

BOSTON, SATURDAY, AUGUST 18, 1877.

Banner Contents. FIRST PAGE. - Foreign Correspondence: A Second Pil-grimage A:ound the World-No. 3.

SECOND PAGE .- Original Essay: Phantomatic Whispers. Children's Department: Hans Christian An-derson; Tales of the Sun-rays. Free Thought: "Money and Mediums" Again: Banner Correspondence: Let-tersfrom Massachusetts, Minnesota, Michigan, Illinois and Vermont.

THIRD PAGE - Poetru: The Land Above, Spiritual Matters in Chicago. P. P. Bliss's Message. The M. D.s and Mediumship, Ac. Obituary and other Notices.

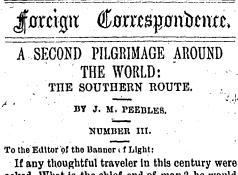
FOURTH PAGE.-A National Convention, Growth in Spirit The Indian Victory, Foreign Items, etc. Poetry. The Working-Man's Party.

FIFTH PAGE.-Camp-Meeting and Picnic Notes, New Advertisements, etc.

SIXTH PAGE, - Message Department: Spirit Messages through the Mediumship of Mrs. Jenuie S. Rudd and Mrs. Sarah A. Danskin.

SEVENTH PAGE .- "Mediums in Boston," Book and Miscellaneous Advertisements

EIGHTH PAGE. - Echoes from England. Strikes and Strikers. Bishop Owns Up, at the Harvard Roo New York. Brief Paragraphs. Current Events.



asked, What is the chief end of man? he would certainly reply - after carefully studying the practical workings of civilization-The chief end of man is to get all he can and keep all he gets. This is specially true of Christian countries where gold is the god most worshiped. The civic world actually swarms with sponge-brain people who live to suck everything in and let nothing out-people whose constant purpose is to pump gratification out of others into themselves; and what is painfully provoking, while they thus selfishly pump, they will quote the poet: "Oh, happiness ! our being's end and aim." Poets are never philosophers. Our being has no end, and happiness should be no one's aim !

In certain directions, these are degenerate 'times. Manual labor is not as fashionable as in the days of Solon, Cincinnatus and the Apostle Paul. Business, no longer a conscientious transfer of commodities, is a mere mercenary grabgame. Clutch and keep are the key-words, and society as a whole a perpetual scramble for wealth, pelf and power. But God is not dead, nor does compensation slumber, Astor, Vanderbilt, Stewart, Singer, Ward, once reported rich, are now poor. Through media they tell pitiable tales of mental suffering. In dying, they did not die away from themselves, away from memory, away from retribution ! The miser who owns blocks of bricks and mortar, and counts great ships at sea, does not own to-morrow, does not own the air he breathes, the water he drinks, the love he craves, nor the sunbeams that kiss the beggar's forehead. A grave, only a grave, is his earthly reached the consecrated edifice just in time to heritage. It is reported that in the soul-trying days of the Revolution, John Hancock, wealthy as well as noble-souled, said, when Boston was in possession of the British, "Burn Boston and make John | prayer, praising him, giving him good advice, Hancock a beggar, if the public good requires it." Such keen-edged words exhibit pluck, energy, self-sacrifice! But is not the soul more than the body? and beatific bliss more than Boston? Then why do not men say, "Burn the richest treasures I have if they corrupt the soul. Burn down the pinnacles of my pride, my reputation, my worldly interests, all, if they stand in the way of my spiritual attainment, or a more perfect growth into that ideal Christ, the glory of the ages. VISITING THE MELBOURNE CHURCHES. It is Sunday, a delightful Australian Sunday. Let us take a walk among the churches. Step briskly! anything but a sluggish, dawdling gait! . Here we are at the Roman Catholic Cathedral, yet in process of construction. The welcome is a plate, heavy with crowns, half-crowns and shillings, pushed under your nose. Paying, we pass in. The crowd is immense; the music entrancing; the priest, a Jesuit Father; the subject, "Modern Thought," and aimed at Darwin and all the eminent scientists of the age. The speaking was a sorry display of oratory. Several Spiritualists were present. These pronounced the sermon conceited, sappy and stupid; but believing Catholics took it down as do young birds their food. Each religion reveals a physiognomy. These Roman Catholics seem a self-satisfied people. If they sin, a light penance brings easy absolution. And while boasting that "our church is the oldest Christian 'church," they can say with equal pride, it is the "most logical church." And this is true. For they have an infallible God; an infallible Lord Jesus; an infallible Douay Bible; an infallible church; an infallible Pope; and all that Catholics have to do is to attend mass; confess their sins; pay the priest and go to glory-all of which is the quintessence of theological logic!

tt, iur in-ise

ed 1g

the Roman cathedral. Either was about as good | Fox, aggressive and grand, was an inspirational | ers, wear their hair and beards long, are general | W. Philippi, is considered by many strongly ecthe wayside, and preached from the deck of a ship!

The congregation was small, the mental atmosphere cold and formal. The service commencing, men in broadcloths and women in silks. repeatedly pronounced themselves "miserable sinners." None present disputed them. Casting they have never recovered. As a body they are my eye about, I saw no poor, no fishermen, and no such "common people" as heard Jesus gladly. The sermon, treating of the sublime mystery of the Godhead-whatever that may beacted like an anodyne. But exactly what points were made I do not now remember.

Low churchmen are numerically largely in the ascendency in Australia; and, theologically considered, broadly latitudinarian. The Rev. Mr. Wollaston has not only recently preached a sermon against eternal punishment, but, publishing an essay in the Melbourne Review, denying the plenary inspiration of the Bible, he went so far as to point out and classify many downright contradictions. The brethren, remembering Colenso, are in great trouble about it. But as Colenso is Bishop of Natal still, so Wollaston will

doubtless remain in the church. INDEPENDENTS, OR CONGREGATIONALISTS. This denomination has decidedly a large following in Melbourne. The minister whom I heard last Sunday gave, in a broad Scotch accent,

a very fair discourse, more practical and ethical than doctrinal. The church-edifice was neat, costly, and constructed something in the form of an amphitheatre, the seats rising as they extended backwards. The entire audience joined in the singing. Though the creed of Congregationalists is narrow and rigorous, their pulpit utterances within the last twenty-five years have been completely revolutionized. The people have pushed them along. Now-a-days Calvinistic reprobation is not mentioned, election is pleasantly passed by, the devil is half ignored, and hell conceded to be growing more and more comfortable. This preacher manifested considerable hostility, however, to the English Church, hinting that Judas was the first Bishop. But his heaviest artillery was aimed at old "pal Rome. During the delivery this minister, neither grace-

ful nor handsome, made up many dreadfully disagreeable faces. And permit me here to ask why nearly all Christians so drawl out the word God, and intone their prayers with such a grim and hideous unctuousnes? And why, again, do they read the Bible, even Solomon's songs, with such deep, sullen solemnity, and look so sour and cross when they speak of religion? Why, it's enough to give sensitive persons a withering palsy to hear some of the Congregationalists, Presbyterian and Baptist ministers of the colony the "Throne of Grace."

as a theatre. But Jesus ! poor Jesus ! healed by medium. And the "quakings" manifest from | ly vegetarians, oppose devastating wars, seek to centric, if not mad, because original and rigidly the first among this people, were really the man- right bad marriages, expect that Palestinian Je- honest; because practicing hygienic reform rathifestations of spirits. This they could not or rusalem will become the spiritual centre of the er than gormandizing; because retired and stuwould not understand, and accordingly turned world, and that the bodies of many, certainly dious rather than gossiping and fashionable; their backs upon the spirit world. In doing this, virtually slamming their doors in the faces of | having kept the law, will return to Jerusalem rethe angels, they took a religious chill from which dead, and await burial. In their bright, palmy and persecuted days they were progressive, and sought to make converts; now they are quiescent, desponding, and tame as the drab that drapes them. True, they are rich. So was Dives. Sadly be it said, the spirit, the animus of the Quaker founders, has departed ; the shell only is left, and no vacated shell, however well warmed and tended, can be expected to either grow or hatch. The Quakers, a good people in Australia as elsewhere, have done their work, and their children's children in all lands will be either Spiritualists or Liberalists !

THE UNITARIANS.

While neither seeing nor hearing of any Universalists in Australia, the Unitarians have a fair representation. Accompanied on a bright Sunday morning by the gentlemanly Mr. F. A. Andrew, we took seats in a neat little chapel where the familiar voice of a faithful shepherdess, the Rev. Miss Turner, has been heard for several years on each returning Sunday.

After the reading of a service rather too long, and possibly too Orthodox, Miss Turner delivered a discourse which was practical and really very excellent. Two thousand instead of two hundred should have listened to it. There should be more women preachers, teachers and physicians in the world. Mr. Turner is a sturdy opponent of Spiritualism; but when he becomes as intuitive and tolerant as his sister; as sensitively susceptible as C. F. Varley, of the Royal Society; as versatile as Victor Hugo; as poetical as Gerald Massey ; as spiritually-minded as John Page Hopps ; as learned as Alfred R. Wallace ; as scientific as William Crookes; and as philosophical all of which gentlemen are Spiritualists-he will Unitarianism and of Spiritualism, if not identical, vah chance to look at them, as well as listen, I | only. The affectional as well as the rational | under Hadrian, and the final destruction of Jeam sure he would say, "Mine elect are not pretty | nature must be fed. To choke down the emotions and stifle the aspirations for spirit communion and angel ministries, is to ignore the spiritual, the crowning glory of religion ! May it not be largely the mission of Unitarianism, kindling the intellectual, and Spiritualism, agitating and quickening the spiritual, to permeate and liberalize all Christian nations, and thus, Moses-like, lead them to the promised land rather than to possess it themselves? Such is lightened, harmonized, saved, it matters little under what name it is accomplished.

spirit of Israel, ministered unto Jesus, and Jesus ministered unto John, and John ministers unto him and the Wroe-ite church, while Spiritualism is under Gabriel[†] So says Brother Bignell, the Warrandyte prophet of Australia.

Will there ever be an end to the multiplication of gods, prophets, priests, and creeds? These Christian Israelites to the contrary, circumcision is an ancient Egyptian practice, and the mortaliity of all human bodies is as certain as sunset (but love religion, admire flowers, and crave spiritual-riches. Sighing, I sing with Tennyson :

Oh, God, I cannot help it, but at threes They seem to me too narrow, all the faiths Of this grown world of ours, whose baby eye Saw them sufficient."

THE AUSTRALIAN ISRAELITES.

The Jews, like the Anglo-Saxons, are everywhere. Melbourne has its full quota. If they love and make money, they take care of their own poor; if they eat meats, they are bloodless and the healthlest that can be procured; and if the majority are Orthodox upon the Old Testament and its out-worn ceremonies, there is among them a growing class, progressive and liberalminded, who, in the interpretation of Judaism, make the system rational and emiently practical. The Israelites of Melbourne have no magnificent synagogues; and yet they maintain their worship. The Rabbi to whom I listened was neither eloquent nor profound. The singing was good, but the reading of the services tedious,

Becoming acquainted with Mr. Rintel, examining an essay relating to the distinguished Emanuel Deutsch and his researches, and listening recently to long, interesting readings from the as the German metaphysician, I. H. Von Fichte- | Talmudic writings, I can but express surprise that the Talmud, voluminous as it is, has not ere think better of Spiritualism. The theology of this been translated into English. This distinguished Prussian scholar, Deutsch, well says: are strikingly similar. Generally speaking, Uni- | "The Talmud ranges over a period of nearly a tarians are Spiritualists, minus the phenomenal thousand years; a portion of it was written by manifestations. They are also critics and logi- Christ's nearest relatives; and, as a whole, it is cians. If some sects display too much fanati- like a vast buried city, bearing upon all human cism, others lack a sound emotional enthusiasm. | culture." . . . The term "Talmud" means Too many Unitarian ministers preach to main- learning, or study, and dates back to the Babytain theses rather than to carry a conviction that lonish captivity. The Banaim, that is, master- articles of foreign construction. All exhibitions touching the affections lifts the soul into the builders, learners, scribes, flourished from 220 of this character are, however, as a -whole, onibeatitudes of heaven. The non-emotional Dom- B. C. to 220 A. D. "And during this period," ob- nently beneficial and commercially advantagebey, of Dickens, must have been a Simon-Pure serves Prof. Deutsch, "transpired the Maccabean ous. Sydney is a wealthy city, and New South Unitarian. This denomination will remain nu- Revolution, the birth of Jesus, the destruction of Wales is said to be in a far better financial con-Titus, the revolt of Barcochba rusalem." . . . "Eighty years before Christ schools flourished throughout the length and breadth of the land. It was under the presidency of Hillell, originally from Babylon, that Christ was born. At this period education was compulsory. And these were common sayings: 'A scholar is greater than a prophet.' 'Study is more meritorious than sacrifice.' 'Even for the rebuilding of the Temple the schools must not be interrupted."" . . "That grand and, the present outlook. And if the world is en- well known dictum," says Prof. Deutsch, "'Do unto others as thou wouldst be done by,' is quoted by Hillell, the President of the Academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-established dictum, that comprised the whole moral law. . . Crucifixion is utterly unknown to the Jewish law, and capital punishment was practically abrogated before the Romans had taken it out of the hands of the Sanhedrin. . . . The Talmudic doctrine of the soul bears more the impress of the Platonic than of the Aristotleian school. It is held to be preëxisting. As God ternal things. Though a poor scholar, in 1822 fills the universe, so the soul fills the body. As God is pure, so the soul is pure." Here are more quotations from the Talmud: "This world is like a vestibule and a hall; prepare thyself in the hall that thou mayst be admitted into the palace hereafter. . . . When the righteous die it is the earth that lòses. Four shall not enter Paradise: the scoffer, the liar, the hypocrite, and the slanderer. To slander is to murder. Thy friend has a friend, therefore be discreet. Beat the gods and the priests will tremble. A small coin—a big jar makes a great noise. He who humiliates himself will be lifted up. Whosoever does not persecute, whoso takes an offence in silence, whose does good because of the love of it-these are the friends of God." "The Talmud and the New Testament," says Prof. Deutsch, "supplement each other; but to say that the Talmud has borrowed from the New Testament would be like assuming that the Sanscrit sprung from the Latin."

144,000, will never tasts physical death. These and because an out-spoken Spiritualist rather than a scheming, worldly materialist. Dr. Bardeemed in body and soul, return to dwell in that | nette's family circle has many attractions. His "glorious habitation," as Israel's prophets fore- son is a writing medium. "The Moores are libertold. The arch-angel, Michael, ever the ruling al-minded and cultivated. The simpering, selfconceited banker's wife will be wiser ere the clods echo upon her coffin. Lectures relating to immortality are not fit subjects for ridicule. But no matter-writing injuries in the sand, I engrave benefits, if not upon marble, upon the memory tablets of my soul,

In Advance,

SYDNEY AND THE INTERCOLONIAL EXHIBITION. It was only a few days before the close of the Exhibition that I reached Sydney to deliver a course of lectures upon Spiritualism. Our meet-Honestly, I hate theology, betany and finances, ings were held. Sunday evening, in the Victoria Theatre. Dr. Wilson, formerly a member of Parliament, occupied the chair. Mr. Gale, a most energetic worker, kindly took charge of the arrangements. Sydney has many Spiritualists, some of whom are too cowardly to aver their. sentiments. Messrs, Tverman and Walker's meetings have been largely attended, and they both have future work to do in this priest-ridden city. The press is sluggish and churlish. The editors are too time-serving to be just. Sydney has one morning newspaper, and that is as dry as a peanut-shell. Melbourne dashes off three morning dailies, fresh and vigorous. The Argus is a magnificent journal.

If travelers under Italian skies see the Milan Uathedral before St. Peter's at Rome, the contrast is in the right direction. And precisely so with the Sydney and Centennial Exhibition at Philadelphia. In order of time they should have been reversed. And yet the Australians have recently done themselves great credit. Naturally enough we were the most interested in the Canadian and American exhibits. These displays were both attractive and extensive. Canada evidently intends to do her share of trade with these colonies. Free trade is a growing thought throughout the world. The cry for protection is as babyish as selfish. While not wishing to criticise unjustly, still I could not help thinking that this Exhibition was largely an advertising dodge-a transference of George street to Prince Alfred Park. I expected to see an exhibition of Austalian productions of native industry and ingenuity rather than London planos, French furniture, Birmingham guns, and other

CHURCHMEN ALIAS EPISCOPALIANS.

The Church of England has been denominated "the religion of gentlemen." This dictum the members graciously accept, considering themselves more genteel than dissenters, especially such dissenters as Swedenborgians, Unitarians, and Spiritualists. Stepping into a ritualistically inclined English Church in Melbourne, on a dreary, drizzly Sunday morning, I witnessed, in | There are but few present, and these, as in the line of decorated windows, flowers, pictures, America, are formal and garment-labeled. This, posturings and altar-lights, quite as much splen- | however, is no objection, as many of the most

while they pray."

THE WESLEYANS.

Strolling along one evening toward a Wesleyan drill-meeting, known as a "conference," I catch the dying strains of the opening hymn. The attendance was oute limited. The minister, of rubicund face, ponderous lungs, and pimply nose, knelt and "wrestled with God" in and telling him what he ought to do for poor wicked Melbourne. The anatomical "wrestling" and muscular mouthing, all in a Bible twang, were so amusing, mingled with the terrible, that the amen afforded solid relief. Then followed the blood-inspiring hymn, "There is a fountain filled with blood."

The purpose of the meeting was evidently to awaken terror, pluck brands from the burning, strengthen the shaky, tap the purses of the rich, and devise effectual means for building up the waste places of an almost despairing Wesleyan Zion.

Knowing that the Wesleys had in their house noises and spiritual manifestations-knowing that the great Commentator, Dr. Adam Clarke, was a Spiritualist, believing in an intercommunion between the two worlds-still these Wesleyans are the bitterest, vilest opponents of Spiritualism in the Colony. And while there are some honorable exceptions, yet regarded as a body they may be considered as boorish ranters and coarse theological Thugs! Destitute alike of culture and scholarship, their impudence is only excelled by their ignorance. And yet they may hope for ultimate salvation, because the Bible ays, "The Lord preserveth the simple." Did not the poet Browning have his eye upon

them when he wrote:

"I very seon had enough of it. The hot smell and the human noises, And my neighbor's coat, the greasy cull of it, Were a polible stone, that the child's hand poises, Compared with the pig-of-lead-like pressure Of the preaching man's immense stupidity.

Of the preaching man's immense stupicity. Yet one fat woman purred with pleasure, A d thumb round thumb went twirling faster, While she to his periods keeping measure, Maternally devoured her pastor. The man with the bandkerchief untied it, Showed us a horrible wen inside it. Gave his eyelids yet another screwing, And worked himself as the woman was doing; The shoemaker's lad, discreetly choking, Kept down his cough. 'T was too provoking! My soul mad with the nonsense and stuff of it. So eaying, like Eve when she plucked the apple, 'I wanted a taste, and now there's enough of it, 'I wanted a taste, and now there's enough of it, 'I wanted a taste, and now there's enough of it, 'I fung out of the noisy chape!''?

THE FRIENDS, OR QUAKERS.

Starting from friend Terry's book establishment, for the Botanical Gardens, you naturally, near the end of Russell street, drop into the Quaker meeting house. The building is plain, and a quiet seriousness pervades the atmosphere. dor and pageantry as on a previous occasion in | æsthetic admire a plain, modest attire. George

THE WROE ITES, OR CHRISTIAN ISRAELITES. What student investigating the origin of the different religious sects has not read of the ec centricities, travels, prophecies and visions of John Wroe, born Sept. 19th, 1782, in Bradford, Yorkshire, England?

After recovery from a severe sickness he be gan to have visions and trances, the latter sometimes lasting several days. During these ecstatic seasons he was utterly unconscious of all exhe entered the work of the ministry, preaching, prophesying and relating his visions relative to future wars, famines, pestilences, droughts, discoveries, parliamentary proceedings, death of crowned heads, which, taken down when uttered, were sometimes fulfilled to the letter.

Considered religiously, this Wroe-ite movement is a compound of Judaism and Christianity. This sect has some fifty organized societies in England; their choicest church structure, denominated a "Sanctuary," is located at Ashton. Lancashire. Their Melbourne sanctuary is on Fitzroy street. They meet for worship twice a week ; the services on Sunday mornings are conducted Eleusinian-like, with closed doors. Full membership implies belief in the four books of Moses; the four gospels; immersion; circumcision; taking covenant vows; paying tithes; and the settling of all social difficulties in the church. Regarded spiritually, John Wroe was looked upon as the "Messenger of Israel." And Mr. Bignall, residing near Melbourne, and gifted in some degree with open vision and healing, considers himself the direct successor in the "spiritual lead," and would be hailed as "The star of Israel." They can have but one leader or prophet at a time. If others have and exercise spiritual gifts, they must be submitted to the this region are as beautiful as profitable. But prophet supreme.

Under spirit direction, John Wroe crossed the ocean to America in 1840. He also visited most of the countries of Europe. Anointing Napoleon, he prophesied that he should be President of the French nation. There is no disputing his | barren. gift of prophecy. He died here in Australia, February, 1863.

These Christian Israelites, unassuming as the

ALBURY, NEW SOUTH WALES.

The river Murray is the Mississippi of Australla. It is small, however, compared to the father of waters. Albury, a far-inland Australian city, sits basin-like in the curve of the crescent-shaped Murray, rimmed around by evergreen hills and mountains. The vineyards in the terrible drought the past season put the appearance of the country to considerable disadvantage. Sheep, literally starving, have died off by hundreds of thousands. The interior of this vast_country is reported exceedingly dry and

Mr. Watson, having a station in these regions, has sown the good seed of Spiritualism. The three prominent Spiritualists in Albury are Phil-Nazarenes, and plain in their attire as the Quak- | ippi, Aubin and Dr. Barnette. The first-named, Johnson.

dition than Victoria. The latter is a free-trade colony.

There are excellent mediums and lecturers in these colonies. Séances are increasing, The subject of organization is being agitated. Madame von Hallé, formerly of San Francisco, is located in Sydney. Besides doing a chiropodist business, she exercises her clairvoyant gifts and practices medicine. She has a large circle of acquaintances and admiring friends. There is a constant call for trustworthy, unselfish and reliable test-mediums, that through them we may receive positive demonstrations of immortality. Melbourne, Victoria, Australia.

THE EXCEEDING SINFULNESS OF SIN.-Sin is a theological word, and is commonly pronounced ngsin-n-n-n ! But I think the thing which minsters mean by ngsin-n-n n has no more existence than phlogiston, which was once adopted to ex-plain combustion. I find sins, i. e., conscious vio-lations of natural right, but no sin, i. e., no conscious and intentional preference of wrong (as such) to right (as such); no condition of "en-mity against God." I seldom use the word sinit is damaged phraseology, tainted by contact with infamous notions of man and God.

Deacon Wryface, of Hellfire church, says, 'Oh, I am a great sinner; I am one mass of sin all over : the whole head is sick, and the whole heart faint. In me there dwelleth no good thing.

There is no health in me." "Well," you say to him, "for once, Deacon, I think you pretty near right; but you are not yet quite so had as you talk. What are the special ins you commit?" "Oh, there aint any. I haint got a bad habit

in the world-no, not one !" "Then what did you mean by saying, just

now, that you were such a sinner?" "I referred to my natur'; it is all ngsin-n-n n

That is the short of it-"all men are created equal in ngsin-n-n-n.'

"Orthodox scholars say, "In the heathen class-ics you find no consciousness of sin." It is very true-God be thanked for it !- Theodore Parker.

LORD AMBERLEY ON SPIRITUALISM.—What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form, and converse with us in human speech! No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply.-Lord Amber Analysis of Religious Belief, Vol. II., p. 493. -Lord Amberley's

Home at last-housed with the angels, where the voices I hear are like music from an Eolian harp. In striking one chord, all the vibra-tions go out in harmony. Home at last ! How beautiful to be once, and then once to pass away ! And in that once I was a mortal, walking with mortals, talking with mortals and partaking of their festivities. Now I am an immortal; im-mortality clothes me and feeds me. I am a part of that Grand Whole from whom I came, but to

whom I shall never return. My individuality once fixed can never cease to be.—Spirit Rebecca

Original Essay. PHANTOMATIC WHISPERS.

BY JOHN WETHERDER. Francesco Saw notifier a Local Statistics to a Like Statistics of the set free statistics of the set fr A presence of ear the as low-weak they a southeat the Washet that the ment of the southeat the southeat

Lam never found kneeling, stiff I have felt as the poet has written, and the verse will do to begin with ; for I have just heard a rap, apparently in the shaded corner of the room. I do not know as there was any significance in it, or more than a simple announcement, telling me 1 was not alone. Sometimes there is an intelligence in these mysterious, sounds, beyond that simple fact. I am always inclined to pause a recognition of these announcements, "irst, as a salutation, and seeond to survey a little more carefully my current thought, or the mental surroundlings of the moment. I have sometimes thereby even with no intelligent design changed the current of my dream, or occupied myself differently, and to advantage. I do not know as the raps referred to had any more than an accidental effect; any arrest of attention might have resulted the same ; even the buzzing of a fly about my nose In the latter case we could hardly have supposed it a spiritual influence. I am aware the same might be said of the rap; this, however, is in favor of the rap, it was produced apparently without cause, it may be a strain to connect it with spirits. some will say. I can only say to such, that I have proved that they are sometimes so connected, and in my experience have borne a relation to events, and that they are caused by spirits, and for a purpose. Why then may they not always be, and we tail to interpret them, or see their significance. It was oncessed to a John more ancient than I am, thus: "He that hash over to hear lot him hear what the shirit saith unto the churches." These causeless raps seem to utter the same words to me, though I am not a church, or a worshiper. In one but I trust I shall ever put my ear to the ground, so to speak, and listen to the spirit. Hearing you know, like sight, is sublective as well as objective; two persons never see or transfithe same object or sound alive. A baby in its fast ther's arms, was crying, and some one freffully said in his hearing, "Where's that would's mother ?" The father said. "In hereoffing in the baggage ear." I mention this direident to enlarge the definition of hearing, the father had heard all the time, in the erving of that child, what the neighbor had

Having satisfied myself beyond all doubt that splits of departed human beings can manifest their presence, by sounds and otherwise, and those that are apparently unlistelligent, such as the spontaneous raps referred to, have proved to have had in-many cases a latent intelligence aso I invariably respond to them, "Good evening"! and semi-pause in what I am about and give the matter a second thought.

