-Unexplain- caping from it save by the door or the pentagonal openings. The light being now lowered a little, but not so as to render surrounding objects in-visible in any degree, we were one and all revisible in any degree, we were one and an requested to join in singing, for the purpose, it was said, of "harmonizing the influences." Preferring to keep our eye upon the small openings, and the cabinet door that, after our inspection, had been closed and latched, we declined to give any specimen of our vocal powers, although those about us began to sing and most typefully some about us began to sing, and most tunefully, some melody that was unknown to us. In the course of a few moments, we thought that we perceived the curtain that hung before the lower pentagonal aperture move; and scarcely had the idea taken possession of us when the white and shapely arm of a woman was thrust through the open-ing, and the latch that fastened the door lifted, by apparently soft, taper fingers, out of the staple!

The arm was now withdrawn, and almost instantly afterwards a sweet, young face appeared at the same aperture, with a soft, low "good-evening," which, we must confess, rather astonished us. The salutation being eagerly returned by all present, one of the mediums, neither of whom moved from our side during the second of whom moved from our side during the séance, asked the mysterious visitant whether she thought she should be able to leave the cabinet during the scance, when she replied, "I will try." This phase of the phenomena was what we most desired to witness. Nor were we kept long in suspense; for, in a very few minutes, the cabinet door opened slowly, and out stepped, in full view of us all, the so called spirit of the now famous Katia King I. Although set down as a donizon of of us all, the so-called spirit of the now famous Katie King! Although set down as a denizen of the other world, she seemed to us to be as objective a-reality as ever trod this earth! She walked among us, permitted us to touch her hands and her white robe; and spoke to us, in good, round, modern English; which we considered somewhat extraordinary, seeing that she lived upwards of two hundred years ago, when the maintness of Suguers overshadowed her native quaintness of Spencer overshadowed her native tongue. This and some kindred circumstances, which had previously come to our knowledge, we did not pause to analyze at the moment, for we felt that she was a very mysterious being, at least, and we were engaged in scrutinizing her person with all the coolness and vigor atour command. She was exceedingly handsome, and appeared to us to be about nineteen years of age and of medium height. She wore a white rob of some singular fabric, and a light drab veil wound gracefully about her head. The folds of her dress concealed her feet, but her arms were bare, and, like her figure, exquisitely molded. Her complexion was absolutely transparent, and her hair, instead of being dark, as generally represented, was, in our opinion, auburn, with a golden tinge. She wore no ornaments, and, after golden tinge. She wore no ornaments, and, after remaining with us for four or five minutes, and making a few very commonplace observations, she reëntered the cabinet without, closing the door. Here she stood facing us for a few seconds, when Mrs. Holmes asked her whether she could disappear before the visitors as she had done on previous occasions. To this interrogatory she made the same reply as she had to the other and surprising to relate, gradually faded. other, and, surprising to relate, gradually faded away into thin air before us, until not a vestige of her was to be seen. Nor was this all, for a few moments subsequently, and outside the cabinet, within three or four feet of us, she began slowly to form again, until she stood before us in all her perfection once more. After this, she bade us a kind "good-night," and, reëntering the cabinet, she disappeared before the door was closed; and the

séance was at an end. We were in that cabinet without much delay you may rest assured; but Katle was gone! Not a trace of her was to be found in any direction. During the scance both windows were open, but During the scance both windows were open, but they were on the wrong side of the room to have afforded her a means of escape. The mediums informed us that her father, who was executed for piracy in the days of Charles II., frequently appeared at the upper aperture, and that occa-sionally a beautiful little Indian girl varied the phenomena. We saw neither of these latter, however, and it was, perhaps, just as well. Katie having given us quite enough to manage, for one night at least: and the more so, as she has pernight at least; and the more so, as she has permitted herself to be photographed in Philadel-phia, through nearly all the stages of her materi-dization—from the veriest shadow to the perfect likeness which we to day present to our readers, and for the accuracy of which we can vouch fully.

The reappearance of that phase of supernaturalism which consists in the belief in the return of the dead, as ghosts to the earth, is a phenomenon worth thinking about, since it occurs in an age generally said to be given over to materialism. For, from the lycanthropy and vam-pirism and diablerie of the middle age, from the tamine and familiars of antiquity and the Salem witches, is it a long step to the appearance of the so-called Katie King? Had Katie King materialized when ghosts were commonly seen at midnight and vanished at cock-crow, and had the testiment in present to be been that of severe testimony in regard to her been that of some silly women, or some man imbued with the "spirit of his age"—like Cotton Mather, for instance—explanations of the phenomena would have been ready to hand in any "mental philoso-phy" and "rational history of hallucination." But now it is the scientists themselves who are committed to belief in what their fellow-craftsmen, up to the last decade, scouted as sheer folly and delusion. If this age be truly the age of materialism, then surely Mr. Crookes and Mr. Wallace must be said to be out of accord with it. But it is folly to say, in the face of facts, that the latter part of the nineteenth century is, like the latter part of the eighteenth century, the reflection of the ideas of Baron d'Holbach or his later con-geners. \* \* \* If they [the manifestations] are not remarkable, are they unaccountable? Philosophically to account for a phenomenon is to it to a general head or law, and, as the scientists have so far departed from the lofty and con-temptuous position assumed by Prof. Hurley, as to undertake the investigation of such matters as these, it is well to leave the question in their hands, and then abide or not abide by their decision, as we feel inclined.—N. Y. Graphic (Illistrated) for Aug 18th lustrated), for Aug. 18th.

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