On this occasion I had a sheet of paper before me and pen In hand, and had written the words " Phantomatic Whispers, No. 2," and was in a reverie, with half a dozen points pressing for treatment, and wondering which thread 1 had better unsharl, when this rap arrested me. Oh ' how I wish I was a medium, and could guestion these sounds, or sometimes touches, but they never repeat, or continue when I am all attention, so I have to ignite my match from my own tinder. not theirs. There happened to be on the table by my side at this moment a volume of "Macanlay's Essays," and I thought I would carclessly read a little before I wrote any more; as I took the book I felt a slight touch upon my hair, I say hair, because it was not expressive enough to say head. When children are trying to find something hidden, and they 'are near to it, the hider says, "You burn." I felt then in myseeking as if the spirit, by that touch, had said " You burn." or that I was near its thought; so I continued turning over the leaves and carelessly looking at the several subjects, and was attracted by some penell marks in the article on "Southey's Colloquies on Society," and become interested in the article. I do not know as the rap or the touch had anything to do

with this book, or the article in the book, or that any other arrest of my attention might not have had the same effect without any spirit; but the subject was very singular, and onthe very train, or vein of thoughts which rightfully or wrongfully I am calling "Phantomatic Whispers," so that I will give it the benefit of the doubt and let it color this article. just as if there was an intelligent understanding between the spirit and me, and perhaps there is:

This book of Southey's was written about lifty years age

BANNER LIGHT. OF

similarity between the medium and the spirit communicating through him, all of which is very natural with upon the corpse of the youth, and covered him with kisses. what we know of the subject to day, even to materializations. The great objection Macaulay had to this whole spiritualistic cented in my mind in connection with Modern Spiritualism, it is the fact of the perpetuity of our humanity; that after | youth ! In Hades we shall meet again, my beloved ? life's fitful fever is over we are still human beings. The very criticisms that Macaulay made fifty years ago, and the simiof the manifestations, only show the reasonableness of the laim, and instead of being criticisms are corroborations.

It would hardly seem necessary for a spirit to "rap" of touch " my attention into a colloquy like this, or, as Macaulay would say, "What a cost of machinery, what poverty in effect," to make a spirit the suggester of this trifle, and, as 1 have said. I do not know as a spirit had anything to do with it: but I know that sometimes when sitting with a "woman who asya familiar spirit;" as the Bible would say, I have been expanded the trifle, so as to show more method in it than at I was in old Egypt, and bave seen the Pyramids, in the course first I thought. Let me relate an instance: I was writing as of construction for hundreds of years. I looked into the deepain now, and my attention was arrested in the same way; and with it came a sudden thought; and for reasons I stopped i writing and followed the sudden thought, and carried it out practically, wondering why I had not thought of it before or oner; the details need not now be related. The next time went to Mrs. Hardy's circle (now Perkins), which was a few days after, a well-known spirit friend of mine, whom 1 will call Mr. B., said to me, "John, I think it best to do as you are going to do," calling my attention definitely to the details of the "sudden thought" referred to, as no one but a reader of my mind, or a looker at the time-over my shoulder, could possibly know from the nature of the case; it seems Mr. B., the spirit, suggested the "sudden thought." I have ! had these corroborations so many times that I cannot be blamed if 1 do attribute an intelligence occasionally to what may seem to one without my experience to be trifles, like the one, perhaps, that has toned this whisper; but what are tritles ? The seef of Concord says tritles become sublime when like crabs and scorpions they are hung in the Zodiae. Lam'trying to hang my trifles in the Zodiae by giving them the sliver lining of the spirit; and in doing so, or saying so, I feel very sure 1 am not ornamenting them with borrowed feathers.

Children's	Department.
HANS CHRIST	IAN ANDERSEN.
⁶⁶ Arise, and com To your eterna Thus in the e Soft as the swe He heard ffim As which the br A glorious ang ⁶⁷ Of such is t So his wonderf Bow, oh, lify, a Moirri, oh, s Sigh, wet wind Sing melody sw Wave, ye vir es And toll, oh, Forever sound,	l soul (jod said ; e i home!" lusk of even, et dew falling, eatling; jeht gates swung, el sung, he kingdom of heaven !" ul spirit fled, nd weep! ea-born shell? s from the deep— ceet and low ! that creep ! s of harebell !
Lies the voice t The hand that	hat blessed,
BUT THE SPIRT S Lift up, oh, 1 Your snowy Lide, oh, daisy Of purple or Anemone, ligh Through deli Think of his su At the star, flour At the samp And the slowon	TNEVER DIES! ily, lift up or golden eup ! y, with eyes winsome blue ! ting the dell cate tears of dew, eet surprise ers of the skies— dell adel, is of Paradise !
Weave, oh, swo Your loves to a	

Your loves to aureoles Around his deathless name

To the Christ-Child in his home !!!

TALES OF THE SUN-RAYS.

lost thee, dearest l' And after she had spoken thus, she fell "On the following day, I was shining brightly. She stood upon the pyre. The temple had been desecrated by her, becollequy was that the arisen Sir Thomas had very human cause she had loved, had uttered the word of love. But sereneideas; talked very much as a man would talk; in other ly smiling, she stepped into the sea of flames, and when the words, he was still a man. If there is one thing favorably ac- leager tongues licked her beautiful form, she exclaimed : "Is

"To-day, yet I shine upon the ruins of that temple. The gods of Greece have fallen, have been laid low before that lar ones made to day by skeptics regarding the spiritual theo | God who through His son spake to Magdalen : "To her much is forgiven, for she has loved much."

NO. XXIX.

"I have shone from the beginning, and shipe yet to-day,' said this Sun-ray. "I have shone upon the Earth, when she was born from the universe. I have waked the life germs in her. I have dried up waters and swamps, and seen trees, plants and animals come into existence. I have shone upon the Paradise of Earth, the splendid India, have seen and heard Buddha. I was in the Indian temples and listened to minded of such notices, and sometimes the interview has the priests, when they implored Brahma, Vishnu and Siva. est secrets of the priest-castes, and heard them imploring Osiris and Isis, I'looked into the Greek temples and oracles, and kissed the forehead of the prophesying virgin. I have seen the Roman heroes marching to battle. I have even shone on the day when the Saviour died on the cross. The sun was then darkened, and the earth quaked. I still hear His last words: "It is accomplished !"

" I illumined the battles of the nations-the dying martyrs, the crusades, the great men and the small, too, the noble wo men and the bad ones-virtues and vices. I always came from the same sun from the beginning; and I find also the world always the same. There are the same struggles, the same victories, the same virtues, the same vices. As the images of the events of millions of years pass before me, I find men always the same. The day is to day just as long as it was millions of years ago. 1 rise and set in the like manner, and this remains so forever. What, therefore, should I tell you? Of the eternal sameness? So, from the very beginning, men have cried to the Great Spirit. The Indian calls him Brahma, the Egyptian Osiris. They have adored him under many different forms and idels : they have fought and died for their god, but, lo, it is always the One, the same great Spirit of all life !"

And the Sun-ray grew silent. There was a great mildness and quietude around him, and a little angel whispered to me: "That is the Sun-ray of Eternal Love, which consoles the poor human hearts!"

No. XXX.

There was once a very poor boy. He was only twelve years old, and had already to work for his daily bread. When one day he was sitting in the work shop, working eagerly, a bright Sun-ray fell just upon the head of the poor boy. His ear opened, and to his senses a new splendid realm appeared; he heard the language of the Elves! In the very midst of his hard work—for he dared not sit idle—heavenly words sounded through his head, and his heart felt soft and warm.

The poor boy listened and listened as best he could, and a new life unclosed to him-a whole fairy kingdom. The thoughts went to and fro in his head, and he looked up to the Sun ray and said : "Of course I want to become a celebrated man! I will write down everything I hear and perceive, and the name of the poor lad shall bring honor and fame to the Danes!'

And the pale moon has told me in the morning, when the sun rose, how the poor lad would sit up in the night and write down all the thoughts which had crossed his head through the day. - And he felt the power in him to become an author.

I beheld him when he brought his first writings to the publisher, and witnessed how that man grufily turned the poor lad away. At last, however, "an found one-it was a good, noble man; he read, and shook his head and asked: "Thou hast written that? Thou, little fellow?" And poor Hans Christian courageously answered : "Yes !"

Thus, you see, it happened that his writings were published. And others soon followed : fairy tales, poems, novels They all had their origin in the realm of the Sun-Elves. The poor lad learned to understand their language in the midst of poverty and labor, and thus could write down his treasures. And his name became known, not in dear Denmark alone,

Banner Correspondence.

AUGUST 18, 1877.

Oh, a Witl

With

The so

This l

Off

And e

Wher

The a

As

They

And

The

In

And

And

This

A

And

Of i

A

Our

 ${\rm In} \ t$

Ani O

Anc W

May The T I

Tọi

the W He

sei

po dis

ca

in

 \mathbf{sp}

ti

s(

In

In

 \mathbf{As}

Sh

And

Massachusetts.

MEDFORD. - A correspondent writes : "Our respected townsman, Mr. John Samson, a well-known and enterprising business man, who departed this life on the 17th of July, fordeath so terrible after all? death through thee, oh beautiful youth! In Hades we shall meet again, my beloved?" "To-day, yet I shine upon the ruins of that temple. The

represented in the State Lygislature. This moral worth and strict integrity made him a useful and honored member of so-ciety. For many years he has been a firm and consistent Spir-itualist, living up to what he believed, to the last. For the past year he has been a great sufferer, and was anxious to be rid of his aching body and join his beloved companion, who had preceded him to spirit-life about one year. An incident of spirit-return is here worth mentioning. After Mr. Sam-son's body had been 'laid out,' its features looked so natural feeling satisfied that the spirit had really left the body, visited a medium in Boston, (who did not know of the decease of Mr. S., or the object of her visitor,) hoping to gain some in-formation from the spirits as to the true condition of the de-ceased. As soon as he entered the room of the medium, im-agine his surprise, on hearing her promptly address him in to manly tones (evidently entranced), in this wise: 'Do what a wou please with my body; ice if if you choose; I have no further use for it.' Such unmistakable evidence of personal identity could not well be questioned.

could not well be questioned. Again, at the funeral, he took control of a medium (Mrs. Wildes), and addressed the friends present in a manner so characteristic of himself as to leave no doubt of his identity. Ite also alluded feelingly to the joyous reunion with his idol-ized wife on entering spirit-life. And I further learn that he has since then controlled several other mediums and been very successful in fully identifying himself to intimate friends: This case can well be classed with the millions of similar ones as 'proof positive of immortality.'"

WEST CUMMINGTON .- C. M. Babbitt writes, Aug. 1st: At the close of our services on Sunday afternoon, July 28th, the following preamble and resolutions were unanimously and enthusiastically adopted :

enthusiastically adopted : Whereas, The Rev. William Alcott, of Buckland, Mass., has defivered in this place some seventeen lectures upon the Philosophy of Spiritualism and kindred subjects during the past four months; and, Whereas, Much and growing interest has been developed in this vilago and neighborhood, and a spirit of inpuly and discussion has been aroused in consequence of the lectures and nectimes; therefore *B*-solved. That we, the Spiritualists and Liberalists of West Cumming-ton, desire in this public manner to testify to Mr. Alcott our full apprecia-tion of his talents and ability as a speaker, and also the manner of treating the subjects spoken on, and our complete and conducted in this life, publicity and socially, while amoned us. *Resolved*. That we havite Mr. Alcott to continue his ministrations to us so long as they may be mutually pleasant and profitable. *Resolved*. That a copy of these Resolutions be sent for publication to the Banner 'of Light, the Religio-Philosophical Journal, and to Watson's American Spiritual Magazine, ''

Minnesota.

LUVERNE.-Thos. Cook writes, Aug. 1st: "Matters spiritual, no less than temporal, could not be prosperous in this State amid so many physical and unpropitious circumstances; for the crop yield was small throughout the State last year, and that had to be divided with the grasshoppers, many of which yet remain, filling the air to a height as far as the eye can penyet remain, ming the air to a height as far as the eye can per-etrate looking upward in the sun's rays, stopping neither to reveal whence they came or whither they go; with great sat-isfaction the southern Minnesotians joyfully bid them a hearty good-bye, but their destination, as well as from whence they cathie, is one of the mysteries of nature. They are liable to drop down anywhere in the State, or south of here, any day, so far as human wisdom can discern, but the crons are now rise being mostly small grain which is being crops are now ripe, being mostly small grain, which is being bound into golden sheaves, and consequently is out of the reach of the hopper. The crop is bountiful, so that all classes wear happy faces, and expect an early and active revival of business matters of all kinds. My meetings, held at the points mentioned in the accompanying report, have usually been mentioned in the accompanying report, have usually been quite largely attended, and my welcome from many of our friends has almost been an ovation. My remuneration has been small, but that could not be avoided, as many of the people have raised nothing for years. We are glad to be able to report a more cheerful outlook for the future. MINNESOTA MISSIONARY WORK.—We respectfully submit a statement of our labors for the month of July, which were in Rice, Steele, Blue Earth, Watonman and Rock Counties, comprising fifteen lectures in all; aggregating in total re-ceipts \$42.09; with an aggregate expense of \$13.60; leaving a

ceipts \$42,00; with an aggregate expense of \$13.60; leaving a nett balance in favor of the Association of \$29,39. We spoke on the 1st, twice at Morristown, receipts \$2.50; at Ownform on the 5th, receipts \$1.00; at Aurora on the 6th, receipts \$2.50; at Janesville on the 11th, receipts 50 cents; at Mankato on the 15th and 16th, receipts \$10 50; Sterling the 20th, receipts Address Farmington, Dakota County, Minn."

Michigan.

Michigan. DETROIT.—Dr. A. B. Spinney, President of State Con-vention of Spiritualists, writes: "Our State Convention was reörganized in December, 1876. Since January 1st to pres-ent time, Spiritualism has been prosverous in all parts of the State. Our State Missionary, T. H. Stewart, assisted by Bro. G. B. Stebbins, Capt. H. H. Brown, Sister T. Pearsal, Sister H. Morse, Sister Hubbard, and others, are all doing a fine work in the lecture field. Grove meetings have been held at Wayland, Smyrna, Potter's Station, Birmingham, Williams County, O., and.-at Saranac and Disco, Mich. Grove meetings in the future will be held at Wentworths, Aug. 18th and 19th; Thornton, Aug. 25th and 26th; Fowlerville, Sept. 1st and 2d; Plainwell, Allegan Co., Sept. 15th and 16th. Semi-Annual Meeting of State Conven-tion, Rockford, Mich., Sept. 7th, 8th and 9th; work will contion, Rockford, Mich., Sept. 7th, 8th and 9th; work will con-tinue by order of State Board. Lectures have been continued In Detroit since January, up to now. T. H. Stewart, State Missionary, Sunday morning and evening recently, gave two very fine addresses. Subject in the morning, "Nature is Our Teacher;" evening, "What is Man, Body Soul and Spirit, in the Past, Present and the Future." Commenced an organi-zation of Spiritualists after the morning lacture while the State Stat the rast, resent and the ruture." Commenced an organi-zation of Spiritualists after the morning lecture, which re-sulted in election of the proper officers, and a member-ship of over forty persons. We design organizing as rap-idly as possible over the entire State. Times are dull, financially, in Michigan, but with a wheat crop never better, now ready to enter our markets at high prices, money will increase in our midst."

He was a writer of repute, and poet laureate of his day, as Tennyson is now. The poet, according to his story, is sitting over his newspaper and meditating about the death of the Princess Charlotte, when an elderly person of very dignified aspect makes his appearance, announces himself as a stranger from a distant, country. Southey supposes him to be an American traveler, but the visitor informs him that he is not an American but a spirit. The stranger holds out his finnd; it has neither weight nor substance. Mr. Southey upon this becomes serious, his hair stands on end, and he adfures the spectre to tell him what he is and why he comes. The phantom turns out to be Sir Thomas More. The traces of martyrdom, it seems, are worn in the other world as stars and ribands are worn in this, for Sir Thomas shew the poet a red streak round his neck, brighter than a ruby, and in speak--ing of it remarked that Cranmer wore a suit of flames in the Summer-Land-in honor of his death. It is hardly necessary to say to the historians among the readers of the Banner that Sir Thomas More had been beheaded by Henry VIII, and Cranmer was burned at the stake in the reign of Queen Mary. To digress wlittle, I do not suppose Prof. Webster, who attends on Mrs. Boothby, the medium, has any such significant mark around his neck as Sir Thomas had, as martyrs are those who die in virtue's cause, but this mark on that distinguished spirit made me think of the Doctor, and wonder guage of the gods, and writing down the words of the Oracle on if the statement was true, as a general thing, or only an the marble floor. And the men who were streaming toward inference, so I stop in this way to notice it.

This book of Southey's may have been a fiction, but, in the from it consoled. light of what we know are facts to-day, it pleases me to believe he was relating an actual occurrence: so then, a quarter gods. A, the Sun-ray, shone upon her sublime face, affd enof a century prior to the" dawning light " of Modern Spiritu- | veloped the tall, white figure, in my golden splendor. The alism, the author of "Thalaba among the Ruins of Babylon" had a spiritual manifestation, in fact a materialization. Lit- he beheld the lovely virgin, and when with her sweet voice 'erature is full of such incidents; can any one wonder, then, 'she asked him: that so many of the bright lights in the past were believers in ghosts? such as the old strong-minded Johnson, Goethe the genius of Germany, Sir Walter Scott, who was a medium himself, and Lord Byron the gifted poet, and many others, who, if living to day would be on the side of Spiritualism, and are, in fact, from a Spiritualistic standpoint. It would almost seem probable, would it not? from the contents of that book, started with and the "touch" that seemed to say " You burn !" and the book that contained the thought so in keeping with the idea that seems disposed to follow these papers.

I make no pretension to be a light in the world, or even in pale and trembling: my world; but, such as I am, I am on the side of the worthies named. I believe in ghosts! I am as sure there are invisible spirits in my room now, as I am that there are books in-it, or pictures on the wall. Macauley, in criticising this work of white garment. A thrill of delight and woe shot through her. Southey, rebuts the evidence very much in the same way as the strants do to day the Spiritualistic manifestations. He | gin who is consecrated to the gods! Oh, we to thee! Wee says, "Sir Thomas tells Mr. Southey nothing about future 'events; in fact disclaims the gift of prescience." As if a spirit must be a god because he has left his flesh and bonest. English, and has read the new publications, and likes a jest love thee! I love thee unspeakably !'

as he did when he jested with the executioner; though we up with the times? He was not a Rip Van Winkle who had powerfully :

been asleep for three hundred years. Macaulay says again, "What cost of machinery, what poverty in effect! a ghost blood and life, and ye, what gave ye to me? This youth, he brought in to say what any man might have said." He says | gave me his heart's blood, his love, his life, and ye, you have also, "That Sir Thomas and Southey seemed more like two murdered him! Curse you, ye gods of Greece! curse thee, oh ed her Christian duties conscientiously by the performance of temple of horrors. of death! curse to myself, for I have now good works.

Who was as pure as you : Pure as the flower-held dew, but all over, the dren. Pure as the star fed flame Hans Christian Andersen has lived, loved, and sung, and In the Northern-blue ! Dream of the holy delight has died ; and now he writes to you from the very same glori-That fills his loving eyes, As he walks in the fields of light ; ous realm of the Sun-Elves of which he dreamed while on Hear him as he cries: "Dear Andersen is come earth.

Indicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSEN Written d von theory the mediumship of Adelma, Baroness eon Vay, of Gouddiz, (in Sigria) Austria, and translated specially for the Bauner of Lagit by Dr. G. Blocke, of Brooklyn, N. F.

-[C. II. Woodman, in the Wide Awake.

No. XXVIII.

"I tell you of old Greece," said this Sun-ray.

"The Pythoness was sitting in her temple. A virgin consecrated to the gods, she imparted to men the answers of the Oracle, and bestowed health on the sick, and consolation on the grieved. In white garment she was sitting upon her tripod, the magic staff in her hand, listening to the lanthe temple of the Pythoness with lamentations, returned

"One day a youth entered the temple of the daughter of the youth, noble, beautiful and strong, shook with emotion when

"'Youth ! what is thy demand of the gods?' he was silent, turned round and left.

"And she saw him go out, and when the door of the temple closed behind him her heart trembled sweetly, painfully, in the human fashion

"The youth had wandered away healthy, powerful and blooming, but after a year, behold he knocked again at the that there was some connection between the "rap" that I door of the temple, and he stood before her a youth, pale, worn with grief, a child of death. And when his feverish eyes looked at her, when his lean hands were stretched out to her, as imploring and in adoration, she, herself, asked again,

"' Youth ! speak out ! what is thy demand of the gods?"

"' To behold thee and then to die !' he answered. And he threw himself at her feet and kissed the seam of her snow-"' Unfortunate !' she cried, ' thou hast dared to love the virto thee! Thou art a prey to death !'

"And is death so terrible?' he asked, gazing at her with rapture. 'Death through thee, the sublime, the pure ! Death He, the spectre, has learged, says the critic, "to talk modern from longing after my ideal? Yes, thou god-like maiden ! I

"And a thrill of horror ran through the temp le. The gods cannot say that the quality of his wit has improved any since were angry over the human outrage, and at the feet of the and self-possessed, she told her friends that she would try the his long sojourn in Paradise." Why should he not have kept priestess lay the youth, cold and dead! She, however, rises

"'I have served you, oh god3! I have given you my young

THE END. Free Thought. "MONEY AND MEDIUMS" AGAIN. To the Editor of the Banner of Light: I-read-in the Banner of Aug. 4th, under the heading 'Money and Mediums," the pointed remarks of your able correspondent, Mrs. Henry S. Lake. It may not be gallant in me to criticise her communication, but are there not two sides to this question? While I admit that mediums are sensitive, and have hardships to encounter, and should be sufficiently paid to secure them as much of this world's happiness

as is enjoyed by those to whom they minister, yet I would not have the poverty-stricken seeker after ministrations from the angel world shut out from his or her right to taste the sweet waters of truth on this all-important subject of life or death, happiness or misery everlastingly. I often see pleadings for charity to the physically hungry, and for sub-tantial support to our mediums, and in all this I heartily concur; but I am sorry to say that I do not remember to have ever seen in any of the spiritual sheets an earnest plea in behalf of the hungry in spirit but poor in purse-those to whom three or five dollars mean days, and with many weeks of labor-and which if at all to be spared must be with great deprivation. It is easy for those whom God has blessed with capab ilities to provide themselves with the means, to pay mediums these prices. One brings the other. Should not those who are blessed with the gift of mediumship, in gratitude for that gift "temper the wind to the shorn lamb" by grading their prices to meet the wants of those who otherwise must of necessity vainly long for the sweet consolations they hear of others receiving?

I do not mean to be understood as implying no mediums are making the hearts of the moneyless glad through their own sacrifices, for I know of many noble souls who are laboring gloriously for little pay, and often no pay; and the Banner of Light Public Free-Circle is a glorious institution and wields a mighty power for good in the land, for which angels and mortals are blessing yourselves, your mediums, and all those who are aiding in the noble work.

Let those who have the means give liberally to the mediums and to the cause, but do not encourage prices for scances that shall shut out the less fortunate. C. W. K. New York City, 1877.

Oh, Death, Where is Thy Sting? Oh, Grave, Where is Thy Victory ?"

An aged lady with whom the writer was slightly acquainted, recently passed from earth-life in the vicinity of New York City under the following circumstances : As she felt the messenger approaching, her faculties remaining serene experiment of numbering each breath that she drew so long as she remained conscious. Soon after she commenced counting each breath, correctly, as was heard by those present, and continued to do so until she had drawn the eleventh, in pronouncing which her spirit took its departure. This esti-mable lady made no creedal profession of religion, but fulfill-

STANTON.-Mrs. Plantha L. Butterworth writes that she has got a fine grove on the banks of a beautiful lake, the use of which she offers to Spiritualists, free, for picnics or grove meetings, and she earnestly hopes for the time when speakers will make use of it.

Illinois.

TONICA.—Alfred Heath writes Aug. 4th: "Mr. J. S. Un-derhill, of this place, has fitted up a hall for the purpose of holding religious meetings, lectures, &c.? Mediums and lec-turers will be furnished with the hall rent free. Meetings are to be held event Sundays (from the hall rent free. Meetings are to be held every Sunday afternoon, and the exercises will be under the direction of the spirit-world. We have no local organization the direction of the spirit-world. We have no local organization at present, but hope to have one soon. Leturers, mediums, &c., desiring further information, will write to Alfred Heath, Tonica, Ill. D. P. Kayner, M. D., of St. Charles, Ill., ded-icated our hall last Sunday afternoon, delivering a very able discourse on 'Spirit and Matter.' The doctor took some flowers and evergreen and strewed them around the place, and dedicated it to the cause of the spirits and humanity, and then delivered a dedicatory poem. On Monday evening the doctor delivered a very powerful and interesting lecture on 'Why I am a Spiritualist.' Both services were very largely attended, and much attention was manifested. Such able lecturers as Doctor Kayner, should be kept in the field."

Vermont.

WEST BURKE.-J. S. Kimball writes: "The cause of truth still lives in Northern Vermont, and is receiving a new, impetus at this time from the presence of Mr. and Mrs. Nelimpetus at this time from the presence of Mr. and Mrs. Rei-son Holmes, the well known mediums. They are located at Mr. F. A. Way's, and are holding scances under strict test conditions. The manifestations are very fine, and at almost every scance several fully materialized forms are recognized by persons present as those of their friends who have passed from mortal vision, but who now can return and make their from mortal vision, but who now can return and make their presence known to those left here on this earthly plane. Mr. and Mrs. Holmes will remain here through the warm season, and I hope all who can will avail themselves of this oppor-tunity to witness these wonderful manifestations? tunity to witness these wonderful manifestations."

John M. Spear. To the Editor of the Banner of Light:

Permit me to call the attention of your numerous readers to that veteran reformer and worker, John M. Spear, 2210 Mt. Vernon street, Philadelphia. He has spent the best years Mt. Vernon street, Philadelphia. He has spent the best years of his life in the field, working for others. He has been quite ill this summer, and I fear sadly needs an income. Even in these depressed, scarcity-of-money times there are but very few (if any) who will not reap a double benefit—their own and Mr. Spear's—by availing themselves of one of his psy-chometric readings; for I can testify that if. I had followed the suggestions that were sent me through him, I would have saved money and a great deal of trouble. Mr. Spear knows nothing of mv writing this. Look at his advertisement, readorthing of my writing this. Look at his advertisement, read-er, and write him, and you will not regret it. 42. Broadway, New York. C. H. MOODY.

C. H. MOODY.

AUGUST 18, 1877.

BANNER OF LIGHT.

Written for the Banner of Light. THE LAND ABOVE.

BY MILTON H. MARBLE.

Oh, a beautiful land is the Land Above, With its scenes so lovely and bright, With its soft and bewitching strains, which move The soul to a gushing of Holy Love, And its gleams of ne'er-fading light!

This land is the home of the "gone before," Of the dear Immortal Blest; And oh, 't is a bright and a beautiful shore, Where cruel Care and Trouble no more Shall disturb the wearied breast.

0-r-10 10 nt

n-al of n-le-m-in iat

lor ty

rs. SO

ty. lol-he ery

lar

st:

th,

Ind

red ism

lage ised

ng-cia-ing life,

o us

the on's

pir-

this

ces;

and hich ben-r to sat-n a rom hey n of the eing the

sses 1 of ints

been our has the able

bmit

were

ities, 1 re-

ng a

poke

a on

2,50;

o on

eipts City Lu-

itted.

Con-was

pres-ts of

d by rsal,

ng a been

lich

rths, 6th Co.,

ven-con-

nued

two Our

t, in ani-

re-

ber-

rap-lull,

tter, will

she

ove

ters

Un-

e of

lec-e to der tion

ms, ath, led-ble ome and and

the

on

ely ble

of

ew [el-

at

est

ost

zed sed eir fr.

on, Gr-

ers 210

irs ite in

ry vn

ed ve ve

ry.

'The angels are singing such songs "up there " As were never heard below ; They stand at the top of the "Golden Stair," And their garments are fair. so very fair-As gold in the sunlight they glow.

The tears from their faces are wiped away, In their bosoms there dwelleth Love; And they know no night, for 't is ever day, And the "former things have passed away," In the beautiful land above.

This land is afar down the "River of Time," And "across on the other shore"; And we often dream of its genial clime, Of its beauteous scenes, so grand and sublime, And its brilliant starry floor.

Our angel-friends are the dwellers on high, In this bright and beautiful place, In this starry mansion above the sky; And never the sorrowful shadows lie On the beaming angel face.

And we pray that the time may speedily come When our spirits, born in Love, May fly to this land of unceasing bloom, The upper, the bright, the celestial home ! The glorious land above ! Table Rock, Neb.

Spiritual Matters in Chicago. To the Editor of the Banner of Light:

Many and various as have been the fortunes of the Harmonial Philosophy of late, never, in the West, has it been established on a firmer basis. Here in Chicago we have not nearly so much sensational Spiritualism as in past times, yet the power of the "still small voice" was never so distinctly manifest as now. Mediums divinely called to the work are well supported by earnest inquirers, and well sustained and ministered to spiritually.

Regular séances for materializations have been held here to within a few weeks by Bastian and Taylor, and by Dr. Witheford. The scances conducted by these gentlemen are well patronized, and the manifestations uniformly powerful and convincing. A short time since we attended a séance given by Messrs. Bastian and Taylor, where there were eleven distinct forms materialized. Among them our own beloved mother presented herself with an infant in her arms. She de-materialized just in front of the cabinet, sinking down so that her head alone was visible above the floor, and again reappearing, rising slowly, and when at her full stature disappearing through the door of the cabinet. Two beautiful little twins materialized and made their appearance together. They were apparently about three years of age, and, encouraged by the audience, came a few feet in front of the cabinet and took from a chair a palmleaf fan, which they carried with them into the cabinet, soon reappearing with it. A lad of apparently about twelve years appeared, and it was signified that his mother was present; she was requested to take a chair near the cabinet, which she did accordingly. Her son soon stepped from the cabinet and imprinted a kiss on her lips, that was plainly heard by all in the room. The mother recognized her boy distinctly.

At Dr. Witheford's scances the manifestations are generally good. He occupies pleasant rooms at 231 West Madison street. The doctor's con-

duce spirit-pictures after the manner of his favored father, also as a musician, for which he evinces inspirational talent. In the fall we propose publishing in pamph-

let form a dramatic episode, handed down to us from the Summer-Land, in graphic clast," "The Dawn of Reason," &c.

dium, Miss Zora Alden, whose wonderful psy-While utterly and totally unacquainted with us predictions, several of which have proved true. In reading character, we have never seen her culture and refinement, and of pleasing and ladylike manners, who was reared by Orthodox parents, but whose spiritual gifts have proved to her the fallacy of much of her former faith. She is destined to be a shining light in the world of THEODORE F. PRICE. spiritual reform.

P. P. Bliss's Message.

Philip P. Bliss, in the Banner of July 14th, J. W. Woodburn, of Rome, Pa., where Mr. Bliss was raised, wrote to Mr. Roberts for further information in regard to the said communication, to which Mr. R. replied as follows :

to which Mr. R. replied as follows: BURLINGTON, N. J., July 22d, 1877. J. W. WOODBURN, ESQ.—Dear Str.: Your let-ter of inquiry of July 19th is received, and con-tents have been read with interest. In reply would say that I have fully stated the circum-stances under which I received the two commu-nications from Mr. P. P. Bliss, which were pub-lished in the Banner of Light, and to which you refer. I had every reason to believe the commu-nications were from him in spirit-life, and did not feel It right not to publish them, as he mani-festly intended I should. I felt, in publishing them, that I might give offence to many of those who were the friends and admirers of Mr. Bliss, and who loved and honored him for his Christian labors while in earth-life, but I would have been

and who loved and honored him for his Christian labors while in earth-life; but I would have been an unworthy recipient of his spirit-messages had I withheld them from publication. I did not expect when I sent them to the Ban-ner that they would find their way to Rome, his old earthly abiding place, but I am glad they did so, for his old neighbors and friends can judge better than I can as to the identity of their au-thor. All L I may of Why Blue Ldorium from better than I can as to the identity of their au-thor. All I know of Mr. Bliss I derived from Mr. Whittle's memoirs of his earth labors. You may depend upon it I was never more surprised in my life than I was when I received those com-munications. They were given two or three weeks subsequent to his death. I have seen Mr. Bliss's likeness, as it is published in his memoirs, and I widdw receil the very werlied recemblance and I vividly recall the very marked resemblance which the medium's face bore to that likeness while that communication was being given. Had any one who knew Mr. P. P. Bliss in earth-life seen the manner of the medium as well as heard the words which he uttered, they could not but have recognized the spirit communicating as he. You must remember that I have only given such parts of the communication as I could catch and follow literative and therefore the communicafollow literally, and therefore the communica-tions, as published, do not do the manifest ing spirit full justice. Besides, as Mr. Bliss was communicating, as he states, for the first time since his translation to the spirit state, his mes-sages would very naturally not be as perfect and clear as they would otherwise have been

clear as they would otherwise have bean. Some four months after these communications were given, and before I made them public, or said anything about them outside of my own family, I was told that a male spirit had appearfamily, 1 was told that a male spirit had appear-ed in materialized form at a scance given by II. C. Gordon, at No. 1017 Fairmount avenue, Phil-adelphia, who had given the name of P. P. Bliss through his materialized organs of speech. Hop-ing that I would also be enabled to see and greet him, I attended several subsequent scances given by Mr. Gordon, but was disappointed in my hope that I might see him. A bout two wooks since I hat night see him. About two weeks since I happened to be there again, when the spirit materializations were very strong and frequent. Near the close of the scance the materialized face of a handsome man appeared at the aperture,which struck me at once as being that of Mr. Bliss, from his strong resemblance to the like-ness to which I have referred. Not saying a word as to the impression that face had made word as to the impression that face had made upon me, I asked permission to approach the cabinet to see him more closely. This he de-clined by shaking his head. I then asked him if an old lady, Mrs. Frohock, who was present, should approach him. To this he assented. She went up to the curtained aperture, when we could plainly hear him say, "Sing 'Hold the Fort," We complied, and when we had com-pleted the hymn he said quite distinctly. "I am Pleted the hymn he said, quite distinctly, "1 am P. P. Bliss." He then disappeared. These spirit materializations through Gordon are un der the most convincing test conditions, and do the medium, or by accomplices of the latter. I say this because too often absolute test opportunities are not given for investigators to satisfy themselves of the genuineness of the materializations. As a matter of course, this may be possi-bly a personation of Mr. Bliss by a mischlevous or malicious spirit, whose purpose it is to deceive me, and render me odious to the surviving friends of that loved and honored man, but I do not feel it to be so. I have had much experience in the matter of spirit communications, and I know how necessary it is to be ever on the watch for the interference and antics of waggish and untruthful spirits. I have learned fully and com-pletely that all the human selfishness and wickedness which exists does not exist among men on earth, but also among men in the spirit realms. I am a Spiritualist, but I trust I am none the less qualified to judge fairly and impartially of the advantages and disadvantages which beset the philosophy which underlies Modern Spiritu-ิกไรเท Last Friday, July 20th, I had another private sitting with Mr. James A Bliss, the same medi-um through whom Mr. P. P. Bliss communicated with me before. The presence of the latter was announced by himself, who took control of the medium at once. This proved a mistake on his part, as he could not hold the control long enough to complete what he intended to say. He could only utter the following few words, which I wrote down literally. "I thank you! I thank you! The communi-cations you have published from me are not received by my brethren simply because I have broken from the old theological chains that bound me. The words that have fallen from the lips of the medium are my words, not his. I un-derstand that I must be very precise with my words: for if criticism—" words; for if criticism-Here the control, from some unexplained cause, suddenly ceased, and one of the guides of the medium took control, saying, "The spirit could not keep control longer." If anything further should occur in this connection, I will apprise way of it. There is a travial struggle going on you of it. There is a terrible struggle going on both in the spirit-world and on earth, between progressive and retrograde intelligences, and I fear the encounter will become more and more artist, reference to whose unparalieled exploits under spirit-control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the

THE M. D.S AND MEDIUMSHIP, &c. BY DUMONT C. DAKE, M. D.

To the Editor of the Banner of Light:

Still we are pioneering, and for many long years have we been ever active, humbly doblank verse, entitled "Angel and Demon, or ing the work allotted us by our immortal guides. How Reconciled," with a collection of liberal Ever have they been with us as ministering poems, among them "The Charge of the Icono- spirits. From the halcyon days of the past until this hour, spirit-voices have whispered to us and We lately had occasion to visit Joliet, Ill., encouraged us in our work; they have been with where we had a sitting with a remarkable me- us in the spring and autumn of life, and we have the blessed assurance that in the winter of years chometric readings excel anything of the kind | they will warble sweet melody to our hearts. A we ever heard under that phase of mediumship. | great calm comes over the soul as these sainted loved ones return to greet us across the pale river. and all our affairs, she described to us in the They have taught us that it is not well to teach most particular manner many incidents in our our hearts to forget our sorrows, "for they are earlier experience of which she could not possi- the saviours of mankind." Suffering makes us bly have had any knowledge, and made many strong to bear the ills and vicissitudes of this our eventful life, making us more benevolent and just, compassionate and tender, loving and kind equal. Miss Alden is an attractive young lady of to all humanity. Chastening, purifying and strengthening, God's blessings come; and the bitterest dregs are sweet when we know their use, and profit by the discipline, and that we should look beneath the mask of human folly and should turn to the inner life to hud wisdom. "So mote it be." We have need of spirit aid to

bear up against the mad waves of prejudice, bigotry and envy that to-day so fearfully lash the After reading the communication from spirit⁻ great wide sea of life. The enemies of progress, of God, and the angel-world, have marshaled their formidable barbaric hordes, to overthrow justice, and to try and plant forever the dark banner of error on the beautiful and grand old temple of truth.

> The enemy has stolen a march upon us and has captured several large cities (Chicago and New York among them), also a few State capitals. Much suffering and great distress will fall upon mediums and reformers, who are now in the hands of these human sharks. Eternal vigilance is indeed the price of liberty!

Mr. Editor, something must be done to protect the weak against the strong, the right against the wrong. Every individual who hates tyranny, class legislating, and Star Chamber acts, must, "by the Eternal," put in a denial, and stand by all genuine mediums who shall be persecuted by these pusillanimous men. Nothing under heaven could more fully prove, beyond all

peradventure, the weakness and ignorance of these "Regulars" than by obtaining legislative protection, thus creating a medical aristocracy in this free country!

Protection ! protection, forsooth, that has been denied every true reformer who has blessed humanity by devotion to truth-the truth which shall ultimately triumph and finally save the world!

All hail, the ministry of spirits ! All hail, Spiritualism and Spiritualists! And, last but not least, all hall the Banner of Light, whose columns are perused by thousands and tens of thousands of thirsting souls, and whose familiar face greets us with kindly welcome everywhere, whether it be in the prairies of the far West, the sunny South, in the land of Bunker Hill fame, or in the gorgeous highlands of the Upper Mississippi! Triumphantly it waves, inspiring the progressive sons and daughters of America with the true spirit of liberty and immortality !

From Brooklyn, July 22d, Josiah T. Klpp, in the 87th

From Brooklyn, July 22d, Josian T. Kipp, in the 87th -year of his age. Though born a Quaker, he has been a firm Spiritualist for twenty-five years. Added by his companion (who pass-ed from earthly labor thirteen years ago and his children, he has ever kept the cardinal principles of Quakerism allve in his family, and, blending harmoniously the two (for one seemed but the outgrowth of the other), his home was ever open to mediums and laborers for humanity; when deciting health connelled him to seek V-inoiand to receive the benefit of that climate, his door was still open, and for year's friends of a similar beilef gathered weekly at his home for inspirational incetings. As physical disabili-ties hereased, he longed to be released that he might begin the new life, the existence of which to him was not a bo-lief but a reality. A large circle of relatives and friends g thered at his funeral. Appropriate remarks were made by our esteemed friend, William Bowen. At last his request, but excluded by a bigoted committee from the place he chose, his remains are deposited in beautiful Cr-press lillis, while his spirit is united (as we have already received abundant evidence) to his wife, children, and friends whom he saw daily around him. J. D. From Ann Arbor, Mich., jast July, Mr. Horace Kellogg,

and the edifice, by its own earnings, will be rendered self-supporting. Thus, briefly, is our object, and it can be ac-comprished by the coheration of the Liberal public. Friends, we need offer he excuse for any supposed pre-sumption or self-hiers on our part in making this appear to your generosity and fraternal sympathy. You, equally with us, are fellow, laborers in a common cause, and in a common enterprise. The Pathe Memorial Building, creet-ed as an enduring monanent in hence of the hame and memory of a world-removed chample of Free Chouse of the banks and Humanity, and as a temple of Free Thought. Free Speech, and a Free Press, belongs to the Liberals of the present, and we ask you to help us preserve it for them, and also as a heritage for the Liberals who are the come after us and fill our places. It is the only Memorial Building of the kind, and, satisfied as we are of its great importance to the cause in which we are all interested, we appeal with hope and confidence to the Liberals with the United States, Canada, and cleawhere, for their aid and support. Hon ACE SEAVEN, N. F. UNDERWOOD, JOBAR P. MENDUM, J. Trustees, THOMAS RIOMINSON, J. Boston, Mass., June 18th, 157.

New Nooks. FIETH EDITION.

The Spiritual Harp,

A MUSIC BOOK FOR THE CHOIR, CON-GREGATION AND SOCIAL CIRCLE.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

When sent by mail, 14 cents additional required on each copy.

An Abridged Edition of the Spiritual Harp

Iasalso been issued, containing one hundred and four pages, Price \$1,00; postage 10 cents. For sale wholesale and retail by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province treet (lower floor), Boston, Mass.

ADDRESSES ON THE PRESENT CRISIS, By the Father of his Country,

George Washington, TO THE PEOPLE OF THE UNITED STATES OF NOBTH AMERICA,

e impending dangers threatening the Nation, and AD TUE, AND REMEDIES-how-the AGYERNMENT CAN BE RELIEVED, REVIVE THE DEAD INDUSTRIES, and RECONSTRUCT THE GOVERNMENT on the PRINCIPLES OF THE FALLADIUM OF OUR LIBERTIES,

THE CONSTITUTION OF THE UNITED STATES OF NORTH AMERICA.

STATES OF NORTH AMERICA. E. LIOTT ROBBINS, Anionucasts, This work contains elegant steel-plate engravings of AARTHA WASHINGTON, GEN, GEORGK WASHINGTON, ad MONUMENT OF JOAN OF ARC at ROTES. Paper covers, 105 pp. Price 50 cents. For sale, wholesale and rotail by COLBY & RICH, at 60, 9 Monitogimery Place, corner of Province street (lower loor), Boston, Mass.

SEXUAL PHYSIOLOGY, A Scientific and Popular Exposition

OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M. D.

This work contains the latest and most important discov-eries in the Anatomy and Physiology of the Seves; explains the Origin of Human Life; how and when Menstruation, impregnation and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the loopsting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine en-gravings, and

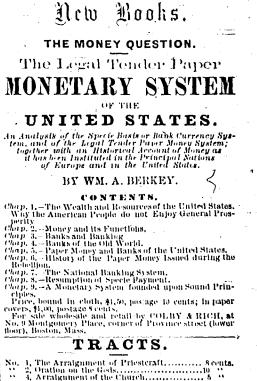
ravings, **Price 82.00, postage free.** For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street flower loor), Boston, Mass,

Nominis Umbra.

THE LIFE.

The main object of this little volume is to give to sug-pestige teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. It an-nounces a system of lite. It announces a few primal prin-ciples which can hardly be denied by any one, and endeav-ors to show how, from adherence to those principles, every life,will grow into symmetry—into harmony with itself in this life and in the great hereafter. It is sent forth to the world by its author and his associates, as the preface indi-cates, without the hope or possibility of permitty profit to them-small fruit of some of the principles it aims to in-endeate. Frie so cents, postage 3 cents. For sale wholesale and retail by the publishers, COLBY & Ritell, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

SPRING BUDS



З

4,	Λ	r	71	١ĸ	111	114	٠n	٤.	٥ſ	t	hu	• 1	Ľ	hι	111	r 1,			۰.	••		۰.				5	٠٠	
5.	P	h	ne.	ιï	18	aı	ú	1	Īť	ų,		İ.	5													5	**	
6.																											**	
7,																											**	
11	-1	'n					,	۰,				Ľ.,			· · ·			•••	•••		• • •	•••	•••	•••	•	ñ		
21	4	Ľ.	η.	ņυ	1.1		1.5	11	• •		• •	٠	• •	••	•••	••	• •	•••	•••	•	•••	•••	•••	•••	•	5		
		'h		- 11	311	"	2	u	н,	γ.	••	•	••	• •	11	•••	• • •	. •	•	•••	•••	•••	•••	•••	۰.	Ξ.		
9,	1	m) L	<u>, I</u>	۲,	oγ	ılı	4.1	•11	1	r		44	i re	u	սբ	1	6.4	10	Y II	911		•••	•••	•			
•••	1	١h	11 I	SI.	θľ	y-	4) I	I.	h	,	F	ю	11	۱.	۰.		•••		•	• • •		•••		• • •		Б.		
0,	ŀ	20	٠k	le	11:	ŝ.	ŀ١	rο	pl	h	u,	v	('	οı	u	et	m	1);	ĸ	T	V I	e,				2	• 1	
• • `	1	'hi	• 1	Pı	au	ιu.	es.	0	1	E	Ľ	۱ ۱	١t													2	• •	•
п,	ī	Le:	.14) F		st.	11	he		b	÷	Ξí.	١.													5	. • •	
	-ń	Ъ.		i	'n.		. ini		. 1		İ.	i	Ξ.	úì.		•••									٠,	10		•
	ı.	(0)		Ω.	1					۰.			٠,	Ωł.	ii.				•••		•••			••••		6	••	
3,	-4			н.						. 1	U		1			•••		•••	• •	• • •	•••	•••	•••	•••	•	5		
	7			11			г.	v				ų	17		••	••	•••	•••	• •	•••	• • •	•••	•••	•••	•			
4,	2	210		ιņ	e.		ų.	1	. 11	u	16.	ł	h	٠.	••	•••	•••	•••	••	•••	•••	••	•••	•••	٠	<u>s</u>		
5,	٩.	00	11.	11	0	D	in	110	٠r	• •	••	٠	••	••	٠.	••	•••	•••	• •	•••	•••	•••	•••	•••		Ξ.		
Б.	F	`oj	t٠	н	ot	п	D	ett	.11	h	н,	n	18	••	٠.	••	•••			• •	• • •	•••			•	2		
17.	1	'hi	е.	p	• ¥	11	51	111	1	٨	hı	- 3	яl		• •	••			• •							2	••	
18,	×	111	οb	u'i	11	' 1	۰.	Λ_1	do.	di	n.											۰.				2		
19,	л	0s	hi i	in.	٠.,	5	to	n.	nt	h:		ťl	æ		ú	n :	i Li	d.	M		uti					2		
0,	9		n.				a.	ч	1		ĩ.	ŝ	ù.		f 4											5		
n.	'n	÷.					'n	· .			й			vi	÷.,	13				•••	•••			••••	•	ā.		
÷.'	-		5									17	٦.		. :	21	÷				•••	•••		•••	٠,		••	
Ξ.	4	1	2	26	45		- 1	Υ.	ų		4	e.			Ϋ.,	ឹម	Ľ.,				•••	•••	• •	•••	•	2		

SCIENTIFIC SERIES.

3. A. Terestation of the mean
Fruit and Bread; A SCIENTIFIC DIET.

BY GUSTAVE SCHLICKEVSEN.

BY GUSTAVE SCHLICKEYSEN. Translated from the German by M. L. Holbfook, M. D. editor of the Herald of Health to which has been added a letter by James C. Jackson, M. D., giving his experience in abstituting from animal tool. As an original contribu-tion to the all-absorbing subject of tool, it will programory interesting than any novel, and we believe more profitable reading. The addition, also, the work contains a complete and radi-cal cure for INTEMPERANCE by the use of a wegotable and fruit diet, written by CHARLES O. GROOM NATIKE, F. G. S. Choth, pp. 250. Price \$1,00, pestage free, For sale windesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lowor-floor), Boston, Mass.

NEW EDITION.

A Southerner among the Spirits: A Record of Investigations into the

Spiritual Phenomena.

BY MRS, MARY DANA SHINDLER. or of "The Southern, Northern and Western Harps," "The Payled Fourthy," etc.

•• The Partiel Fourth, •• etc. Mrs. Shindler, the widow of an Episcopil chergyman, has investigated Stritturition and its phenomena trom Bos-ton to Texas, with the most remarkable medianus, and has given her exactences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 165 roges. Cluth, it, or, postage tree. For sale wholes are and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

IN THE GERMAN LANGUAGE.

Essays on the Spirit-World. BY ADELMA, BARONESS VON VAY,

Nee Counters Von Würmbrand,

With the likeness of the Authoress, and six inspirationally Given Drawings by the Medium. Baron Octon Von Vay, and many other illustrations. Second Edition. Published in the German Language by Oswald Mutze, in Le piste Full of startling facts and most interesting communica-tions from the spirit world, . Its excitence is indisputable, and cannot fait to convince the most skeptical, and it will prove a strong ally to true religion and morality. Its an-thorees is connected, both by birth and marriage, with the most illustrious families of the nobility, has rare intellect-ual qualities, its highly cultivated, very religions and de-voted, and as a mellum enjois the futbest confidence of all who have the honor of her acquaintance. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. IN THE GERMAN LANGUAGE.

Passed to Spirit-Life:

year of his ago.

trolling spirit is at least a foot taller than the medium, and usually appears after all the spirits beside himself who can do so have manifested. The doctor's dark circles are very strong and quite interesting, but a description would occupy too much space. Mrs. Cora L. V. Richmond, at Occidental Hall, has been giving a series of peculiarly interesting lectures from various celebrities of the Summer-Land, usually those well known during earth-life as benefactors to the human race in some particular line of usefulness. Her power, and the beauty and depth of her philosophy, remain, as they always have been, unexcelled by any other trance speaker. The meetings were well attended, and the interest continued undiminished.

Mrs. Mary J. Hollis, the medium of Dr. Wolfe's great book, "Startling Facts in Modern Spiritualism," not long since located in one of the most beautiful portions of Chicago, No. 24 Ogden Avenue, fronting on Union Park, where she is constantly occupied giving séances, consisting of private sittings and dark circles. That the manifestations are powerful and convincing in an eminent degree will not be questioned, although we have not, as yet, had an opportunity of attending.

Mrs. Suydam, the celebrated fire test medium, and one of the best known mediums East or West, is at present visiting New England. She left Chicago with a prospect of attending spiritual grove meetings to be held in several of the Eastern States during July and August, proposing to return to her-handsomely furnished residence at 449 Madison street during September. We have had several sittings with Mrs. Suydam, and through her mediumship have had many pleasing interviews with our friends in the Summer-Land.

Madam Rosa is another of our well-known test and business mediums. A refined and intelligent lady, she, in conformity with a recognized law of the Harmonial Philosophy, attracts an exalted class of spiritual visitants, whose counsel and advice can but be soul-inspiring, elevating and useful in unraveling the perplexities of the mortal inquirer. Her clairvoyant powers are highly developed, and descriptions of the spiritual presence quite distinct, as we are well prepared to testify from our own personal experience.

Prof. W. P. Anderson, the well-known spiritartist, reference to whose unparalleled exploits his full capacity in producing portraits of the spirit-friends of his numerous patrons, who with scarcely an exception receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit friends. The son of Mr. and Mrs. Anderson, Wella, jr., gives strong evidence of being influenced to pro- ! full and half pay.

According to the British Army List, there were on the ist of January last, including royal marines, the total number of colonels on full pay 796, and lieutenant colonels 733. On half pay-colonels 103; lleutenant colonels, sub-stantive rank, 142-making a total number of 899 colonels on full pay and half pay, and of 875 lieutenant colonels on

From Ann Arbor, Mich., last July, Mr. Horace Kellogg, aged 80 years.

aged 80 years. He was the father of the late Dr. Daniel Kellogg, of A in Albor, clairvoyant physician, whose exit was mourned by all who knew him. Mr. Kellogg was amongst the earliest settlers of this county. For thirty years he was a Metho-dist exhorter. About twenty years ago he became a con-vert to Spiritualism, and resolved it into practical life. None knew him but to love him. He has left a large circle of friends to mourn his departure. But, thacks he to tho spirit-world, "the gates are left ajar." We realize that our loss is his great gain. His hast days were his best days. Like the corn fully ripened, ho was gathered in by that great harvoster who "deeth all things well." J. F. A.

From Waltham, Mass., Aug. 1st, 1877, suddenly, of poplexy, Miss Caroline Fisk, aged 78 years.

Having faithfully fulfilled her earthly mission, she has been translated to a higher life. E,

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

IN MEMORIAM.

On the evening of July 27th an expression of the feelings of the Spiritualistic friends of the late A. B. Saf-ford was adopted as follows: That in the termination of

the earth-life of A. B. Saford, of Cairo, Ili., we, the Spiritualists, have lost a valiant defender and honest exbounder of the beautiful truths of our faith. For many years an earnest investigator, he, while Spiritualism was yetin its infancy, received many and convincing tests of the fact of a life beyond the portals of the tomb, and so true were they to him that he hesitated not to spread them far and wide; that in the temporary loss of A. B. Safford we, many of us, miss a dear and valued friend, a genial

comparison and kind neighbor; that the worthy poor of our city have lost a ready hand, a hand ever willing, a liberal hand, that turned not from the many or the few: that we extend our sincere sympathy to Mrs. Safford and the other members of the bereaved family; that we ask them not to grieve as for one lost, for so surely as he lived and loved them, so surely, believe we, will be come back from the shores of eternity to bring peace and comfort to the hearts of those who loved him; that we ask them to be ready, with us, for his coming, and give to him the greeting there so often given to him when here.

Resolved, That these expressions of our feelings be pub-lished in the Banner of Light, Boston, where they will best reach his many friends.

Paine Memorial Building.

To the Liberals of the United States, Canada, and Else-

tohere: We, the subscribers, having been elected Trustees of the value Memorial Building, the fee simple of which having seen transferred to us by the former Joint Tenants, to awe, hold and manage for the Liberal cause, finding a have.

been transferred to us by the former Joint Tenants, to have, hold and manage for the Liberal cause, finding a heavy dobt upon said property, appeal to you and all luter-ested in the Liberal cause, for ald and assistance to help meet the present expenses, and to assist in finally remov-ing the said indebtedness. We find the taxes for the year 1876 (\$1102) unpaid, and the property liable to be sold in a few months to satisfy said tax. The interest on the first incrgage will be again due in September, amounting to \$1750. The insurance on the Building will expire in September; the premium for renewal of the same will be some \$400, besides some bills for necessary repairs. &c. With these facts before us, and trusting in your generosity, we appeal to you for aid and assistance. This is an emergenicy which caunot be put off. Heretofore our Treasurer has bired money to make up the deficiency, when contributions have failed to furnish the means to meet payments. We can no longer depend upon him, as the Building is now indebted to him several thom-and dollars. This appeal is made now for any assistance which friends may bestow on the Building to beip us save it unit auch time as it can sustain itself. The income from the building at present is not sufficient to pay its expenses, and therefore we, the Trustees, in our anxiety to save the property for the Liberal cause, consid-er it our duty to issue this appeal. We are confident that, with help from our friends generally, we shall be alte no only to terray the current expenses of the Building, but end only to terray the current expenses of the Builden that, but no not very distant future, all incumbrances will be removed,

AND WINTER BLOSSOMS. BY MRS. JENNIE H. FOSTER.

With Lithograph Likeness of Authoress.

This fine poetle work contains the outpourings of a heart onched by the spirit tingers of such as love freedom and mmanity for humanity's sake. They \$1,30, postage 10 cents. For sale wholesale and retail by COLBY & RICH, at \$0, 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.

CHRISTIANITY BEFORÉ THE TIME OF CHRIST.

With quotations from the ancient sages and fathers showing the historic origin of Christian worship. BY M. B. CRAVEN,

Author of Criticism on the Theological Idea of Delty, Criticism on the Theological Idea of Delty, Critical Pamphiets on Theology, etc. Price 35 cents, postage 2 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass;

WITCH-POISON THE ANTIDOTE,

Or Rev. Dr. Baldwin's Sermon on Witcheraft, Spiritism, Helland the Devil Re-reviewed.

BY J. M. PEEBLES, Author of "Seers of the Agest" "Jesns-Myth, Man or God;" "The Practical of Spirituatism," etc. Price 35cents, postage 3 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower-loor), Boston, Mass.

FIFTH EDITION. A Reply to William T. Dwight, D. D.,

ON SPIRITUALISM. Three Lectures, BY JABEZ C. WOODMAN, Counsellor at Law,

Price 25 cents, postage 4 cents, For sale wholesale and retail by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province treet (lower floor), Boston, Mass.

SOCIAL FREEDOM.

MARRIAGE: AS IT IS AND AS IT SHOULD BE.

- BY J. O. BARRETT. "Highest Freedom is compatible with Strictest Virtue."

"Highest Freedom is comparison with Stretest virtue."
"Whatever is just is the true law; nor can this true law be advergated by a: y written enactment, "-Cloero.
Price 25 cents, postage 2 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place Boston, Mass.

PRICE REDUCED.

Lessons for Children about Themselves. - BY A. E. NEWTON.

A Book for Children's Lyceums, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health. Price (in cloth) 50 cents, postage 3 cents. Usual discount

o the trade. For sale wholesale and retail by COLBY & RICH, at 50.9 Montgomery Place, corner of Province street (lower oor). Roston, Mass.

Life of William Denton,

THE GEOLOGIST AND RADICAL.

BY J. H. POWELL.

Wheever may purchase this neat brochure will ald Mr. Powell's widow and children, for the money received or it will be sent to them. Price 25 cents, postage i cent. For sale wholesale and retail by the publishers, COLBY t RICH, at No. 9 Montgomery Place, corner of Province treet (lower floor), Boston, Mass.

Spirit, Power and Matter.

BY CATHARINA ADELMA VON OEDOEN VAY. Published in the German language by Holzhausen, in Vienna.

Vienna. A startling volume, full of communications from the spirit-world. Spirit thinkers and scholars herein unfold the spiritual ductrines. It is a more exhaustive and scien-tific book than many of the standard works. Price 50 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Hafed. Prince of Persia:

HIS EXPERIENCES IN

Earth-Life and Spirit-Life.

Being Spirit Communications received through

Mr. DAVID DUGUID, the Glasgow Tranco-

Painting Medium.

WITH AN APPENDIX. CONTAINING COMMUNICATIONS

FROM THE SPIRIT ARTISTS RUISDAL AND STEEN, RUNSTRAID by Free-similar of Forty-free Drawings and Writings, the Direct Work of the Spirits.

Ap Demy Svo, cloth, 592 pp. Price \$4.00, postage 5

cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Cheap Edition in Cloth, 75 cents.

TALE OF A PHYSICIAN; The Seeds and Fruits of Crime.

_BY ANDREW JACKSON DAVIS.

BY ANDREW JACKSON DAVIS. In Three Parts-complete in one volume. Part I-Plant-ing the seeds of Crime; Part II - Trees of crime in Full Bloom; Part III-Reaping the Fruits of Crime. **33** In consequence of this edition being bound in col-ors, and therefore not uniform with Mr. Davis's other volumes, it is offered at the extremely low price of **75 cents, postage free.** For sale wholesale and retail by COLBY & RICH, at No, 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass. THE

QUESTION SETTLED; A CAREFUL COMPARISON OF BIBLICAL

AND MODERN SPIRITUALISM. BY MOSES HULL,

FORMERLY A NOTED SECOND-ADVENT MINISTER.

The subjects discussed in this volume are treated in a model in a treated in a convince of the subject is a con-

The subjects discussed in this founde are reach a com-plete at triumphant vindication of the Spiritual Philos-ophy. Price 41, 50, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE MASCULINE CROSS;

Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religions of To-day, 65 pp., 26 Illustrations, 12mo; paper Socents; po-tage free For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street flower floor), Boston, Mass.

BANNER OF

TO BOOK BL TERS.

 JL TROPICS
The test point of a second s lander fren (a) Construction (Decay and point of All the Charles of Decay and the construction (acts) of the world. We experimented with the Resix Trade growth in the other spheres, these notions which 21 CopyrA R. S. pervade the churches are of the crudest kind.

SPECIAL NOTICES.

ar des verhaben appenditionentes edeus spende Novied des expensiones es Monsilavied earts downer puttonation von the saturtweek p

enderses sign of Enterthy Antest and advances of the ranket for establishing absed for attests become contraspende world among those who think they have already reached the highest order of development in einespend Sef huger ALL SACTOR Christian culture, she relates that, some years de la populación de la calencia de la ca ago, a gentleman who was highly esteemed in all the relations of life introduced a friend who had

We denote the training the avietters and communica-tion paners and the graph the writer are trained as The action tend at the indicate form and commutication where A is the state and A is the state of the st

Banner of Light.

BOSTON, SATURDAY, AUGUST, 18, 1877.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Pisce, corner of Province street(Lower Floor).

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS CO., B COURT ST.

SEW YORK THE AMERICAS NEWS COMPANY, O AND II. CHAMBERS ST.

> COLEY WRICH. PUBLISHERS AND PROPERTORS.

Arthest and communications for the Editorial Destruction of this paper, should be addressed to Artickn partment of this paper, should be addressed to drifting Corney. Residees Lectures should be addressed to PAAAC H. RECH. Banner of Light Publishing Hense, Beston, Mass.

MODERS SPIRITESTAN The key which unlocks the mysteries of the Past, explains the Preyent, and definite strates the Put are existence of man.

A National Convention.

After having heard what the Religio-Philosophical Journal has to say respecting this question in a reply to its own, suggestions, the editor of the Spiritual Magazine, as we stated in a recent issue, freely admits that "the plan of organizing local and State societies is what he has always advocated." He admits that this may be the proper thing to do first under the circumstances. He therefore formally withdraws the proposition to hold a National Convention at Washington in October, and pledges himself to do all in his power to harmonize Spiritualists and unite in a National Convention at the earliest practicable time. This is sensible and timely, and will do more than anything else to "harmonize.Spiritualists "everywhere". Progressive Spiritualism means growth; and there can be none of that upless the seed has previously been planted And that is not done in large Conventions, without any definite and solid constituencybehind bet must take place after localities and neighborhoods have been faithfully sown with the productive grains of truth.

Too much specal ition on the body and the form and philosophical in Spiritualism as nothing else. tends to carry the vital toree from the centre to can. For it faithfully reports the facts as well the 'eirclanderence. If the former is right, the as seeks to disclose and proclaim their meaning. latter will usually take care of itself. A vital principle is implated before the osseous struct out the aid of its press, but with its agency its ure begins to manifest itself. The love of truth mode to be active and deeply seated, before we take any thought about by laws and constituvisible. Spiritualists are therefore summoned to, tions.' Spiritualism, as it is more spiritual than sustain their press by every urgent consideraall preciding revelations of truth to the world, so tion, and in this way effectually assist in lifting must work by methods wholly different. It is, after all, the subtle power of emotion and sympathy that holds the colesia-tical bodies together, rather than any of their synods and conventions. It is the inner vital principle that constitutes all. That is the motive power; the frame-work may, be changed many times without affecting that or giving it any more distinct expression. The most intellectual or strongly governed religious bodies are by no means the most firmly held together. We get unity of purpose not from the intellect but from the heart; from desire rather than from determination; from motive more than from law. People grow together when they cultivate a common purpose in sympathy; but when they begin to analyze, theorize, philosophize and discuss, they tend more and more to separation. We would do well, as Spiritualists, to obey the plain and simple law in this matter. The most effectual way to organize is for every Spiritualist who can to begin with taking and reading thoughtfully at least one newspaper that fully sets forth the phenomena of Spiritualism; after that they can speculate and theorize for themselves just as well as it can be done for them. Private social gatherings should be encouraged, in a spirit of love more than of curiosity. And the facts of spirit communion should be sought with humility, all personal vanity and conceit being put away. Where the churches are gathered, from their small beginnings, having their occasional preachers, the believers in Spiritualism should have through local effort theif Seers to open the way for them into the real heavens, whose glories are ready to be revealed, and their speakers to invite the attention to the

car, and His Excellency raised the hue and cry that he had been robbed. Growth in Spirit-Life. The notions-for they are nothing more-that

One such was illustrated in the course of the re-

cital of Mrs. Danskin's mediumistic rexperiences

in a recent issue of the Banner. After referring

to the crude conceptions of life in the spirit-

recently become interested in Spiritualism.

Mrs. D. after a time became entranced by,a

spirit that addressed one of the two gentlemen

as "brother." The gentleman leaned over to

the medium's husband and whispered, "I have

no brother in the -pirit-world; this must be the

spirit of a young preacher with whom I was

very intimate in my younger days, who always

called me brother." The reply was instantly

made to him "You are mistaken, sir; this is

your own brother-your brother by the ties of.

blood." After some moments of reflection the

gentleman rejoined, "I did have a little baby

brother, that died about twenty years ago."

This is an illustration of the ignorance that ex-

ists on the subject. This man had not suspected

that growth is just as much a condition of the

spirit as of the body, the former continuing to

grow, in fact, forever, while the latter has its

term of growth limited and fixed by time. He

supposed that once a baby in spirit-life was al-

ways a baby. His only conception of spirit life

was rest, going to sleep, a state of inactivity and

slumberous contemplation. He thought that ev-

And he had been educated in the tenets of the

Church, too. What can all the teachings of eccle-

sia-tical authority and assumption be worth to

the human spirit, if they fetter it in this way,

forbid it to speculate concerning the future,

which is infinitely greater than the present and

the past, and keep it restrained from realizing by

actual-communion with the departed that the

conditions of life in the other spheres are far

more active and intense than they ever can be

here ' The Church has yet to learn its alphabet

In this matter of spiritual existence. It has never

gone beyond the hard and high limits of the

creeds, and it never would if it were not com-

pelled to it from without. Spiritualism is the new

and resistless force which is making it undergo a

renovation even against its will. At present it is

in a truly benighted condition in this respect,

Does not an illustration like this of the igno-

rance that darkens so many men's minds on the

subject of life in the spirit spheres go to show

the pressing necessity for teachers that shall ef-

fectually dissipate that darkness " Spiritualists

who confess their astonishment at such a discov-

ery must see from it how important it is, if they

would do their part, individually toward spread-

ing the truth respecting immortality, to support

the spiritual press in all its branches. That is a

special power in this work of enlightenment.

supplementing and sustaining the phenomenal

Spiritualism would unquestionably grow with-

growth can be vasily more rapid and visible, if

inspired and directed by the powers that are in-

and that is all there is to be said about it.

erything there came to a standstill.

The robbery device was a thin and transparent The notions—for they are noticing inder that the notional points—for they are noticing inder that the points of so many persons whose one, which no sensible man believed; but the training has been wholly after ecclestastical Nez Perces were robbed of torty odd thousand dollars worth of their annuities in a Washington training has been wholly after ecclestastical methods, are as childish as anything that excites methods, are as childish as anything that excites steeping car, and "Gov. Caleb Lyons of Lyons, the smiles or the contempt of those who claim to date 'had a bill pending before the last Congress base arrived at maturity. On the subject of for relief. have arrived at maturity. On the subject of for relief.

THE WORKING-MAN'S PARTY.

BY CONSUL DIGBY.

While plastic tools From college schools Enact the laws of State, And loud proclaim Their petty fame, And lowly ones berate-Is it not time, In caustic rhyme. To let scholasties know That justice rules-Outside the schools-Blow can be giv'n for blow?" The few too long Have ruled by wrong, But Justice never sleeps She moveth slow. (That we all know,) And tears of mercy weeps Each working-man Doth fully sean 5 The pow'r he should possess ; Now rise in-might. Assert your right. And rote yourselves redress! Then hand in hand, A mighty band, Unite with one accord, And you shall rule Above the "school" So utterly abhorr'd. Select your men With astute ken To represent your cause ; Then rote them in, """ (You'll surely win,)

And have more equal laws -----

A Prospective Treat.

Those who have perused that charming and at from the Bible of the Ages," as arranged by Giles B. Stebbins, Esq., of Detroit, Mich., will, we feel assured, be pleased to know that this talented gentleman and gifted compiler has in preparation, and will issue next month from the press of Colby & Rich, No. 9 Montgomery Place, Boston, a New Book of some 270 pages, entitled, POEMS OF THE LIFE BEYOND AND WITHIN. Voices from many lands and centuries, saying, Man, thou shall never die."" The amount of convincing rhetoric, elevating thought and uplifting sentiment, embodied in choice metrical diction, and typographically engrossed on the tinted pages of the proposed work-an advanced copy of which we have been privileged to peruse -can be but dimly foreshadowed in this notice: the reader must, to value it truly, seek the volume on its appearance, and balance the pure gold it offers in the scales with the actual line of human experience. The voices speak grandly, and to the point, and are drawn from a widespread throng of witnesses, viz : The "Hindoo Veda," Mahabharata," "Persian Sufi," "Homer," 'Virgil,''' Euripides,''' Derzhaven,''' Goethe,'' ''Miss L'zzie Doten,'''' Mrs. Barbauld,''''Mrs. F. O. Hyzer," "Emma Tuttle," "Belle Bush," "Florence Perey," "Whittler," "J. G. Clark," " Mackay," " Massey," and many others. We shall refer to this new venture, so excel-

lently conceived and so skillfully wrought, in a future issue of the Banner.

assed On.

Foreign Items.

LIGHT.

Mr. Hensleigh Wedgwood, one of the Middle-Could the spirits remove a large piece of pencil move an object in a vacuum tube?

From 'accounts lately published in the Revue Spirite, it would appear that physical mediumship is being developed in France to a greater extent than formerly. In the case of a young girl, whose name is given simply as "Amelia," a member of a private family in Paris, strong physical manifestations, such as movement of objects, formation of hands, and direct writing take place in the dark and in the light, and sometimes when the medium is not in the room.

Miss Kislingbury, Secretary of the British National Association of Spiritualists, will leave England August 15th, on a brief visit to the United States. She will return to London in a short time, after having collected such information by personal observation as may fall to her lot about Spiritualism in America.

E. C. Williams, the celebrated medium, intends leaving London for the Continent about the 13th of August.

Dr. Henry Slade has arrived in Brussels from The Hague, and commenced holding a series of séances, in broad daylight, meeting with astonishing success.

Dr. Monck is still holding successful séances for physical manifestations in London. Dr. W. Brown reports in the Medium and Daybreak: "On one occasion Dr. Monck raised his hands a foot or so above the table, and we all did the same, when the table rose evenly and remained suspended for several minutes fully one foot from the floor. We sat with a skeptical gentleman in his own room, and his table rose in the same way. He weighs some fourteen stone, and while he sat on the middle of the table, it rose with him some twelve inches in the air. This occurred also when his wife sat on it, and, to make the test complete, we all stood around the tions are of a nature that does not warrant table and placed our hands over the head of the the same time firm-grounded work, "Chapters person on the table, who also held Dr. Monck's hands. Dr. Monck's mediumship is the most varied and wonderful I ever saw or heard of. and its genuineness is capable of the fullest demonstration. We have again and again tested it in the most severe manner, but never succeeded in discovering a weak link in it; all was fair and above-board, and the doctor courted the most inquisitorial tests."

> Mr. and Mrs. Thos. Gales Forster arrived in London July 23d, and are pleasantly located at 37 Powis Square, Bayswater. They are in very delicate health, and have not yet got over the severe illness caused by the sea voyage.

J. Wm. Fletcher is still, holding test séances in London. C. Fitzgerald reports in The Medium several good tests received. Mr. F. lectured again in Langham Hall, Aug. 6th.

Mr. Robert Cooper writing from Boston to The Medium, says : "I called upon Mr. C. H. Foster a short time ago, and suggested to him the advisability of paying a visit to England. He seemed to entertain the idea, and said he would probably to so in the fall; so I hope you will have the benefit of his services at that time. I hope he will not meet with the 'Flower'-y reception that Dr. Slade did."

Gerald Massey is still engaged on his forthcoming book, "The Origin of Myths."

Sarah Parker, the lecturer, writing to The Medium about Spiritualism in the Island of Jersey, says there is one remarkable medium there, through whom phenomena occur, such as the

Lecture by Spirit R. D. Owen. On Sunday, Aug. 12th, a discourse was delivsex magistrates, says the London Spiritualist, | ered-through the lips of Mrs. Cora L. V. Rich-August 3d, gave strong evidence in the last mond, before the Brooklyn Society of Spiritualnumber of The Spiritualist of the production ists, the control purporting to be the ascended of writing between two of his own slates sealed | author of the "Footfalls," and other able works. together. This is another good example of the Anxious to give to our readers the matters of inexercise of spirit power within an enclosed space. | terest as they rise, we had the address taken down verbatim, and shall print it as soon as we receive from between the sealed slates, and could they the reporter's manuscript. Concerning this effort a competent correspondent writes, Aug. 13th:

"I was present, and the close, lutrinsic evidence of the communicating intelligence being Mr. Owen himself was such that, although I went with some misgivings as to the reliability of the identity, I left the hall well satisfied that Mr. Owen really had addressed us on this occasion. - Various proofs of identity furnished in the course of the lecture fairly startled me, and the whole lecture from beginning to end, in sentiment, style, and mode of expression, was such as those best acquainted with Mr. Owen would expect from him."

Spiritualism in Cleveland, Ø.

Thomas Lees, Recording Secretary, writes: The 'First Religious Society of Progressive Spiritualists' will commence their services again Sept. 2d, leading off with Mrs. Emma Hardinge Britten. Some years have elapsed since Mrs. B. spoke here, and the friends are quite anxious to listen once more to her eloquence. She will no doubt, draw large audiences, her powers as an orator and thinker being so well-known. Our society is in good condition, and we have arranged for the best course of lectures ever given in this city. The Children's Lyceum is also well attended for this time of year, and we feel we have displayed wisdom in foregoing our usual summer vacation-it takes so long to rally again." We are right glad to see local societies rallying in the West, and hope our Eastern friends will speedily rally in like manner. These are the organizations that are destined to prove effective.

Invisible Painters.

David Duguid, the Scotch painting medium, has been examined by many artists, and thus far none have charged him with trickery or with being assisted by confederates. The manifestasuch an explanation. Let a visitor give him a marked visiting card or a piece of card-board, and in from five to nine minutes it is returned with a delightful little landscape upon it. No two are alike. The styles resemble those of the old masters, and it is claimed that some of them are his attendant guides. The room will not admit a confederate, and Mr. Duguid is always socured and blindfolded. It is a very satisfactory phase of mediumship, both to Spiritualists and investigators.

A New Pamphlet.

The Religio Philosophical Publishing House have just completed the stereotype plates for a new pamphlet for M. R. K. Wright. This little work, which is now in the hands of the printer, will be entitled "The Only Hope," so named after a "Formasaton," or place of learning in the spirit-world, and in regard to which the author's immortal brother has given a most wonderful statement. The work will contain a brief sketch of the writer's experience as a somnambule and seer, will present an argumentative essay upon the subject of "The Future Life, and a number of answers to the questions of correspondents. We expect to have the work for sale at an early day.

Robert W. Hume.

Who has been speaking of late at the Harvard Rooms, New York City, to the general acceptance of such representative Spiritualists as Judge Culver, Mr. Farnsworth, Judge Westbrook and others, should be engaged by the Spiritualists in this section of the country. He delivered a grand lecture a fortnight ago in New York, entitled, "Modern Spiritualism, the Complement of the American System." Bro. Beals ought to have him at once at Lake Pleasant. His address is P. O. Box 158, Long Island City, N. Y.

AUGUST 18, 1877.

AU

Can

In an

Drs. G

time of

Silver 2

attraci

to the

grove,

the set

attract

given

who n

Railro

"stop

new a

9th,) 🛛

The n

val of

seems

be an

ment.

ceive

ing th

Camp

place

under

alists

trave

resen

road

is pre

excu

made

the |

Asso

"The

Land

tion

the t

men

succ

ing e

from

after

son,

agai Ti

Ass

the

und

fina

Sun

por

anc

oth

Bos

last

Pla

ma

is f

eig

ine

anc

bee

anc

as

CO

de

an

ho

tre

to

CO

pr ed di

th

Tł

Ge

Ref

We

lessons thus bestowed. And in promoting this healthy local growth of the new-religion-without-a creed, it is of prime. necessity that the newly discovered truths in respect to daily living be proclaimed and practiced; such, for instance, as those relating to hygiene, to personal purification, to all that encourages true life and sweet living. All these things are unturally included among the instructions which the invisibles have to bestow on recipient mortals. This will do more to promote harmony and happiness than all the conventions that could be held, all the resolutions adopted, or all the constitutions that could be framed. And the mediums-who should be sustained on all hands-are the ones through whose organization these vital truths concerning the harmonization of the body and spirit are to be taught directly from the spirits who are our. sleepless guardians. Set Spiritualism to growing (which 1, as a member of a joint Congressional after this fashion, and there would be enough to , tribes, made to the United States Senate in 1865 think of without aching to call mass conventions, " where affare to be leaders and the followers are, wanting.

1977 In the course of a búsiness letter, renewing-subscription, a correspondent writing from tion to me to be able to read your valuable paper every week. Be assured all its departments receive a good looking over when it arrives."

veil of ignorance that hangs so heavily. the face of the Church and society.

The Indian Victory.

That eminent Christian Soldier, Gen. Howard, has been twisted round the finger of Chief Joseph at the will of the latter, and now he has been shockingly whipped by the Indian force. with a loss of about a hundred soldiers, regulars and volunteers. Not only that, but it is reported that the Indians captured guns and horses as trophies of the fight. The newspapers style it one of the hardest Indian fights on record, and charge the result to Gen. Howard's folly and inhe may have been an unconscious agent in the hands of Indian spirits to avenge the long-standing wrongs of the red men and humble the pride of the whites. Many of the regular officers were killed and wounded, and among the latter was Gen. Gibbon, who commanded in the fight.

To show who these Nez Perces Indians are, and how they have been treated by our Government, we append a statement from Ex-Senator Nesmith, of Oregon, recently made public. He Indian Affairs, and had the best opportunity to -know all about them :

"SALEM, OREGON, July 28th. The recent outbreak of the Nez Perces in Ida-, which has caused such fearful destruction of life and property, and which in its suppression will cost the Government millions of dollars, is not the result of sudden impulse. The chuses which led to it have been in existence twenty years, and furnish an apt illustration of the mis-erable policy of our Government in the manage-

ment of its Indian affairs. I have known the Nez Perces tribe since 1843. They were under my charge, as Superintendent of Indian Affairs, from June, 1857, until July, They are the finest specimens of the abo riginal race upon this continent, and have been friendly to the whites from the time Lewis and Clark visited them up to the inauguration of the present outbreak. From a kind, docile, friendly people, the mismanagement, frauds, and down-right robbery perpetrated by the general Government and some of its rascally representatives, have driven them to take up arms, and converted them into a fierce, dangerous and relentless ene-

Their savage instincts being aroused by the bad and vicious policy pursued toward them by the general Government, they have committed outrageous barbarities of the most shocking and revolting character.

I cannot better acquaint you with the history of their wrongs than to refer you to a report committee to investigate the condition of Indian In regard to the charge contained in that report against 'Gov. Calch Lyons of Lyonsdale,' it is

b it around his person. On the morning of his arrival in Washington his empty belt was found cut open and lying upon the floor of the sleeping

Robert Sherman, one of the earliest espousers of the belief in the phenomena and philosophy of Modern Spiritualism, passed from the scenes of mortal existence July 18th, at Newburyport, Mass., after An earthly sojourn of 65 years. Mr. Sherman, so we are informed, was educated in early life as a minister in the Calvin-Baptist church, and preached that doctrine for some years, but finally, in the light of proof satisfactory to his reason, abandoned the creed and accepted in its place the glorious unfoldments afforded by Spiritualism. From the hour of thus giving in his adhesion, to the time of his decease, Mr. Sherman has been a faithful and indefatigacompetency. But they do not comprehend that ble worker for the cause, as friends of the movement in Newburyport. (where he assisted in the reorganization of the Children's Lyceum.) Haverhill, (where he was a popular and highly esteemed member of the Free Conference,) and other places can testify.

Free Circles-Sunday Meetings.

Our Free Circle Room will reöpen for public meetings on the first Sunday in September next, was at one time, as he says, Superintendent of at the especial request of out-of-town people and others who have not time to be present on week days. The next two meetings will take place on the following Tuesday and Thursday, Sept. 4th and 6th, omitting Friday of that week. On the succeeding week the Circle-Room will be open to the public on Tuesday, Thursday and Friday, consequently there will be no scance on Sunday. The second Sunday meeting will be held on the 16th.

> The London Times says of Robert Dale Owen, deceased, that "In his old age he became Spiritualist, and since 1875 his mind has been affected," and quotes the wail of the Philadelphia Ledger that "The reasoning power, the logical investigation and thought he brought to bear on other and-more difficult subjects utterly failed him here," [in Spiritualism,] thus leaving the following inferences (at least) to be drawn: 1, Mr. Owen did not become a Spiritualist in his prime-his belief was the result of senility incident to old age; 2, the belief once attained to

brought on the mental trouble which was the naturally to be expected result of it; and 3, that he passed out "under a cloud," intellectually speaking. Now the facts are just the contrary 1, Mr. Owen became a Spiritualist in the very zenith of his mental power-in proof of which read the books he published in its defence; 2, his intellectual disbalance was a temporary affair, and was certified to by his attending physician to be wholly the result of over-work, and not traceable but proper to state that he was promptly re-moved from effice by President Johnson upon the strength of my charges. But instead of de-pesting the public funds in the United States pesting the public funds in the United States depository in San Francisco, as the law and able period before his decease his faculties were Watkins, N. Y., says: "It is a great gratifical regularity directed him, he started East with the as keen as ever, and he passed over the stream of lady speaker, delivered a series of excellent lec-

fairness by making the correction?

table dancing about at its own sweet will, walking first on one leg then on the other as desired. showing to the most skeptical evidence of an outside "force," psychic "or otherwise." "I am not at liberty to give this medium's name; she is a lady of undoubted position and culture, and everything in her presence is unaffected by light or darkness."

The Society of Liverpool Spiritualists was to hold, Aug. 2d, a private meeting of the members and friends at No. 6 Stafford street, that city, to consider the report of the Special Committee on the causes of the decadence of the movement in Liverpool ; to take steps for arresting the same : to consider the advisability and practicability of forming South West Lancashire into a spiritual centre, and to decide upon the most economical method of assisting the Spiritual Institution.

The Spirit Messages printed on our 6th page, palpably showing-as-they do individualizea character, are unusually interesting. That given by Andrew J. Smith, who on earth was a Universalist, contains so much good advice that we are impelled to briefly quote from it on this page of the Banner. We do not see how any man of common-sense, however narrow-minded he may be in his religious belief, can gainsay one word here uttered by the communicating spirit : "It behooves every man and woman to learn, appreciate and understand all they can while on earth. If you would love the flowers in heaven, you must love them here; if you would under stand how beautiful the forests are, you must roam through them while here; if you-would appreciate the steepness of mountains, learn to climb them while on earth. If you would feel the presence of the angels, remember and purify your-selves while you live on the earth; would you listen to the grandest music, then learn to feel it in your souls while here; would you walk along the shores of the lakes and appreciate the beautiful water there, learn to feel the presence of the beautiful while walking the shores of life here.'

Wm. Wiggin, Magnetic Healer, 159 West Twenty-Third street, New York City, writes us August 8th, sending us the name of a new subscriber, and the money for a twelvemonth, for which he has our sincere thanks.. He says :

"I think it would be well if each person in the spiritual ranks would follow the advice of Giles B. Stebbins in his letter to the Highland Lake Grove Camp-Meeting Committee, and 'be a standing and working committee of one' to help disseminate the literature of Spiritualism, and aid the cause in any way it may be possible for them to. I have done my duty in getting the recruit, and now it rests with you to keep the name on your roll for all time; and I know that you will do your best in the future, as you have done in the past, by making your (or our) journal both en-tertaining and instructive."

The Harbinger of Light, Melbourne, Australia, states that during Mr. Peebles's absence at Sydney, Mrs. Williams, a fluent and talented change firm in the faith of the truth of the New | tures on Spiritualism at the Apollo Hall, and at-Dispensation. Will "The Thunderer" show its tracted numerous, attentive and highly respectable audiences.

Fugland's Last Lankesterism. Three booksellers in Glasgow have been fined each \$10, with an alternative of fourteen days imprisonment, for selling an expose of "The Priest in Absolution."-Ex.

Here is a splendid specimen of British law and justice. Are those in authority in the Mother Country becoming demented, or what?

Dr. Ernest J. Witheford, of Chicago, was united in marriage, Aug. 1st, at the residence of Daniel Larkin, Esq., Madison, Wis., to Miss Stella L. Larkin, of Madison, the ceremony being performed by Rev. C. H. Richards.

The lady was the only daughter of Mr. Larkin, who is one of the oldest Spiritualists in Madison, and has been for many years a subscriber to the Banner; he is well known throughout that section of country as a most indefatigable worker in the cause of the New Dispensation, and hasentertained at his house most of the leading mediums and speakers, among them Mrs. Maud E. Lord, Mrs. Holmes, Mrs. Richmond, and others. A correspondent writes that "The manifestations in Dr. Witheford's circles are attracting a great deal of attention, and are constantly increasing in po wer."

J. Enmore Jones, editor of the London Spiritual Magazine, says: "Spiritualists in great numbers are connected with all the churches of the Empire. Their knowledge vitalizes their perceptions of the Deity." There are also great numbers of Spiritualists connected with the American churches. But when any of the brethren, not believers in the spiritual philosophy, speak to them upon the subject they are as silent as death; yet they attend spiritual séances in private and enjoy them as much as an openly avowed Spiritualist in communing with their angel friends.

Mad. H. P. Blavatsky's new and wonderful book will be forthcoming from the press of J. W. Bouton early in September. Its prospectus, etc., received courteous notice at the hands of the London Athenæum recently, one of the fruits of which was that the editor of a paper printed in India applied to Madame B.'s London publisher for an early copy, saying that the work was sure to "make a tremendous sensation in the East."

A gentleman of Salem, Mass. (Mr. Abbot Walker), recently presented to the Essex Institute complete files of the Banner of Light, for which the committee were very thankful.-Harvard College Library also contains full files of this paper to date.

AUGUST 18, 1877.

BANNER OF LIGHT.

Camp-Meeting and Picnic Notes.

In another column will be found a card from Drs. Gardner and Richardson concerning the time of trains, etc., for their annual picnic at Silver Lake Grove on Tuesday, Aug. 28th. The attractions of the place selected are well-known to the readers of this paper as embracing a fine grove, a splendid lake, a good cuisine, etc., and the services at the stand will present a new and attractive feature in the shape of public tests given to the audience by E. V. Wilson. Those who make the journey by way of the South Shore Railroad, will have the opportunity of an hour's "stop over "in Plymonth, wherein to visit the new and splendid monument, (erected there Aug. 9th,), Pilgrim Hall, and other points of interest. The morning services will commence on the arrival of the Plymouth train at the grove. There seems to be no reason why this picnic should not be an unmistakable success in every department.

We have (up to going to press) failed to receive any report from Dr. II. B. Storer concerning the initial services at the Lake Pleasant Camp Meeting, but the official opening took place Sunday, Aug. 12th. The meeting is held under the auspices of the New England Spiritualists' Camp-Meeting Association. Last year the travel over the various roads to this ground represented about \$12,000, of which the Fitchburg road alone had nearly \$8000. A similar success is predicted for the current season.

excursion of the Philadelphia Spiritualists, as made by Dr. Rhodes, in another column.

George A. Fuller, Corresponding Secretary of the Sunapee Lake Spiritualist Camp-Meeting Association, New Hampshire, informs us that "The meeting has been changed from Blodgett's Landing to Cilley's Grove, near the railroad station at Newbury, on account of the explosion of the boller on the 'Lady Woodsum.' All arrangements have been made to make the meeting a success at this place."

The dwellers in cottages and tents yet remaining at Onset Bay Grove, together with visitors from the surrounding towns, listened, Sunday afternoon, Aug. 12th, to a lecture by J. B Morrison, of Haverhill, Mass. He will speak there again next Sunday.

The Camp-Meeting of the Universal Reform Association at Shawsheen Grove, on the line of the Boston and Maine R. R., still continues, under direction of Moses Hull and others. Its ported. Next Sunday Leo Miller, Juliette Sever- day, Aug. 26th. ance, M. D., Mattie Sawyer, Moses Hull and others will speak. Extra trains run from the Boston and Maine Dépôt.

NО

he

m

۱d-

30.

ry nd

use

r a

ttle

ter,

aed

; in

au-

on-

rief

am-

es-

nd a

rre-

sale

vard

ept-

ıdge

and

is in

rand

tled

the

have

ss is

ined lays' The

v and

other

was

ice of

Miss

y be-

irkin,

lison.

to the

it sec-

vorker

id-has-

ng me-

ud E.

others.

ifesta-

ting a

tly in-

ropque

a great

ches of

3 their

o great

th the

breth-

sophy,

s silent

nces in

openly

1 their

vonder-

press of

prospec

e hands

of the

a paper

London

he work

ation in

Abbot

ex Insti-

ight, for

I.-Har-

il files of

87

Dr. 1. P. Greenleaf has since February last occupied Room 4 at No. 8½ Montgomery Place, Boston, and has been successful to a remarkable degree. The name of this gentleman is familiar to our readers; through a period of eighteen years and more he has occupied a prominent place among the lecturers on Spiritualism, and amid his travels during those years it has been his wont to alleviate by magnetic treatment and homeopathic remedies the ailments of such as needed his services-caring more for their recovery than the payment he was to receive. He decided, last February, to take a special office and devote most of his time to the practice of homeopathic medicine, conjoined with magnetic treatment, and can confidently refer any desiring to know more of him to his patients. His method consists of clairvoyant examination, homeopathic prescription, and magnetic treatment to a limited degree. He will accept calls to lecture at such distances from Boston as will not interfere with and fine medium may lead others to 'go and do the duties of his profession.

Mrs. N. J. Morse (formerly Mrs. Andrews,) who is so well and favorably known by as well as by the many in so called

Movements of Lecturers and Mediums. Dr. W. L. Jack, of Haverhill, Mass., is now at Lake Pleasant Camp, located at Honto and Winona streets, where he will be pleased to see his friends and patrons. He will return to his office at Haverhill in due time.

George A. Fuller of Sherborn, Mass., will speak in the church at Newbury, N. H., Aug. 19th. C. B. Lynn will lecture in Baliston, N. Y., during August; in Cleveland, Ohio, during September; in New Bedford during October. Perma-

nent address, Sturgis, Mich. Nellie L. Davis has withdrawn from the lec-

turing field.

The Holmeses, (materializing mediums,) as stated in our last issue, are still holding successful séances at Frank A. Way's in West Burke, Vt. We shall print another letter concerning them next week.

Mrs. M. Hardy Perkins, trance medium, returned to this city recently for a short stay, and then left for the country again.

Mr. Chase is having excellent success in California. The following notice of his recent efforts in Ventura appeared in The Signal, of that city: "Hon. Warren Chase has been lecturing on Spiritualism to interested audiences during the week. He is a clear, logical, candid and foreible speaker, who thoroughly understands every subject which he attempts to treat." He writes us sending greeting to his friends in the East, Read the announcement of the sixth annual and announcing that he shall not return this year, but hopes to do so within two years.

Dr. H. P. Fairfield spoke in Friendship, N. Y., for the week commencing with Aug. 5th, his discourses calling out large audiences. Sunday, 12th, he was to attend a grove meeting at Scio. N. Y.

W. F. Jamieson's debate with elder Craft, at Linesville, Penn., closed in the Opera House before a large audience on Friday evening, July 27th. The Linesville Gazette says, "Both men are shrewd, eloquent, and well posted on all matters pertaining to the questions brought in dis-

pute." The Linesville Leader says: "The cornet band of this place, on Saturday evening last, repaired to the residence of Dr. W. P. Brooks, and gave Mr. Jamieson a very pretty serenade. Mr. Jamieson returned thanks to the boys, the doctor invited them in and served a repast of cake and ice cream. Mr. Jamieson has by his gentlemanly conduct gained friends in Linesville.

Mr. Jamieson spoke in Battle Creek, (Mich.,) final date is announced as Tuesday, 21st. Its Sunday, Aug. 12th; he will speak there again on Sunday audiences have been large, so it is re- the 19th, and at Schoolgraft grove meeting, Sun-

J. Frank Baxter at Willimantic, 14.

D. B. Isham writes: "The new committee

chosen of late by our society resolved upon taking inspiration as their guide, and engaged Mr. Baxter to come and awaken, if possible, an interest among us. On Sunday, Aug. 5th, he came before an audience of entire strangers, a few only having read of him in the Banner. It proved a perfect success in every respect. The house was filled to the extent of its seating capacity after the first lecture, and it was remarked by peo-ple on the street no man ever came to William tic who created so much excitement. It was amusing to see the companies of persons gathered on the street and in the stores discussing the merits of the philosophy of Spiritualism during the two last of the three days he lectured here, and since. His singing was very fine, many times calling out the applause of the audience. The lectures were full of thought and reason, while the text were overwinding in all cases hi

while the tests were astounding in all cases, he giving the name in full of the spirit, circumstances, dates, &c., correctly, so that all were identified. We are strengthened and encouraged, and hope the recital of this, our experience, con-cerning the securing of this eloquent speaker likewise."

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of the Spiritualist and liberal public of Boston and Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

speaker. He believed the time had arrived for the "Son of Man," in a wider sense, to again come on earth and repeat the doctrine he previ-ously taught; also that we should seek for the truth, for the truth would make us free.

We have taken up the religious phase of Spir-itualism, and by the help of the Divine Power and the assistance of the angel-world we intend and the assistance of the angel-world we intend to maintain it, feeling that we are laboring—not only for the_present, but for all time—for the. best interests of humanity. Bro. Cyrus Jefferles has been with us. He

came from a camp-meeting which he had been holding in the interior of our State, and left us after a brief stay for a three days' grove meeting. Pennsylvania, he said, was waking up. There was a large attendance at the meeting just closed and many were led to declare themselves re-ligious Spiritualists. The good angels, acting under the Divine Power, are with us, and our cause must prosper. J. H. RHODES, M. D. Anderson's Station, Williamstown R. R.

Compounce Pond, Ct.

To the Editor of the Banner of Light:

The Spiritual Association of Western Connecti-

cut held its fourth annual convention and picnic at Compounce Pond, (Southington,) on Wednesday, Aug. 8th, 1877, and was called to order by the President, John Goodrich, of Plainville. A song followed from the choir. Mrs. Laura L. Pasco, of Hartford, was then called to the stand by the President, and gave a line ad-dress under control, after which the annual business of the Association was entered upon, end-ing by the election of officers for the ensuing year as follows: For President, John Goodrich, of Plainville; Vice President, John Goodrich, Bristol; Secretary, J. W. Whiting, of Bristol; Treasurer, George L. Smith, of Plainville. Ad-tourned offers away

journed, after a song. Afternoon Session.—Meeting called to order at 2 o'clock by the President, and after a song Mrs. Emma Hardinge Britten was introduced, who entertained the large audience with a lecture delivered in her eloquent and instructive manner, giving a retrospective glance at Spiritualism and its work during the last thirty years, and a pro-spective view of it in the near future. Her remarks drew forth the strongest endorsement from her hearers.

her hearers. An opportunity for volunteer speeches was then given, when Mrs. Jennie S. Rudd, and others, responded, after which the Convention adjourned, to meet again at Compounce on the second Wednesday of August, 1878. J. W. WHITING, Secretary. Bristol, Conn., Aug. 10th, 1877.

Spiritualist Meetings in Boston. EAGLE HALL, 616 Washington street, -T sst Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always pres-

NASSAU HALL. - The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M.

Nassau Hall.-Interesting meetings were held Sunday, Aug. 12th, under the direction of Mr. P. Robinson. A number of sealed letters were Sumwood. The invisible power working through Mrs. Youngs succeeded in tipping the plano, and caused it to beat time correctly, while she was playing, in broad daylight. She manifested equally good results while in front of the plano and at one end, while sitting and standing. There appeared to be no possible chance for de-cention. The lady offers to make the attempt at The lady offers to make the attempt at ception. her own rooms, under the most stringent test conditions. Mrs. A. B. Hall and Mrs. Bertha Flynn nobly defended one of the mediums whose tests were questioned by a single individual. Although the hall was growded, no other person showed any dissatisfaction. Mrs. Hall gave a free lecture in the evening. A. B. W.

To Correspondents.

A 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.

C. B., MONSON, MASS.-The poem from the Arabic concerning "He who died at Azim," has already been published in these columns.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2,00 per year. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-lished in St. Loals, Mo. Per annum, \$1,25. Single copies, 15 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL

MRS. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon stract, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Annual Union Picnic A.11.4w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps.. REGISTER YOUR LETTERS. Jy.7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6thave., New York City. D.30.

DR. J. T. GILMAN PIKE, Eclectic Physidan, No. 57 Tremont street, Boston. Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGHER, Bookselberr, 62 West Main street, Rochester, N. Y., keep for sale the Npiritusi and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

BOCHPATER, N. Y., BOOK DEPOT. WELD & JACKSON, BOOKSellers, Arcade Hall, Roches-tor, N. Y., keep for sale the **Mpiriusi and Reform** Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT, DR. J. H. RHODES, 250 North Ninth Street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Fub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Farties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR, RHODES.

PHYLA DELPHIA PERIODICAL DEPOT, WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NAN FRANCINCO, CAL., BOOK DEPOT, At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-ituralisi and Beform Books. At Eastern prices. Also Adams & Co.'s Golden Fens, Finnetheites, Npence's Positive and Negative Powders, Orion's Anti-Tobucco Preparations. Dr. Micrer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Monituances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

NEW YORIS BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 33d street.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 55 Tranbull street, Hartford, Conn., keeps constantly forsale the **Banner of Light** and a full supply of the **Mpiritum and Beform Works** published by Colby & Rich.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D.C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Apiritual and Beform Works published by Colby & Rich.

BALTINORE, MD., BOOK DEPOT. WASH. A. DANSKIN, 705 Saratoga street, Baltimore, M., keeps for sale the Banner of Light, and the Npir-ftust and Reform Works published by Colby & IAch.

CHICA(10, ILL., PERIODICAL DEPOT. W. PHILL, IPS, 10) Madison street, Chicago, Ili., keeps for sale the Hanner of Light, and other Spiritual and Liberal Papers.

ST. LOUIN, MO., HOOK DEPOT. MRS. M. J. REGAN, 520 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

CLEVELAND, C., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avonue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for

sale.

LONDON, ENG., ROOK DEPOT. W. H. HARRISON, No. 35 threat Russell streat, Lon-don, Eng., Reeps for sale the **Banner of Light**, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Ban-uer.

LONDON, ENG., BOOM DEPOT. J. BURNS, Progressive Library, No. 15 Southamptor Row,- Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOOK DEPOT. And Agency for the BANNAR OF LIGHT. W. H. TERRY, No. 84 Russell street, Melhou-uc, Australia, has for sale all the works on Mpiritualism. *GIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

Room 2, 394 Dearborn Street, Chicago, Ill COLBY & RICH. **Publishers and Booksellers**

TLER Wonderful Success in Healing the Stek Can be testified to by thousands. The cures performed NO. 9 MONTGOMERY PLACE

SPIRITUALISTS

5

SPIRITUAL SALESTS **DESIDING on the line of the Old Colony R direct and THE STORAGES WILL be held at SILVEB LAKE LAKE GROVE on Threaday, Anguat 23th.** The services of the gelerate before and wonderbit test me drive, M. E. V. WILSON, of Hilmois, have been senared for this organism, and he will becture and give public tests from the platform. Uther monitorial speakers will be present. All orderly prople are byried. Dancing free, Trains leave B is son, (stopping at all sta-tice) and the will be the state of the present. All orderly prople are byried. Dancing free, Trains leave B is son, (stopping at all sta-tice) at some the second state of the state of the second for the state of the second state of the state of the second trave at sciences. No Excond at 51:0, the second state of the Brainfree rid south Shore at 8:12. First, from the Way-months and Hingham, Scients, From other states of ensite rates, which tekets give admission to the Grove. Coll for a comparison the best of the stations. Coll for a comparison the base of the stations.

high flowers give around the stations. for excussion flows at the stations. GARDNER & RICHARDNON, Managers, Aug. 15.

WORLD-WIDE REPUTATION.

Read some English Testimonials.

GREENE'S SAILORS' HOME, Poplar Street, London, England, (

I take this method of making known the perfect cure i have obtained from the use of your valuable medicine, the PAIN KILLER. I was urged by a friend to try it, and rocured a bottle of Dr. Kernot, Apothecasy.

I had been afflicted three years with Neuralgia and viclent spasms of the stomach, which caused a constant rejec-tion of food. The doctors at Westminster Hospital gave up my case in despair. Then I tried your PAIN KILLER. which gave me immediate reftor from pain and sickness; and I regained my strength, and an now able to follow my usual occupation of sallor. One bottle curet me. Yours respectfully, 57 CHARLES POWELL,

This is to certify that 4, have been a sufferer from Indigestion and violent Sick Headache for upwards of four years. I have consulted many of the Faculty, but have derived no material benefit from any source, until I tried PERRY DAVIS'S PAIN KILLER, which, I am happy to state, has done me more good than all I ever tried before. ESTHER BRIGGS. Bolton, England

PERRY DAVIS & SON, Proprietors, PROVIDENCE, R.4 iscow2 Aug. 18

THE GREAT SPIRITUAL REMEDIES, **MRS. SPENCE'S**

Positive and Negative Powders

BUY the Positives for any and all manner of disease precept Pararysis, Deatness, Amaurosis, Typhold and Typhus Fovers. Buy the Negatives for Paralysis, Deat-ness, Amaurosis, Typhold and Typhus Fovers. Buy a bar of Positive and Negative (half and half) for Chills and Fever.

Matted, postpald, for \$1,00 a box, or six hoxes for \$5,00, Matted, postpald, for \$1,00 a box, or six hoxes for \$5,00, Send money at my sikk and expense by Registered Latter or by Money Order. Pamphlets matted free. Agonts wanted, Sold by Dougglass, Address, **Prof. Pay ion Spence**, 135 East 16th street.

New York City. Sold also at Banner of Light Office, Aug. 18.

PROF. C. D. JENKINS. Astrologer.

with the most setuptions regard to the terms and the set of all.
Treatment given to the following diseases: Nervous Detributy, Weakness of any kind, Epidepsy, Asthma Catarith, &c., his system being to help nature throw off the dy-case and not to weaken ther efforts, as is usually done by onlinary practitioners. Patients treated in any part of the world. Charges how, Prod. Jenkins will arrive from Europe about the '0th of August.
22 Tremont Row, Boston, Mass.

MRS. A. H. ROBINSON,

HEALING AND BUSINESS MEDICAL

"Orthodox " quarters who have availed themselves of her powers as a magnetic healer and physician-has a card on our seventh page, to which the attention of the reader is called. The steam baths given at her office, 7 Montgomery Place, Boston, are of real value-a fact which can be easily established by any one who will make a practical acquaintance with them-while the prescriptions prepared and healing treatment afforded by Mrs. Morse when desired, have proven invaluable aids in numberless cases to the recuperation of the depleted life-forces, and the reëstablishment of order in the disturbed physical economy.

IF Next week we shall print another installment of verifications. Our thanks are due the friends who have so kindly supplemented the harmonized, saved, it matters little under what work of our Message Department by giving us the facts in regard to such communications printed therein as they know to be true, and we shall do our best to bring out their favors for public perusal at the earliest possible moment- as a medium, manifestations of extraordinary want of space being the obstacle with which we power are witnessed by the family. are mainly called to contend.

🖅 A new Liberal League was organized last April at Stockton, California, with the following officers : President, G. C. Hyatt; Vice President, Charles Haas; Secretary, F. C. Lawrence; Treasurer, W. F. Freeman. It has a list of thirty-one members, and proposes to sustain a series of lectures next winter in Stockton. Its Constitution has been very neatly printed in the form of a small pamphlet.

An English literary gentleman writes from London under a recent date. "I really think the Banner gets more interesting every week. Long may it wave, and be, as it is, the spiritual news paper of America." At the same time a literary American gentleman writes to one of the London spiritual papers puffing Home's book of slanders.

wards the following, which he says formed the deemed necessary, he summoned Prof. Butler, Lyceum motto for Sunday, July 29th, at Lyceum | who was present, to invoke the assistance and Hall : "The True Idea of Life : The harmonious blending and natural exercise of all the elements angel world. The inspired words of the Profesof human nature in the character and life of a sor were the fitting introduction of what proved complete manhood. We must discipline and de- to be in a spiritual sense a most glorious time. velop the whole man-corporeal, mental and spiritual.-S. B. Brittan."

IF We regret to learn that Hon. Alexandre Aksakoff continues to suffer from ill health; he is, so we are informed, now at Piatigorsk, the mineral watering place of Caucasus, with the hope of receiving some benefit.

We shall print next week an article from Robert Cooper, giving his experiences, recently, at a scance with Mrs. M. A. Hull, at Old Orchard Beach, Me.

May it not be largely the mission of Unitarianism, kindling the intellectual, and Spiritulism, agitating and quickening the spiritual, to permeate and liberalize all Christian nations, and thus, Moses-like, lead them to the promised land rather than to possess it themselves? Such is the

present outlook. And if the world is enlightened. name it is accomplished.-Dr. J. M. Peebles.

A little daughter of the Hon. Wallace T. James of San Francisco, having become developed

A book on spiritual topics, by J. J. Morse, of England, is in press, and will soon be pub lished by J. Burns, London.

A report of the proceedings at the recent Spiritualists' Convention in Western New York will appear in our next issue.

Pike, the phrenologist, who murdered S. S. Jones, Esq., of Chicago, Ill., last March, has been sent to an insane asylum.

Pennsylvania and New Jersey Camp Meeting.

Fo the Editor of the Banner of Light: The Camp-Meeting is making a good beginning. The first day the rain fell copiously, but on the following morning the sun shone brightly, and a large and intelligent audience assembled.

The meeting was called to order by the writer, Wm. C. Fuller, Willimantic, Conn., for- and after a few opening remarks, which he blessing of our Father-and-Mother God and the The tenth chapter of Matthew, which is one filled with Spiritualism, was read, and its spirit

shaped the course of all our exercises for the day. The spirit controlling Mrs. Katie B. Robinson in well-timed sentences set forth the true reli-gious principle of Spiritualism, and any reasonable person who listened to the power of her argument must have said, "Well done! there surely is a religion which belongs to Spiritual-ism, and it should be the religion of the world,

OULTURE. Published monthly in New York. Price 10 centa. THE RADICAL REVIEW., Quarterly. Published in New Bedford, Mass. Per year, \$5.00; single copies, \$1,50, THE RELIGIO-PHILOSOPHICAL JOUNAL : Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 conta per copy. \$3,15 per year. THE CHUCIBLE, Published in Boston. Price 6 cents. THE LONDON SPIRITUAL MACAZINE. Published monthly. Price 30 cents per copy. \$3,00 per year, postago 25 cents. THUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBREAK : A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents. CULTURE. Published monthly in New York. Price 10

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. APECIAL NOTICES. - Forty cents per line,

MPEULAL NOTICES, ~ Forsy cents per inter Minion, each insertion, BUNINESS CABDS, ~ Thirty cents per line. Agnice, each insertion, Payments in all cases in advance.

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

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whe re-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Diagnosis sendlock of hair and \$1,00. Give age and sex. Address MRs. C. M. MorRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. A.11

Iron in the Blood .- When the blood is well supplied with its iron element, we feel vig-orous and full of animation. It is an insufficien-cy of this vital element that makes us feel weak and low-spirited; in such cases, the *Peruvian* Syrup (a protoxide of iron) can supply this defi-ciency, and its use will invigorate us wonderfully.

Change of Locality.

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

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent ire not answered. 4w*.A.11.

DR. S. B. BRITTAN treats chronic diseases, es DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *painless methods*, using the best remedies known to modern plarmacy, together with Electricity, Magnetism, Medicated Vapors, and other sublie and psychological agents. Rooms at 232 West 11th street, New York.

F.3. cessary.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet for of all systems it is the most reasonable, and one which is just to all." Prof. Butler followed with a short address in the same line of thought as that of the previous of the same line of thought as that of the previous of the previous of the same line of thought as that of the previous of the previous of the previous of the same line of thought as that of the previous of the

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

MISCELLANEOUS BOOKS AT WHOLESALE AND RETAIL. AMONG THE AUTHORS ARE :

NDREW JACKSON DAVIS, Hon, ROBERT DALE OWEN, JAS. M. PEEBLES. HENRY C. WRIGHT, ERNEST RENAN. GILES B. STEBBINS, D. D. HOME,

T. R. HAZARD, A.E. NEWTON, WILLIAM DENTON. WARREN CHASE, Rev. M. B. CRAVEN,

Judge J. W. EDMONDS, Prof. S. B. BRITTAN, ALLEN PUTNAM, EPESSARGENT. W. F. EVANS. HUDSON TUTTLE,

A. B. CHILD. P. B. RANDOLPH, WARREN S. BARLOW. Bev. T. B. TAYLOR,

J. O. BARRETT. Rev. WM. MOUNTFORD Mrs. EMMA HARDINGE BRITTEN,

Mrs. J. S. ADAMS, ACHSA W. SPRAGUE,

BELLE BUSH, Miss LIZZIE DOTEN,

Mrs. MARIA M. KING, Mrs. L. MARIA CHILD, Mrs. LOIS WAISBROOKER

Etc., Etc., Etc.

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

paid C.O.D. AC Orders for Hooks, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AG Catalogues of Books Published and For Sale by Colby & Rich sent free.

RUSH'S

Nerve and Bilious Remedies. Get your Nerves and your Liver Right. And your Whole Body will be Right.

TACH box contains both remedies. Mailed, postpaid, For 50 cents a box, or six boxes for \$2.50. Send no ney by Registered Letter or Money Order. For sums under \$1.00 cent postage stamps if fractional currency cannot be cont avantation and the stamps of the state of the state of the state of the state of the state of the state of the Address, **A. M. RUSH & CO.**, Box 67, Station D, New

York City. Sold also at Banner of Light Office. Aug.18

Soft also at balance of the also at the angle of the also at balance of the set of the set of the set of the set of the also at the also a

CLAIRVOYANT, "rance, Business, Heating and Test, Seated letters answered. Satisfaction given, or money refunded, \$2 and stamp. Nyack, N. Y., Box 127, 18, Aug. 18,

MRS. M. A. CARNES, 229 Northampton st., Boston. Hours 11 A. M. to 5 P. M. Circles Thursday afternoons and Sanday evenings. 2w* Aug. 18.

The fit wonderful success in Henting the sich in all parts of the control through the medianship of Mrs. A. H. Robinson, are no less remarkable (L. a. those recorded in the Bible, A lock of the sick percords) is the fit of the mediane of the second secon

reply. **BD**⁺ Hereafter all charity applications, to insure a reply, **BD**⁺ Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of anian-uensis and postage. She has also a safe and certain cure for the Appetite for, Tobacco, be the same hereaftary or acquired. Try if **Price \$2** 00 per box. Send for circulars. Aug. 5, al Try u Aug 15,

TO LET.

A LARGE front room, with a smaller one leading from it, either furnished or unfurnished, in the new build-ing No. 85. Montgomery Place. Each room heated by steam, easy of access, and emimently suitable for one

Apply for particulars to COLBY & RICH, No. 9 Mon-Romery Place, Boston, July 21,

Just Publishod.

SIX LECTURES,

Including invocations and Poems, DELIVERED BY

MRS. CORA L. V. RICHMOND.

MRS, CORA L., V. RICHMOND, These Lectures were given by Mrs. Richmond during the months of February and March, 157, and embrase the fol-lowing topics: "THE RISE AND PROGRESS OF FIRE MASONNY, AS ANALYZED BY SPHIITTALISM," "THE MASONNY, AS ANALYZED BY SPHIITTALISM," "THE KREST COMMUNICATION WITH THE SPHIIT-WORLD;" "THE RELIGION OF SPHIITTALISM, SCOMPAREOW ITH THE ANCIENT RELIGIONS:" "THE THANSMOLATION OF SOFTIGE LOVE OF GOD," "THE THANSMOLATION OF Sorts:" "THE SPHERE OF WISDOM," (as described by Price 40 cents, 14 Stage free. Kor sale wholesale and retail by COLRY & RICH, 82 No. 9 Montgomenty Place, corner of Province street (lower theor), Baston, Mass.

THE LYCEUM GUIDE:

A Collection of Songs, Hymns and Chants: Les sons, Readings and Recitations; Marches and Calisthenics, (With Illustrations,)

gether with Programmes and Excreises for Sp-étal Oc casions. The whole designed for the use of Progressive Sonday Lyceums,

BY J. M. PEEBLES, J. O. BARREIT AND EMMY TUTTLE.

THE MUSICAL DEPARTMENT BY JAMES G. CLARK We have received a few of these popular Lyreon Guides, which are slightly soiled, but perfect in other respects. The work has no gleen out of print, as the plates were de-stroyed by fire. Those in want of a few copies for the Ly-centus, will do well to other early. Reader 44.50, usefure from

Boards, \$4,50, not not correctly, For sale by COLBY & RICH, at No. 9 Montgomer, Place, corner of Province street (lower floor), Bostor Mass.

THE DAY OF REST. BY W. MCDONNELL,

Exter Hall, *** The Heathans of the Heath etc.

This little pan-phlet, from the pen of the well krown as hor, will be found to contain an able argument against he enforced end of a Paritable Sablath handed in a ma-eity manuer.

Paper, Borents, po tage 2 cents. For safe wholesale and retail by CULEY'S RICE. No.9 Montgomery Place, corner of Province street (i.w. floor), Roston, Mass. FOURTH EDITION.

The Spirituelle;

DIRECTIONS IN DEVELOPMENT BY ABBY MY LAFLIN FERREE.

Price 25 cents, postage 2 cents, For sale wholesale and retail by the publishers, COLBY & RICH, at No.9 Montgomery Place, corner of Proving, street (lower floor), Boston, Mass.

LIGHT BANNER OF

6

and the second second second second second second second second second second second second second second second There is N N: y de la companya de la companya de la seconda de la se Seconda de la seconda de la seconda de la seconda de la seconda de la seconda de la seconda de la seconda de la

 $\begin{array}{l} \textbf{g}_{1} \textbf{r}_{1} \textbf{r}_{2} = (1,1,2,\dots,2,n-1) \textbf{r}_{1} + (1,1,2,\dots,2,n-1) \textbf{r}_{2} + (1,1,2,\dots,2,$

45 (1) Some services of the service at the second the second structure test fail to give $p_{\rm D} = 1$. But write performs to the these conductive to the tax of the respected test at

no é a seas rod at these plances argeften pro-lata dus sanchzitte autorise. These realités na navel geneellajothe é harman, are sentin-cienció 40 2 contro

Egreenteesperituities - augenties - gould de steletiespijk afore aforensumer - - ELEW (and Friedrich Charlemaana)

Vacation Season.

The Public Free-Circles will be resumed the fir t week in September.

REPORTS OF SPIRIT MESSAGES GIVEN THEM OF THE MEDIUM-RUP OF MER. JENNIE N. RUDD.

Invocation.

Angels above, help us, that we may do some good as we return to earth. May souls become brighter for the sunlight which we bring from the Summer-Land. Oh Father, aid us, guide us, pected. help us; and may we be ever true to the better teachings of thy divine wi-dom. Send thy min-Istering angels to keep and hold us, and may we," In turn, hold the hands of those of earth and give then, strength to do right.

Questions and Answers.

CONTROLLING SPIRIT -- We are ready for your

are always from strangers, and never from the friends of these present " friends of these present " A Ng.-We are not aware, Mr. Chairman, that this strictly the case - Many times have we had to deplain this question: " Why do not spirits communicate directly to their friends through the Banner of Light" "For what purpose was this circle formed." Why was it that the room was opened for the benefit of spirits". Was it for the benefit of those who, in spirit-life would like to communicate with their friends, or was it for those who had no means of communication with earth [7] Hundreds, ave thousands of spirits are gathered here toolay. They come, knowing that here is an outlet, a free avenue. There are very many spirits belonging to the Orthodox family, to the Unitarians, to the Universalists, to the Jupitsts, and other denominations, who come here hopits to communicate. We do not feel that our messages are given to those who do not approvate them. We trust every Spiritual Est who feads the Banner of Light appreciates, the Myssage Department ---Wesseme not to give communications to a few, but to open a pathway between this world and the other, and whoever chooses to walk that pathway and speak through this instrument which we furnish, has the privilege of doing sol we only care to know they are human beings, who once lived upon the earth, and desire to communicate. We bring our me-dium upon this platform, we make her as nega-

· George Wrigley.

Providence Mark and control do the method in the View of the Mark and the Mark a We are the definition of the provided of the prov I have been gone away from earth between twelve and thirteen years. I went out with yel-low fever, at the South. It is not a good disease -not at bit of it. My friends were very much tried at the time, very much troubled because the spirits didn't tell them the whole truth. It was n't best for them to know it. The only reason it was n't told them was that I had pre-vented their hearing it I did n't thluk it was a good thing for them to hear the news too soon,

therefore I withheld part of the truth. I cannot withstand the entreaty of my friends to return here, and since my sister. Lizzie has come to me she has urged so strongly that I should make an effort to reach Mary, because she feels more anx-them hollor. When I got there it all came round fous than any of the family. I have come back: them hollor. When I got there it all came round is will say that I am contented and perfectly hap-thelp it. I stood it just as long as I could, and at py, so far as I can enjoy happiness. Perfectly that they came to me, and they said the best py, so far as I can enjoy happiness. Perfectly happy means just as happy as a man can be un-der the circumstances. I have met father. I under-tand all the circumstances of his life. 1 have not mother, and she is as happy and cheer. I meaned, and don't imake any more most in Sec. I have met mother, and she is as happy and cheer. I thought the thing over; I thought the Scrip-ful as she ever was when here. And there is tures all over, and I made up my mind that another—yes, she is doing well, coming along the devil, or somebody, had got hold of me. I the road as fast as she can. It has been dark, do n't know but if I could have been where there but it will be more cheerful by and bye. You can say to sister Mary that Dr. Smith, whom mother knew when she was young, assisted me

Lewis Dunham.

My name is Lewis Dunham. It seems strange that I should be here. I do n't understand it. I got a blow here alongside of my head, and it did n't set good. It was a good while ago. I was u't one of, the Greybacks, by no means - I went out at Fredericksburg. - I was n't shot out, MFT Chairman. Did n't you never get so near a big noise that it most put you out of your body? I got sorcussed near it, it put me out; maybea piece of it hit me and sent me out. I aint been leeting right; and now I am feeling better. I feel as though. I'd like to raise the devil-do you care anything about it, nor about anything that has happened at home : I know if I put my name down here the folks will know I am around, and

to the weak and confidence to the shrinking, and I am giad to be one to say "Glory, hallelujah."

I am goat to be one to say "Group, narright". in the cause of spiritual truth. I thank you for this great privilege of coming — It does me good. I feel younger. Instead of feeling as if I was "ninety five or a hundred, I feel like a boy of six teen, and as if I could do the work of one of twenty-one.

Job Otis.

I was a medium when I was here, and being a medium, they called me "crazy." I used to see spirits-they used to come to me and talk to me I used to see -they used to scare me almost to death. They used to tell me to holler, and I did so. They said is a to tell me to holler, and i old so. They said I was crazy, but I was n't-not a bit of it. I've been gone away a good, many years. I won't tell anybody where I come from. I suffered-nobody knows how I suffered with these things, They just got up behind me, and I'd scream; I could n't help it. They did n't shut me up, that 's one thing—they did n't send me to one of those terrible places. But I'm sorry to say I 've since influenced some that were there, and I've made thing I could do to get out of trouble was to stop where I was; and I settled down kind o' light-hearted, and did n't make any more noise. I was a healing medium. I'd have been all right. Yes, I would.

I was taught to believe in the scriptures. I knew about as much of 'em as anybody. I knew to-day; and you can say I came for her special knew about a much of 'en as anybody. I knew bencht. I don't really suppose that my other all about the woman of Endor. I knew all about friends, or in fact I don't know as my wife will. Christ, but I could n't help it—there seemed to a care to have me come, or my children. I came be a power that got hold of me. I used_to.feel for Mary's sake, and I know Delia will be very sometimes as if they were gnawing into my back, glad to heat from me, too; and I want to say to At last I made up my mind I was n't agoing to the to heat from me, too; and I want to say to At last I made up my mind I was n't agoing to the say here a sometimes as if they knew and they here a sometimes as the say of the say in the say to a say here a sometimes as if they were gnawing into my back. The circumstances which surrounded me at my throat, and came out. I've been glad of it every since. I confess I've been glad of it every since, a confess I've been glad of it every since, a confess I've been glad of it every since, and made many a man feel just as I showed a keen and clear appreciation of every strong point in the lecture. But few can under-showed is the strong point in the lecture. But few can under-strong point in the lecture. But few so great in the social to wait a will be set was so great in this occasion, that, unwilling to part with him is occasion, that, unwilling to part with him is occasion, that used is was, to spend another hour at my home in conversation. The and bits with out is was bits with a will be set in the sub-its occasion. The and bits with out is been to be been in the sub-bits occasion. The and bits with out is been to be been the before bout is shall better. Understread is was to spe waid. There, are some to come to me before Now is ay incernently, and when i go out is shall have a chair feel still better. I'll do all i can for you. I did n't feel still better. I'll do all i can for you. I did n't feel still better. I'll do all i can for you. I did n't come to have anybody own_me, for-some of_my, a good time generally. Call my name George folks are mighty proud, and they 'll be ashamed to own me. Some of 'em live round here. I do n't care where they are, so I can make myself manifest and get some of this good influence you have here. That's what I'm after. I'll own it's all selfishness. You may say that Job Otis came. No matter what anybody says, I want my mes-sage printed. If it ain't printed I'll come again.

Andrew J. Smith.

MY name is Andrew J. Smith. I have been gone very many years. I would like to say I died firm in the Universalist faith, strong and true to the end of my life, and that those who said I was n't so, told an untruth. I would have been glad to have listened to the plous teachings know what that means? I feel as though some, of iny mother, but it was impossible for me to body dual that means? I feel as though some, of iny mother, but it was impossible for me to body dual to the right about it. They told me if receive those teachings. I could not do it. I I decome here I d feel better. I aint seen any am a young man-twenty-five years old, at least bright lights since I got here. It did n't take I was when I went away. I've seen nothing blog for me to become conscious. I saw 'em 'since I entered the spiritual world to change my piled up there. I know all about it; they piled 'ideas of life except to make them more liberal, to me up too. I know all about that, and I do n't i make me feel that life and light and purity and spirituality is the true road to the great eternal. I was surprised to find that there were facilities down here the folks will know I am around, and for traveling in the spiritual life. I was also sur-down here the folks will know I am around, and for traveling in the spiritual life. I was also sur-lt will be just as good as though I said a good prised to find many art galleries there. Strange deal So far as finding heaven, I never have did it seem to me that all that was beautiful in Lord ' if a man does the best he knows how, why the devil should n't be have a good house to have here in '. I did n't go out there because I wasted

understand how beautiful the forests are, you nust roam through them while here; if you would appreciate the steepness of mountains, learn to climb them while on earth. If you would teel the presence of the angels, remember and purify yourselves while you live on the earth; would you listen to the grandest music, then learn to feel it in your souls while here : would you walk shores of the lakes and appreciate the along th beautiful water there, learn to feel the presence of the beautiful while walking the shores of life here.

Mc553gc Department. will not be a mistake, but that I shall reach mortal individual has ever lighted, and it's of many of the dear friends they are worrying burned up all the brimstone there is; it has light about. I'll say to them they'd better take care ed the pathway to heaven; it has given strength of the living, never mind the dead. It is no use can take care of themselves. Thwas about twentyeight years old.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THEOUGH THE MEDIUMEHIP OF MRS. SARAH A, DANSKIN.

Mrs. Danskin's Mediumistic Experiences. [Part Seventy-Siz.]

BY WASH. A. DANSKIN.

I was called upon in the autumn of 1869 by a gentleman who said he had been waiting several days for an introduction by a mutual friend, but, desiring to have some conversation upon the subject of Spiritualism, he had concluded to wait no longer for his friend, but come without the usual formality.

I found him a very strong man intellectually— one who did his own thinking fearlessly. He had long before thrown off the religious or theological impressions of early education, and was in a healthy mental condition to investigate the

phenomena of Modern Spiritualism. He became deeply interested in some of our experiences, and readily acknowledged that no other system of thought which the world had known was so rational, comprehensive, and calculated to improve the material condition of humanity and bring the race' to a higher and broader plane of intellectual activity. "But," said he, "while I admit all you claim for this new religion or philosophy, my mind is of that charac-ter that I must have some fact or facts as the basis of my conviction of its truth. If I could see or hear that which I knew was beyond the capacity or power of the medium, or outside the domain of natural law, I would be convinced of

the truth of spirit intercourse." I invited him to be present at Mrs. Hyzer's lecture the next evening, and was delighted at the critical acumen displayed in his analysis of

companied us home, and while pleasantly inter-changing thought, Mrs. Danskin suddenly bechanging thought, Mrs. Danskin suddenly be-came clairvoyant, and addressing the lady said, "Madam, I thought this young lady was your only child, but I see she is not. Another is brought to your side from the spirit-world by an elderly man, who says he is your father." I saw a shade of disappointment pass over the face of my newly found friend, and his wife at was dedored that it must he wroug as she had once declared that it must be wrong, as she had no child but the one.

Mrs. Danskin, however, calmly insisted that the spirit would be recognized, and after several minutes had passed the gentleman exclaimed, "Oh yes! You remember the little one who died directly after being born, when we were with the army on the frontier." Here was a demonstration not taken from their

minds, for all recollection of this child seemed to have passed from both fathler and mother. Spiritualism was thus sustained, both in its facts and its philosophy.

Spiritualism was thus sustained, ooth in its facts and its philosophy. Michael Cain. The man who stabbed me—I wanthim to know I am living, and it is vengeance now that I seek. My name was Michael Cain. The man who stabbed me—I wanthim to know I am living, and it is vengeance now that I seek. My name was Michael Cain. I was stabbed by a barkeeper in Mulberry street, and oh, he was a vicious field for taking my life when I was not prepared to die—not ready to meet either God or the devil. Who is the spokesman of this concern? I have some questions to ask. [We will answer you kindly.]. Why is it I feel so revengeful toward the man who killed me? How am I to get out of this forv element that surround me? and wet was the surround me?

where d_{i} is a possible, and we say to the spirits, "Come it we as possible, and we say to the spirits, "Come it we in " I did n't go out there because I wanted it we in " I did n't go out there because I wanted it we in " I did n't out there because I wanted it we in " I did n't I did n't. I'd just as afraid they'd *make me* go the circle can find their way to the instrument, if I did n't. I'd just as lief the " greybacks." I wanted have many times in the past, but if not, we wel-come others' $Q = \{From ! L, and in t le on't to better when I go away from$ of spirits who us realizes which they can bring to theburied treasures which they can bring to thesurface if they have good clairyoyants to help $<math>d_{i}$ as work real to welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them, as welcome them to get out to get my neck out of the balter, but I got it in have known an individual to return to earth and source other' $Q = \{From ! L, and ince [] I sthere not a class,$ of spirits who us realized correction to defray the devil, 1'dihave start of collowing speakers are engaged, andwhile on earth. If you would love the flowers inhave nown happiness and the happiness of others; but<math>I if as k my good loairyoyants to help I of as k my good loairyoyants to help better that 's up here to come I of ask my good loairyoyants to help. I of ask my good loairyoyants to help better that 's up here to come I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyants to help. I of ask my good loairyoyan

AUGUST 18, 1877.

0ff

Mai curi Si con and has the and

7

Isi Lu by W

PDr as let if nei yo

an arr kn foi ba ha

truths such as may benefit the human kind. Theology has taught man erroneously. It has done the best it knew how, but now the darken-ed days have field and the light must come.

Life, life everywhere, with the faculties un-folded to reach to the higher points where the Defic Mind rules, not in vengeance but in wisdom and love. True, I am not very scholarly in my attainments, but as a creature of the Supreme Power I am doing that which seems best for myself; not only aiding the human, but giv-

for myself; not only alding the human, but giv-ing advancement to my own spirit through that grand law of giving and receiving. When the grim monster came and demanded his rights concerning me, kindred in the flesh wept, but I rejoiced, though I could give no outward demonstration; the joy was deep within. To go and be, with my fathers — this was the grand thought, and it has been realized.

I return to add one more testimony to the many who have declared, There is no death, there is no death !

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MES. JENNIE S. RUDD. TO BE PRINTED IN OUR NEXT :

Sally Thompson; Silas Merriam; Elijah Story; Nathan B. Brewster; Jacob Real; Mary Davis Gliman. Humphrey Walte; Reuben Winslow; Molly Ballou; James O'Donnelly; James B. Fisher; Elizabeth II...; Susan II, Gerrish. [Owing to our limited space, the remainder of our list of

announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.]

PUBLIC MEETINGS, ETC.

Michigan State Association of Spiritualists. The Semi-Annual Meeting of the Michigan Association of Spiritualists will convene at Rockford, Kent Co., Sept. 7th, 8th and 9th.

The season of the year being favorable, a large attend-

7th, 8th and 9th.
The season of the year being favorable, a large attendance and representation of free thinkers is anticipated. Let us hope to begin a new era in the pages of Modern Spiritualism, where in a well organized practical work shall successfully accompilsh great results.
All persons desirous of becoming members of the Association, will please send their name and \$1.00, as a fee for membership to Dr. J. V. Spencer, Treasurer, Battle Creck: by so doing you will lend your influence to the cause we advocate and all us to the better furtherance, materially, of our interests.
We especially invite all lecturers in the State to attend the semi annual Convention, as we hope to combine our efforts and establish some plan of work for all willing to Labor. In the broad field of Reform.
All R. SPINNEY, President, M. S. B., MCCRACKEN, S. B., MCCRACKEN, GEO, W. WINSLOW, Constituting the Executive Board.

Sunapee Lake Spiritualist Camp-Meeting.

Sumapee Lake Spiritualist Camp-Meeting. The Spirinalists of New Hampshire will hold a Camp-Meeting at Biodgett's Landing, Newbury, N.H., com-mencing Friday, August 24th, and ending Monday, Sept. 3d. The exercises of the Camp-Meeting will consist of Speak-lag. Scaces, Music, vocat and instrumental, Dancing, Steamboat Excursions, Bathing and Roating. August 25th and Sept. 2d, there will be services in the Grove at 10:30 A.M. and 2 and 7 P.M. Aug. 25th and 30th will be Pienice days. Lecture on both days at 10:30 A.M. Dancing at 2 and 7 P.M. The rest of the time will be taken up with Steamboat Excursions on Lake Sunapee, and Cir-cles.by various medians. The other days will be taken up with Circles. Speaking, and various other kinds of anuse-nent. The services of Geo. A. Fuller, of Sherborn, Mass, have been secared for the entire Camp-Meeting, Mr. Ful-ler is a trance speaker, and is well known throughout New England as a worker in the case of Spiritualism. Dr. A. England as a worker in the case of Spiritualism. Dr. Hodges ground and hold Scances during the Meeting. Prof. Hodges some speaker of the besit test mediums in the country. An excellent physical medium is expected to give cabinat maniferiations during the Camp Meeting. Prof. M. Mille-scene, also other painting and arawings, as filustrations of his lecture on Spiritual Anatony, etc. Other mediums and speakers are expected. Per Order Committee.

them? Is any reliance to be placed on such statements?

A -- There are many mediums and many people on the earth plane who can be attracted to the splitual only by promising them something material consequently there is a class of spirits that come to earth, and, knowing that they can only draw the attention of certain media by tellsine them of treasures to be gained, they oftentimes make them the cat's paw to do a duty higher, and better. It is a real fact, 1 an sorry to say, that there are those in the spiritworld who do lead many astray in this direction, and they feel that they are doing God service in thus dealing with humanity, because they at-tract the attention of various ones to their phases of medium-hip. Consequently you have had queer manifestations : men digging down into the bowels of the earth and sounding the ground beneath their fect in search of treasures said to be hidden there. We tell you, beloved friends, the greatest treasures we can bring you from the Summer-Land are those that will make you better men and women. True, we have many times shown Individuals hidden treasure, and there is much more in the earth not-yet discovered. It is an assured fact that many times spirits believe they can unfold and develop mediums so as to bring to light, earth's treasures, and through them enjoy the result ; but while endeavoring to do so they find there is something which comes In and prevents them from showing the treasures to the mediums they have chosen. I would say to any medium to whom a spirit comes telling them of great treasure hidden in the earth or in some dark place: Bid that spirit give you some-thing practical before you delve down, and try to find what you may never see. There has been an object in every deed that spirits have done; there has been a fact, a truth developed wherever treasure has been thus sought.

Maria R-n.

Mr. Chairman, I would like to ask you if it is your custom, or if it is possible that I may give a communication at your table without giving my full name? -1-have been requested by friends of mine, in fact, by my busband's mother, to return here and give a communication. She has waited long for it. I know there are some of my friends that will object very strongly to my returning here, therefore I would like to remain in the to know a gentleman who believed in this phildark, or under a curtain; yet I would like to communicate with her in such a manner that she will know I have returned. I passed out in this your city of Boston, at the South End, with con-sumption, I suppose they called it. I was sick used to be in Hartford, and investigated this afsumption, I suppose they called it. I was sick some two years, and I am now well pleased that I knew something of your spiritual philosophy, al-though I believed very little of it. It is true I was willing to avail myself of all the powers that might give me health and strength again, theremight give me health and strength again, there-fore I quietly acquiesced in the desire of my mother in-law that I would receive what they call treatment from a clairvoyant, but I had lit-tle faith in it; and to day I feel a rejuctance in returning. I know I shall be welcomed by some of my friends; others; I know, will wish I had stayed at home, if I have a home. I would like to say to them that I have a home, and it is a pleas-ant one. I know all that has taken place since I left my earthly home. If Twere on earth, there are many things that would have troubled me; but understanding and kn wing the beginning and the end, I have not worried at all, feeling and realizing all will be well. I desire M. to be strong, to be true, and I will strengthen her all I

and help me. Now, really, I do feel better, and 1 ¦m going.∖

> Lydia Hail. My name is Lydia Hail. I was ninety one cears old. You see I'm an old woman. I have been gone a good many years. I can't say how I got control, but 1 believed in Spiritualism before 1 went away." Let me see, 1 have been gone fore 1 went away. Let me see, I have been gone I guess as many as fourteen years. I think it was in March I went out. I belonged in Frank-lin, N. H. I died somewhere about 1863, in the menth of March. I desire all the friends I left to know that I have enjoyed myself in spirit-life more than I ever did in the whole ninety-one years U lived on the earth. I wont 'an to inder years I lived on the earth. I want 'em to undertand I am a Spiritualist, all the way from the stop of my head to the bottom of my feet. I want 'em to understand I not only preach it, but I know it. I tell you, friends, it's a good thing for you to know the truth. You may believe in Jesus, if you want to; he was a good man and splendid medium. He did just like every other medium; he got into a fix every little while and tried to get out again. He had disciples, and they was n't any smarter than the disciples the mediums of to day have. You see he did n't go into the big walks of life to choose his followers, but he went out and fished for 'em. He got the best ones he could, and after all, he said one of 'em was a devil. So our mediums of to-day have a good many folks round 'em, and among 'em, and they find a devil once in a while. That's why they get used as they do. I tell you this spirit-return is true—I know it's true. Why aint it true if I am here? You may call it what you please—I know I am myself. I know it you had n't had a medium for me to come through. I could n't have got here. I think I'm as good an old contempial as aver was. I remember a good could n't have got here. I think I'm as good an old centennial as ever was. I remember a good many things. I could tell you of a good deal that's past, a good niany days of suffering, a-good many days of hardship, a good many days of struggle, but I wont say anything about it. If there's anybody that understands me, they will know that I have been round.

Dr. William Dorrity.

I am not a stranger to Spiritualism, although I am an old man. I have been gone several years. osophy, and who used to investigate Spiritualism, and I happened to meet him to day. I met fair. My wife came and communicated, and that was the first I believed in it. It seemed all strange to me; but at last I realized it was true, and since I have been up here I have realized more of it. I find my work is n't done yet. I have been interested in trying to alleviate the sufferings of humanity, and I've come to the conclusion now that I'll settle down and find some instrument I can use. If I can find a me-dium just adapted to me I'll influence him; and if I can do a work for humanity I shall be glad to do it. If there's anybody that knows me I

I was a Universalist while I lived on earth. I am a Spiritualist as I return. Say to my friends —the few who remain still on the earth-1 am progressing onward and upward. I have clasped hose dear ones-how dear they were to me-1 have loved them with more than a son's love; have felt for them more than a brother's affection. I bless each and every one.

Isaac T.

Mr. Chairman, I feel rather strange in addressing you this afternoon; in fact, I feel completely out of place, although it wasn't out of my line to speak in a public meeting. I have presider over many meetings in your city. I have listened to very many of your learned men. I did not be-lieve in Spiritualism while here, for I was a dea-con of the Orthodox church. I knew many of the divines in your city. I acted as a missionary. I did whatever I could to work out what I supposed was my mission on earth. I went out with bronchial consumption. I come

here with humility, not alone, for very many of my friends come near me. I would like to com-municate with some friends of mine, who per-haps I shall find not afar off, and I will therefore say nothing now except to assure them of my happiness and the truthfulness of this spiritual communion. If they will meet me at some good medium's table, 1 will communicate with them. I have much to say. I have met my former wife, Eunice. I want to speak to friends of my last -wife, I long to ask them some questions, and tell them some truths. I want to picture to them my experience. It matters not to me how they feel; if they will just meet me, that is all I ask. I will not give my name in full, but I will give I will not give my name in full, but I will give my first name, Isaac T. I wish to communicate with friends by the name of Morse, wherever they may be. I feel I have a work to do. As in the past I tried to do my duty, so in the future I will try to do it. If I failed in the past, God knows I am working out my own salvation, and I will do the best I can.

John T. Mills.

I wish you would say that John T. Mills, who passed out in Detroit, about seven years ago, called here and says to his friends: Please remember me, and give me opportunity. Accept my love I will watch over and guide you. Fear not, I will be strong. Spiritualism is certainly true.

Mary A. Williams,

I went out from Philadelphia. My name is Mary A. Williams. I had a hard time in going out. My disease was consumption. I had worked very hard. I tried all I could to sustain myself, shall be glad to have them call for me; if there 's any body that do n't know me, and I can do 'em any good, I shall be glad to do so. I have n't left a great many friends, and do n't know as they care whether I come back or not. The spirit world is a good deal like this world. I tell you I have n't found any great place where God was put up on a throne, nor any place where the fourth of the spirit was no used to be a spirit world is a good while spirit world is a good deal like this world. I tell you I have n't found any great place where the spirit world is a pood deal like this world. I tell you I have n't found any great place where the spirit was no used to a spirit was no used to be a spirit world is a good while spirit world is a good deal like this world. I tell you I have n't found any great place where the spirit was no use at a spirit was no used to fit now. I have a friend, Katie, who is not far from this place. and I have another, Maria; I'd

to live with the demons or rise among the angels. Here I am, over the river, among the fires. Oh, drive these furies away from me! they are the devils who kindle the fires! Oh, must I suffer this torture forever?

Louisa.

It was in June that I, at the age of twenty, went to the river in New York City and drowned myself. My name was Louisa. I did not do it because 1 had not clothing or food. I was dearly fond of reading. I read and read until I read beyond the strength of my physical condi-

tion. I thought if the spirit world was so very beau tiful, had so many grand advantages over that in which I then was living, why should I stay here? I had no taste for worldly things. I had no enemies. All who knew me loved me; and I am not here to night to express any regrets for what I have done. I feel that I am infinitely blessed in eternal life. Now I am not going to give my last name in public; I will give it in private. It is one of my eccentricities, over which I have no control.

Well, the story is told and i an ornentical. In you are edified then we are equal. Can any one of you answer the question: "Why should there be so much scandal attached to suicide?" Man or woman, no matter who he whether because the attached to suicide? or she may be, whether happy or otherwise in this world, must leave it. The law is imperative. Then why should so much that is unpleasant be said about one who prefers to anticipate the time and go at the suggestion of her own will, rather than wait until some other power that she does not know gives the word? I escaped painful and lingering disease. I went out with peaceful serenity. I was a book worm—a perfect book worm. My whole mind was absorbed with read ing.

Emily Hadley.

My residence was in Rye, New York. Emily Hadley, the wife of George Hadley, the daughter of Samuel Jordan.

I fied from one condition of life into another; that other has robbed me, in part, of the pres-ence of my husband; has left the fireside lonely, for there is no mother there now with her sof and gentle voice to woo the little ones. But I must not whine, nor cast a downward thought toward the laws that carried me over the river. They bid me be happy and content, but I can-not, for 1 have lost the presence of those whom I loved and those who loved me. I am a stranger in a strange land. No one comes to me but my father, and he passed on many years ago. He bids me be hopeful, but I cannot. All things around me are bright and beautiful, but my condition will not allow me to enjoy them. I there-fore cry aloud ofttimes to come back and be in the flesh again-to walk and talk, and be with those I love; but I know it cannot be, therefore I grow melancholy under the order that has gone

I am only here so that those whom I love may hear from me; for them to recognize that I have power of speech, power of sight and power of feeling

I thank you most kindly for writing my letter.

David Jones.

I died at Cold Spring, Long Island. I was in my eighty-fifth year. David Jones, my name. I want to shout the glad tidings, and teil the hu-man race that death in its vastness has no place and realizing all will be well. I desire M. to be strong, to be true, and I will strengthen her all I know how. I would say to them all, I am happy, I am joyous, and I can sing the bright and happy songs of life. I love the dear ones. I know all will be well, and I worry not over it. I have prepared myself for coming to-day, and I trust it world has lighted a stronger match than any

Western New York Free-Thinkers' Association. Those who desire to contribute to defray the expenses of the meeting may send their contribution to J. M. CASAD, Wolcott, N. T.

Conventions in Maine.

Conventions in Maine. The Spiritualists will hold a Grove Meeting in Swanville, west side of Swan Lake, seven miles from Searsport or Belfast, "Marden's Grove," on Sunday, August 19th, commencing at 10 A. M. and 2 P. M. Also, a Free Abolition Convention will be held in the same Grove the following Saturday and Sunday, August 25th and 26th, at 10 A. M. All persons, mediums and speakers, of whatever persua-sion or bilef, are invited to a free platform for the discus-sion or the subjects at issue in both meetings. Those com-ing from a distance *in* Belfast or Searsport, may send in their names to John Royal, Swanville, or Geo. C. Waite, Sandy Point or Swanville, at least ten days previous to the meetings, and ensure convegances to the ground. meetings, and ensure conveyances to the ground. GEO. C. WAITE.

To the Spiritualitis and Free Thinkers of the North-West. The undersigned, owing to the fact that greater facili-ties are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the triends of progress will furnish a grove property seated, and make all the other necessary arrangements. Let the friends waken to the importance of keeping their spiritual armor bright, and let us show the bosts of old fogyism that we can keep the car of progress moving in spike of Moody, Sankey, and " hard times." If the friends will do their part by furnishing the place, we will do ourstoward giving them an enjoyable and profi-able meeting, relying on the generosity of the lovers of truth for our renuncration. Address C. W. STEWART, Geneva, Wis. J. O. BARNETT, Glenbeulak, Wis.

Grove Meetings. At Fowlerville, Mich., Sept. 1st and 2d; at Plainwell, Mich., Sept. 15th and 16th. These meetings will be held under the auspices of the State Association. Dr. Spinney and other good speakers will be in attendance. MRS. L. E. BALLEY, Secretary.

Spiritual Meeting. The Pennsylvania and New York Union Spiritual and Liveral Association bolds its annual meeting at Eldridge Park, Elmira, N. Y., Sunday, Aug. 19(h, 1877. S. A. TALLMADE, Sec. J. V. MAPES, Pres.

The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mensome of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

MEDIOMETER,

OR,

Planchette Attachment.

AUGUST 18, 1877.

1d-

ern all

so-for ttle use eri-

Ird.

imp-com-t.3d. heak-ling,

n the 30th 1. M. aken Cir-m up ause-ase., Fui-New r. A. a the odges ntry: binst Willo-eath-ations tions tio

ounty ng on inols, Mich-i O. J.

in the red to

when

eserve

ig, and harge. inds at

Central JGrove 19th of ed, and , C. D. I, J. P. Brown, tanca. tral and Those of the

N. Y.

anville, sport or st 19th,

d in the August

persua-discus-ose com-send in . Waite, us to the

AITE.

of the

r facili-iction at summer wherever y seated,

keeping 5 hosts of 3 moving

he place, nd profit-lovers of

Wis. h, Wis.

Plainwell, 11 be held . Spinney

cretary.

ritual and t Eldridge

3, Pres.

TE.

i! TTE!

is perform-hich writes

oud or men-stonished at

through its

ut one. All nediumship

es,'' which

box, pencil understand

.....\$1,00.

& BICH, at street (lower f-Dec. 18.

ER,

development lily attached e all theories n the part of y work Plan-hent whether ower. With ntific instru-

Montgomery por), Boston,

ent.

pr!

() .

BANNER OF LIGHT.



New Yooks. New York Idvertisements. New Books. Adbertisements. Mediums in Boston. HALE'S BALTIMORE ADVERTISEMENT. **Immortality Demonstrated** The Golden Melodies. Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THROUGH THE MEDIUMSHIP OF HONEY OF HOREHOUND AND TAR **SARAH A. DANSKIN** THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of bair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. A NEW COLLECTION OF MRS. J. H. CONANT Words and Music FOR THE CURE OF Physician of the "New School," Coughs, Colds, Influenza, Hoursences, Difficult Breathing, and all Affections of the Throat, FOR THE USE OF WHO PASSED TO THE HIGHER-LIFE AUG. 5, 1875. Pupil of Dr. Benjamin Rush. Mrs. S. E. Crossman, M. D LYCEUMS, CIRCLES AND CAMP-MEETINGS. Bronchial Tubes and Lungs, leading This exceedingly interesting BIOGRAPHY of Office, No. 70% Saratoga Street, BALTIMORE, MD. CLAIRVOYANT AND MAGNETIC PHYSICIAN also Trance Medium, Speciality: Curing Cancers, Tu-mors and Female Complaints. Examines at any distance, Terms \$2,00. Also Midwife, Magnetic Paper \$1,00, 51 Tre-mont street, Boston, Suite 8. July 14. to Consumption. one of the martyr mediums of the 19th Century contains a full history of her mediumship 10 Consumption. THIS infallible remedy is composed of the HONEY of the plant Horehound, in chemical union with TAM-BALM, extracted from the LIFK PRINCUPK of the for-est tree ARIES BALSAMEA, or Balm of tHoad. The Honey of Horehound SouthES AND SCATTERS all Ir-ritations and inframmations, and the TAR-Balm CLEANSES AND WEALS the Infract and alt-passages leading to the hungs. Fivk additional ingredients-keep the organs cool, mobiling in head thin action. Let no prejudice keep you from trying this great medicine of a famous Doctor, whe has saved thousands of Hyes by It in his large private prac-tice. BY'S, W. TUCKER, DURING fifteen years past Mns. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairandient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. to within a short time previous to her translation; together with extracts This book is not a collection of old music re-published, from the diary of her Physician ; selections from letters received verify DR. H. B. STORER'S but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the New Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant. ing spirit communications given inrough her organism at the Banner of Light Free Cirountry for a fresh supply of words and music. mis. Julia m. (Arponter, Medical Clairvoyant. W E TREAT all forms of Chronic Disease with remark-able success, by direct applications to the nerve cen-tres of the spine, and by our N-vo Organic Remedies, Re-solvent, Deltergent and Nutritive. Clairvoyant examinations, by full name, ago and lock of hair, written, \$2: when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore. Dec. 23. cles: and spirit messages, essays and invoca lons from various intelligences in the other life ORIGINAL PIECES ice. N, B, - The Tar Balm has no BAD TASTE or smell, A fine steel plate portrait of the medium adorns the work. 324 pp.; Cloth, §1,50; full gllt, §2,00; postage 12 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Beautiful Angels are Waiting for Me. PRICES 50 CENTS AND \$1 PER BOTTLE. The American Lung-Healer, There's a Land of Fadeless Beauty. Great saving to buy large size Prepared and Magnetized by Mrs. Danskin, Oh, show me the Spirit's Immortal Abode. "Pike's Toothache Drops" Cure in Is an unfailing remody for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured Sweet Meeting There. IMMORTELLES OF LOVE Longing for Home. 1 Minute. Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31. Mrs. Maggie Folsom, My Arbor of Love. A Spirit Medium, will, until further notice, give Med-ical Examinations at the Beachmont, on the Boston, Revere Beach and Lynn Railroad. Trains to and from Boston every hour. tf-June 16. Meving Homeward, I shall know his Angel Name, Sold by all Drugging BY J. O. BARRETT, C. N. CRITTENTON Prop., N. Y. Author of "Spiritual Pilgrim," "Looking Be-yond," "Social Freedom," &c. DR. J. R. NEWTON Waiting 'mid the Shadows, Beautiful Land of Life, If-June 16. I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician. Office at 8½ Montgomery Place, Room 4, Boston, Mass Aug. 11. Dec. 30, -1y NOTICE: A WONDERFUL Diagnosis of Disease given of the wish of my Medical Band for Soconts and shamp. Send lock of halr, state age and sex. Medicine, put up by spirit ald, sent at low rates. Magnetized Catari h Snort (a spirit pro-scription), Socents and stamp. MISS ELLA BRADNER 60 West street, New Haven, Oswego Co., N.Y. Aug. 11, -50. Despension of the new of healing at a distance, in a de-gree never equalled. However great the distance, Dr. N. performs cures as wonderful by magnetized letters as any made by personal treatment. Fee for magnetized letter, 5 dollars. In most cases one letter is sufficient; but if a perfect cure is *not* effected by the first treatment, mag-netized paper will be sent at one dollar a sheet. Register your letters. Post-Office address, *Old Orchard Beach*, Ms. July 7. "What cannot be trusted is not worth having." -- Soul-Seer. The Willing Worker, Home of Rest. Trust In God. Angel Visitants. FRANK T. RIPLEY, MRANCE, Test and Business Medium, No. 7 Mont-gomery Place, Hours from 10 A. M. to 5 P. M. Aug. 4, -4w* Axiomatic .-- Radical --- Spiritual. Sweet Reflections Looking Ov THE MAGNETIC TREATMENT. GEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, -bigbly illus-trated R. ok on this system of vitalizing treatment, July 7. Gathered Home, Equality of the Sexes. What is Heaven? Dr. F. L. H. Willis Moral Incidents. Beautiful City. Susie Nickerson-White, Not Yet. Auy 7. A USTIN KENT ON LOVE AND MAR-RIAGE.-The Book, "Free Love," in paper cover, the Pamphet, "Mrs. Woodbull and Her Social Free-dom," and Tract, "Conjugal Love: The True and the False," together with one or two atter Pamphets or Tracts, and Photograph of Mr. Kent and myself, will all shall be grateful for the money. Address MRS, AUSTIN KENT, Stockholm, St. Lawrence Co. N. Y. Nov 4 May be Addressed (11) further notice Perfected Marital Relations. Looking Beyond. TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Let Men Love One Another. At Clenora, Yates Co., N. Y. Strike all your Harps. Tenting Nearer Home, At cleinora, Tates Co., H. T. D. R. WILLIS may be addressed as above. From this not hecan attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance. Dr. Wills claims cenecial skill in treating all diseases of the blood and nervous system. Cancers, Scroula in all its forms, Epilepsy, Taraiysis, and all the most delicate and complicated diseases of both soxes. Dr. Wills is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. *Send for Circulars and References.* July 7. Aug. 18. IMPROVED CHILDHOOD DEMANDED. **MRS. JENNIE POTTER.** Welcome Them Hore, Voices from the Better Land, M near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. Sacrodness of Home. MATED SOULS IN THE EDEN OF LOVE. Chant-Come to Me. Invocation Chant. MRS. E. B. CHASE, MEDICAL. Test and Business Medium, No. 7 Mont-gomery Place. Wednesdays, from 10 to 1, Medi-cal Sittings free to the worthy poor. July 21. Bound in tinted paper, beveled boards, \$1,50, postage 6 cents. Plain cloth \$1,00, postage 5 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Moltgomery Place, corner of Province street (lower floor), Boston, Mass. 25 ELEGANT CARDS, no two alke, with name, ide, Aug. 4. - iw SELECTED: · We shall Meet on the Bright Celestial Shore. cal Sittings free to the working parts N. J. MORSE, ELECTRICIAN and Magnetic fiealer. Morse's Amer-ican Patent High Pressure Steam and AIB Bath, the only Bath of the kind in the city, 7 Montgomery Place, Boston, Free to the workly poor on Wednesdays from 10 to 1. 4w-June 23, Angel Care, They 'll Welcome us Home, Fifth Edition --- Revised and Corrected, DISCOURSES SOUL READING, Welcome Angels, Come, Gentie Spirits, And Illustrated with Portrait of Author. THROUGH THE MEDIUMSHIP OF Or Psychometrical Delineation of Character, Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce between the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order tobe successful; the physical and mental adaptation of these in-tending marriage; and hints to the inharmoniously mar-ried. Full delineation, \$2,00, and four 3-cent stamps. Address, MRS. A. S. SEVERANCE, Unite water, Walworth Co., Wis Repose. THE WORLD'S M. HENRY C. LULL, Business and Medical Galryoyant, Rooms 943 Washington street, (cor. In-diana place.) Hours from 9 A. M. to 12, 2 to 5. N. B. -Open for engagements with Miners, Speculators, & c., to locato and assay minerals. Mrs. Cora L. V. Tappan. Sweet Hour of Prayer, Chant. Sixteen Crucified Saviors: Moving Homeward. This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes Come up Hither. Bethany. Only Waiting. Fifty-Four Discourses, DR. J. A. TENNEY, Evergreen Shore. CHRISTIANITY BEFORE CHRIST. Reported verbatim, and corrected by Mrs. Tappan's Guides; Magnetic Physician, 74 Dover street, Boston July 28. - 4w Gone Before. CONTAINING Chant--Hymn of the Creator. MRS. J. C. EWELL, Inspirational and Heal-ing, suite 2, Hotel Norwood, cor. of Oak and Wash-ington sis., Boston, (entrance on Ash st.) Hours 10 to 5. Sixty-Three Extemporaneous Poems, New Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Freedom's Progress. and Sixteen Extracts. Chant-By-and By. New Life for the Old Blood! Shall we Know Each Other There? Plain cloth \$2,00; gllt \$2,50; postage 12 cents. For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass. A. S. HAYWARD, Magnetic Physician, will (price 50 cts). Letter address 9 Mont_k omery Place, Boston, July 7. Angel Friends. **INCREASE YOUR VITALITY** Gentle Words, My Home beyond the River. THREE BOOKS IN ONE. Just as 1 Am. "The Blood is the Life." Sow in the Morn thy Seed. MRS. JENNIE CROSSE, Test, Clairvoyant, Liver Complaint, Mental A Child's thoughts of Heaven. 101 Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 75 Dover street, Boston. iw'- Aug. 18. Single copies 30 cents, postage free; 12 copies, 83,00; 25 copies and upwards to one address at the rate of 20 cents per copy. DR. STORER'S Dyspepsia, and Headache. per copy. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. MRS. DOWNES. OLAIRVOYANT, Trance and Healing Medium, can be consulted Tuesdays and Thursdays from 20'clock till 5. 91% Chelsea street, East Boston, Mass. 4w*-July 23. Great Vitalizer, Author of "The Biography of Salan," and "The Bible of Bibles," (comprising a description of twenty Bibles.) BY M. L. HOLBROOK, M. D. MRS. C. H. WILDES, No. 8 Eaton street, Bos-ton. Tuesdays, Wednesdays and Thursdays, from 9 to 12 and 2 to 4. 2w*-Aug. 18. D. D. HOME'S NEW BOOK. Nutritive Compound, Printed on fine while paper, large 12mo, 340 pages, \$2,00; postage 10 cents. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Lights and Shadows

School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (1998)
School (

DR. J. E. BRIGGS'S **Magnetic Wonder!** FOR THE EFFECTUAL, SAFE AND SURE CURE OF

ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price, \$1,00 per box, or 6 boxes for \$5,00. For sale wholesale and retail by CULBY & RICH, at No, 8 Montgomery Place, corner of Provinco street (lower floor), Boston, Mass.

RANCES M. REMICK (Fannie), Trance Me-dium, Spiritual and Physical Healing. 31 Common st. Aug. 4 -4* CLARA A. FIELD; Magnetic Physician, In-Ospirational Speaker, Pellet, Test and Business Mo-dium, 17 Hayward Place, Boston, Mass. 4w --July 28. AUGUSTIA DWINELLS, Clairvoyant, April 7.-6m DR. MANSFIELD, 208 Tremont street, Bos-ton, Mass. Diseases of women and children speedly cured. Consult him. 138*-June 2. MRS. PICKERING, Spirit-Medium, 28 Winter 4w*-July 28.

DR. COOPER'S MEDICATED PAD AND BELT

This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every per-son who would maintain these organs in health, and re-store them when diseased. It will save many times its cost in doctors' bills. Urice \$1.00, postage free. For sale wholessie and retail by CULABY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. SPIRITUALISM. THREE NEW TRACTS BY M. B. CRAVEN.

Origin of the Christian Trinity. This liftle trace proves that antiquity furnishes ovidence that the present Trinitarian Creed is a tenet of belief that was incorporated with Christian theology at a time subso-quent to the Apostles. Paper, 3 cents; postage 1 cent.

The Deluge Reviewed. Learned theological critics maintain that the story of the Deluge originated in India, and came into the hands of the Jews after having been revised in Chaldea and Persia. Paper, 3 cents; postage i cent.

Where was Jesus Baptized?

1.—The Faiths of Ancient Peoples. 2.—Assyria, Chaldea, Egypt, and Persia, 3.—India and China, 4.—Greece and Rome. Part II.-Spiritualism of Jewish and Christian Eras. CHAP. 5.—Spiritualism of the Bible, "6.—The Early Christian Church, "7.—Spiritualism in Catholic Ages, "8.—Shadow of Chatholic Spiritualism, "9.—The Waldenses and Camisards, "0.—Profestant Spiritualism, "11.—Spiritualismcof certain Great Seers,-

BY D. D. HOME.

A LARGE, BEAUTIFULLY PRINTED AND BOUND VOLUME

TABLE OF CONTENTS.

Сплр. 1.

Part I.-Ancient Spiritualism.

WRITING MEDIUM. The future life, as described in detail by a spirit, through a writing medium, has been given in this volume. Thero is so much in it that a person feels ought to be true, that its rectal by a disembodied spirit, with a 'the necessary circumstance, is sufficient to bring conviction. The mo-dium began the development of his gift by means of the planchette, and in time became well convinced that spirit-nalism is based upon facts. The communication spirits, in a preface to the little book, disclaim for the writer the en-tire responsibility for the messages, stating that they used him simply to convey to the world some information on topics that are of vast importance to manklind, and of which people on earth cannot acquire any knowledge through the ordinary channets. Through the ordinary channets. Fundshow from Fagina sweets, and bound in cloth, Price \$1,00, posinge free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Life Beyond the Grave,

DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM.

History of Sixteen Oriental Crucified Gods.

Christian New Testament,

and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the

BY-KERSEY GRAVES,



ist is the recognized organ of the Canadian and Part of the Unit-Europe. Annual subscription to residents in any part of the Unit-ed States, in advauce, by International Postal Order, the fee for which is 25c, payable to MR. W. H. HARRISON, 38 Great Russell street. Bioomshury, Loudon, is \$4,75, or through Messrs. COLBY & RICH, Banner of Lightonice, Boston, \$4,00. **Babbitt's Chart of Health.**

Dr. E. D. Babbitt has prepared a large, handsome **Chart** of **Health**, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to De-stroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching peopl to be their own doctors on the powerful and yet simple plans of Nature. Price 50 cents, postage 10 cents. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. tf

THE **Boston Investigator**,

THE oldest return. upon its Forty-Seventh (4711) A.... 1877. Price \$3,50 a year. \$1,75 for six months. \$ conts per single copy. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of man-kind. Address J. P. MEN DUJ. Investigator Office, Faine Memorial, Boston, Mass.

PATENT OFFICE.

46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS.

BOWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. April 14.-oam

FRANCIS L. KING, Attorney and Counsellor at Law. No. 25 Bromfield atreet. Room 6, Boston, Mass. SPECIAL attention given to all business rolating to SPATENTS, and the organization of Mining, Quarrying, and Manufacturing Corporations, June 16. – Isw

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of per-sons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-siring ald of thissort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and ad-dressed envelope dressed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 17.-+

FOR SALE.

LODGING HOUSE of 19 rooms, refitted and nicely fur-pipting and doing first-class business, known as the piritualists' Home, 46 Beach st. MRS. A. M. COWLES, Proprietress, 4w*-July 23. Sold PLATED WATCHES. Chapped in the known would. Sample Watch Free to Agents. Ad-dress A. COULTER & CO., 12S. Clark st., chicago. Aug. 11.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50; nost-ge 18 cents, July 7.

\$2500 a year. Agents wanted. Business leatthe state of the ug. 11.

BEACH STREET, BOSTON, MASS. MRS. A. M. 46 COWLES, Proprietress. **50** MIXED CARDS, with name, 10c. and 3-ct. June 2, -iy

THE HEREAFTER:

Banner of Light. BOSTON, SATURDAY, AUGUST 18, 1877. ECHOES FROM ENGLAND.

NUMBER TEN BY J. J. MORSE, English Agent and Correspondent of the Banner

1.19%.

The fortunes of the war now raging in the east ing visit from Sister Britten, and to my certain # Europe continue as various as ever. Now success attends the Russian arms, then good fortune crowns the Turk. That is, if "good" fortune can ever be found in war. Crossed the Danube, for her, so that the one Sunday she was here through the Balkans, and thus right into the enemy's country, the Russian generals have moved on their forces with a degree of success no doubt extremely gratifying to them. While on the other hand, the inactivity of the Turks-who allowed their fors to make the above movements almost annulested-presents a problem not a litthe difficult to solve. Of course each side accuses the other of some dreadful work in the matters of "horrors" and " atrocities," but no doubt they mutually exaggerate the facts to the disadvantage of their opponents. It is, however, as near sertain as can be that the Russian soldlers and the Bulgarian peasants have made it excessively disagreeable for all Turkish soldiers they could get hold of, and Turkish villages and towns have been shelled and ravaged in the most ruthless. manner, the inhabitants being driven to the surrounding woods to save their lives. Alas, the shelter proved a miserable death-trap! Thouands that thus sought esc ape from the Scylla of the foe, did so but to die upon the Charybdis of starvation!

The English Cabinet Is notoriously divided upon the policy we should pursue; and the "war "party" flounces British interest about in an in- . Schools for the discussion of various questions tensely irritating manner. If the "Bull" and the "Bear" do not have a turn, it will not be our war paity's fault.

French Republicans are setting the world an example of the most brilliant kind. And should they succeed, it will form one of the brightest records in the annals of Republican struggles and triumple. By high-handed arbitrary measures, MacMahon strived-to-make the Republic his servant, distend of keeping his proper place. Urged a cheerful, chaste, and agreeable appearancein by the clericals, monarchists and imperialists - who collectively hate the Republic as condially (as a certain person is said to do holy water-the Marshal President dissolved the Chambers, and since then has been busily engaged in suppressing. all papers, cures, meetings, and efficials who are favorable to republican institutions. Doing all this in a manner as brusque and disagreeable as " possible, that the object in view-to excite the Spiritualism, (an extract, from which we copied Republicans to overt acts and thus discredit them [last week] the writer treats the question from and their cause-has proved a signal failure. the Swedenborgian standpoint, coming to the Consequently the return of a Republican major- edifying (?) conclusion that Spiritualism comes Ity in October next is almost a certainty. A cu- from the hells, and that our communicants are rious retribution is also being manifested. The | devils ! Indeed, he makes it out that we are the combined factions who united to overthrow the anti-Christ! Though he naively argues that as Republic are now quarreling among themselves, these anti-Christians "Inculcate charity and their unity is dissolved, and the French people good works-the essence of Christianity-what and prince have worked enough of misery for "compulsion" referred to being of course the our gallant neighborn, and let us hope the "Re- direction of the Jesus God or God Jesus of public one and indivisible " will soon be estab- | the Swedenborgian church. More happy, bebe able to overturn.

astics are to prefit by the teachings of the times, grave importance of the matter of Apiritualism ; or to take advantage of liberal legislation. Yet and in his closing he points to certain of the one naturally expects that a gentleman who had higher teachings derivable from science and Spirthe benor to be an English M. A., a vicar, and i itualism, Prebendary of a Cathedral Church

BANNER $\cdot OF$ LIGHT.

ion ' on ' very many persons' in Taunton, and it is a joty that Mr. Smith cannot be removed from the other he holds. We contend that such intolerance disqualifies a person from being a minis-ter of any Christian Church, and that especially a minister of the State Church ought not to be permitted to treat the law of the stand with undisguised contempt."

nucleus setting a set the set of the set of the

Our latest event in spiritual things is the arrival of Bro. Thomas Gales Forster. At the time I write he has not yet reached London, but I have no doubt he will reach there ere long, and on arrival be well received. We have had a fly-

knowledge could she have staved with us she was offered enough work to have lasted her a year or more. I had the pleasure of giving way could be utilized for her to speak on. Accordingly she spoke in Manchester, and a crowded and delighted auditory was in attendance. I understand she intends to make a return visit to England at a favorable opportunity.

The subscribers to the new work by M. A. (Oxon.), the Rev. Stainton Moses, will have an intellectual treat on the appearance of the work. I recently had the pleasure of receiving from his own lips a statement concerning the matter. It appears that when he came to run over the eswith a view to revising and arranging them, he determined to rewrite the whole of the matter for the first volume, and consequently it is not a reproduction of old essays, but virtually a new numerous engagements, official and other, of our The order of spiritual teachers is the latest

phase of the organization question submitted to i our consideration. It was projected in a late i lecture at Doughty Hall, by Mr. James Burns. concerning Spiritualism, Religion, and cognate subjects are to be formed, and the membersteachers-elect from themselves a chief monitor protem, to conduct their deliberations. School " No. 1" has been formed at Mr. Burns's estab-

lishment, and on two occasions I have spent pleasant evenings in being present. The reception rooms at the Spiritual Institution have lately been cleansed and redecorated, and now present just the place to meet one's friends, or to read the news of Spiritualism in various lands.

The National Association is quiet just now. owing to the fact that fashionable London Spiritualists are rapidly deserting town for rural, heathland or seaside resorts.

In the letter of Mr. F. Tennyson-brother of the English poet laureate-on the matter of Tennyson in his opening and closing para-

It is a curious study to note how slow ecclesi- agraphs. In the first headmits the great and

Strikes and Strikers. HENRY MORGAN'S SECOND SERMON TO WORK-ING MEN-WHAT HE THINKS OF MONOPOLIES.

Henry Morgan delivered the second sermon of ISSUED WEEKLY AT his course to working-men in Morgan Chapel on Sunday evening last. The audience filled every available seat. His subject was "Strikes and Strikers; Railroad of Life." Text: "Who is he that will strike hands with me ?"-Job, xvii: 3.

He said the conflicts between capital and labor are old as history itself. They have convulsed the world for ages. The first strike on record was that of the Israelites under Moses. That was when the Israelites, representing labor, rose against the Egyptians, representing capital. That strike was a success. The Israelites left capital in the lurch, settled another part of the country and acquired capital themselves. Now, as then oppressed labor rebels against capital. The Baltimoré and Ohio Rairoad, on which the present strike commenced, is a huge monopoly. No State Legislature, not even Congress, can control it. Nothing but public opinion, roused by strikes, will wring from it justice-justice to the States through which it passes and justice to its em-ployed. It starves the country through which it passes, kills off competing roads. West Virginlans can send their produce west to Ohio and back again over the same road to Baltimore appears that when he came to run over the es-says he had published in the spiritual periodicals, ing a premium to depopulate the State. In the ruthless spirit does it treat its emplo The profits of this road last year were greatly in excess of any other railroad in the country. Ac-cording to its last statement the net earnings were nearly four and a half millions, and a ten work that is being brought out. Owing to the percent dividend was paid. Yet while the com-numerous epgagements, official and other, of our pany was surfeited with money, paying divilearned friend, he does not anticipate the appear- for years, to an amount exceeding \$700,000, it ance of the initial volume of the series until late was constantly cutting down wages. The stock-holders could feed on turtle and champagne every day, but bread and water was good enough for employes. A high authority has endorsed their view in this respect. It comes with ill-grace from Henry Ward Beecher, having \$40,000 a year income, driving a \$2000 span, and Jay Gould, bis chief pew-owner, to say that a man can live and support a family on bread and water at a dollar a day. That puts me in mind of Sen-eca writing in praise of poverty on a table of gold. Much either knew of what they were talk-

ing about. At last the employes struck against oppression. There was nothing else for them to do to bring their cause to public attention. The strike occurred in the same locality where John Brown raised his protest against human thralldom, and as the crack of John Brown's rifle awoke the echoes of the hills and brought down an avalanche that crushed out slavery, so the shock of this railroad strike has started the avalanche of public opinion that shall sweep away an oppression dangerous to the interests of society and incompatible with the divine rights of man ! John Brown's soul is still marching on ! The wreck of five millions of railroad property at Pittsburgh says that railroad kings and railroad monopolies shall no longer rule whole States. Honest toil shall have its rights. If demanding a chance to labor and demanding the just profits of my labor is to be a Communist, then count me in-for then I am a Communist. We have had enough of these colossal men made rich out of the industry of the poor and weak-such men as Blaine, who walks into a convention with \$70,000 of railroad bonds in his pocket, saying, "Obey me! Blaine and Maine are any." Cameron, with millions and Maine are and "Cameron, with millions obtained from Government, saying to Pennsylva-nia, "Make my son Senator," and Pennsylvania obeys; Tom Scott, holding a bill of sale of half the legislators of the States through which his are seeing that once again "class and its privi-brees "are against the "rights of man." Priest and prince have worked enough of misery for "compulsion." The italics are mine. The this iconquer!" President Garrett, carrying in the being of course the the hollow of his hand the Assemblies of West Virginia and Maryland, exclaiming with Riche-

lieu, "Jam the State!" What has been the example of these glants of lished on a basis that no cabal or elique will ever | cause, less clouded by theology, is Mr. F. finance?' How have they helped the cause of be able to overturn. Tennyson in his opening and closing para. morality and religion? Like the mantle of charity, their gold covers a multitude of sins. They shine by its glitter rather than by their virtue. Vanderbilt gives \$20,000 to a church out of \$20,-000,000 derived from watered stock, and erects a brazen statue which an obsequious Methodist Bishop was found willing to dedicate. A. T.

Stewart, crushing out thousands of honest merchants to accrandize himself, has a church to his honor when dead, that he would not go into when living ! Let men look with distrust on the oppressors of the poor-on ill-gotten wealth. Public opinion, which makes law and is more powerful than law-let it scout such men from ociety and brand them with its heaviest condemnation. Who are the productive forces? Who is it that digs the mines, produces the gold and iron. makes the machinery, weaves the cloth, raises the grain, builds our dwellings, makes the paper, prints the book? The working-man! By whom are these monopolists, corporations, the whole dend-drawer, supported?. By the working-man-the miner of Pennsylvania, the railroad man of the West, the cotton hand of the South, the millhand of the North.

BANNER OF LIGHT.

The Oldest Journal in the World devoted to the Spiritual Philosophy.

COLBY & RICH. Publishers and Proprietors LUTHER COLBY, EDITOB. ISAAC B. RICH, BUSINESS MANAGER

Aided by a large corps of able writers. 5 ----The Bann'r is a first-class eight-page family newspaper, containing forty columns of interesting and instructive reading, embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS upon Spiritual, Philosophical, and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT.

CONTRIBUTIONS, original and select, by the most talented writers in the world, Etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

.Three Months, \$0,75 Per Year, \$3,00......Six Months, \$1,50......

Postage fifteen cents per year, which must accommany the subscription. Postage fifteen cents per year, which must accommany the subscription. The remitting by mail, a Post-office on Boston, or a Draft on a Bank or Banking House in Boston or New York City, pyable to the order of CoLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stalen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases that true <u>1</u> subscription will be proportionally shortened in the credit. The opies sent free. A therefisements inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent. Insertion.

COLBY & RICH,

PUBLISHERS AND BOOKSELLEBS,

.... BOSTON, MASS. NO. 9 MONTGOMERY PLACE. Keep a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books,

At Wholesale and Retail. Any book published in England or America, not out of print, will be sent by mail or express. Catalogues of Books published and for sale by Celby & Rich sent free.

BRIEF PARAGRAPHS.

Revenue-Collector Slack is n't a very slack officer, as he has recently seized a stock of liquors in this city, on the ind that the firm have been carrying on business of rectifying without a government license. He proposes to rectify " such mistakes, as he ought.

The Indian Bureau officials are now on the ragged edge. charges having been preferred against all of them by retary Schurz, except Commissioner Smith.

It is said that Stewart's hotel for women, in New York, will be opened in October under the management of an experienced landlord. A female land-lord

Sunday concerts being prohibited in London, the managers of a series lately registered themselves as a religious sect, under the name of "Religious Recreationists," in order to evade the law.

THAT "FLUTTER" When a gay sportsman fireth off his gun. And sees soon after something of a flutter. He readily concludes some one has lost ______ Thereby a power to eat his bread-and-butter. Ine day I took the barrel of my pen, Put in a south, and up and fired away; Then looked to see what small or great effect The squib, thus fired, had wrought on human clay. Thought I, if this light thing shot in the air If as struck some one and thus produced a schism. He probably will rise, and loud declare 'T was wrong in me to hit his organism. But not a sign in these United States Toward which I 'd aimed-most daring tried my wit on None feit the spuib. "Wait," said a kindly voice: " Perhaps you 'll see a flutter in Great Britain." Hub, 8 9 'TT. -[JO COSE.

Private troubles are very much like infants-the mo you nurse them the bigger they grow.

Old Orchard Beach is very quiet. Reason: No spiritu ous liquors are allowed to be sold there. Landlords are sai; imbibers sadder. It is the most orderly *voater*-ing place in the United States. Besides, the temperance folks are holding a camp-meeting there. They bring their lage with them.

Our aims are modest. We intend to take in only the whole country, or as Mrs. Howe poetfeally expresses it "weave across the continent this subtle web of the study and recognition of the Beautiful, "a web which shall catcle and hold in its meshes Education—the what to learn and how to learn it: Reform—the substitution of the harmoni-ous and true for the discordant and false in every relation inlife,—Kate N. Doggett.

Sleep on, tired world ! let thy sweet dream No fear appal! The myriad stars, on earth that gleam,

Keep watch o'er all

Cheating is the order of the day. Even fish are cheated. for a gutta percha worm has been invented, and thus the finny tribe are taken in !

each other, so many dislikes, and altogether see each other as through a blurred glass, very darkly-that when, in the quiet power of unmistakably honest simplicity, a human heart speaks to us, we are astonished to hear that it is so ike our own, and our own springs at once into involuntary kinship.

AUGUST 18, 1877.

Rev. Justin D. Fulton, who has a talent in that direc-tion, off are freely to "make it hot" for "wine at the com-munion churches." Query: Hot wine or churches?-Chi-cago Alliance.

Song of a sufferer from the toothache-"How happy could I be with other." "So-so, do n't "!

In the last twenty-one years the Sydney mint in Australa has coined and issued more than 37,000,000 sovereigns, and the Melbourne mint has coined and issued nearly .000,000 sovereigns since it was opened to the public in 1672. These two branch mints together coined and issued in 1876 as many as 3,737,000 sovereigns, which is a larger number than the sovereigns coined in the year at the mint in London.

WAR RUMORS. - Artful Assistant: "Yes, mum, these are real Turkish towers; cui't get any more when these are sold, mun. All the towers have been called out now to fight the Russians." - Ex.

This is the Sabbath season of the year, When summer silonce faileth on the earth— When truce hath come to husbaudry and mirth To mower's scythe and wanton wood-notes clear. The world is still, as if with holy fear, And from its heart, through lily-bell and rose, A stream of incense rises up and flows Godwards with soft repining for his ear.

The surviving Modocs are living peacefully on their res-

ervation in Kansas, it is said. But how long will it be their "reservation "? Can the white man answer? Among the new tests of discipleship in the West it is

stated that a Cincinnati widow advertised for "every Christian in the city" to send her ten cents. She realized wenty cents, indicating an unexpectedly large number of Christians in that city.

A lawn party-The dry goods dealer.

Ignatius Loyola, founder of the Jesuits, died at Rome July 31st, 1556,

A New York chemist says he wants nothing more than three pails, a barrel of old water, and twenty cents' worth of drugs to make six gallons of just such champagne as fools pay a dollar a pint for.

A definition of the meaning of the word "suspicion" wasgiven the other evening in a Parisian drawing-room. "It is a sentiment," said the speaker, "which incites as to search for something which we do not wish to find."

Current Events.

During last week the telegraph has brought much news, but what proportion of truth "the deponent saysth not." According to reports the l'urkish ironolads destroyed two Russian gunboats in an engagement on Sulena River; the Russian infantry suffered severely at the hands of the Karapack horsemen near Ardehan; Greece is overflowing with martial enthusiasm which the government can but illy Bret Harte says the day is not far distant when the | control; the English mind, nationally speaking, is driftinginto a determined state of neutrality, despite the effofts of Beaconsfield and his followers; and the Abyssinlans are massing on the Egyptian frontier, auxious to smite the Khedlye while his army is weakened by the contingents he must furnish to Turkey. On the whole matters on going to press look more favorable for the cause of the Sultan. The victories of Plevna an I Lovatz have been followed by fruits which none could have predicted-and the Balkan passes even have "passed "out of the hands of the Russians-General Gourkha having abandoned the Shipka pass and retreated northward Suleiman Pasha has marched through the Reredich pass and sent out a reconnoitering party as far as the Karatorn river ; Hassan Pasha bas not only retaken Kardova. but holds the Kalofer pass, the enemy having retreated into the Balkans. Reports of horrible Turkish crueities continue to be received. The escaping fugitives estimate that not less than 12,000 Christians were massacred at Eski-Saghra, on the 31st ultimo, and in the adjacent districts the slaughter has been terrible. The Turks, on the other hand, accuse the Russians of perpetrating shocking atrocities on the in habitants of Armenia, through whose villages their army arched. Nearly a thousand houses are said to have been burned, many women and children perishing in the flames, Whereat Punch is led to say to its world of London and other readers:

EIGHTH Publ ____ Throu Oh. proach tion a of thy fest: exten the In past a trol by the p perfec we w soul in yond

aside

by the

life w

dust i

to kn

castir

temp

the la

inner

soft,

celes

shade

ance

and

be n

all st

Mı

ger i

nigh

havi

one

I wo

whe

littl€

Mod

Te

tran

cept

acei

fam

hou

is g

was

frie

lane

pire

not

knc

spa

twe

nev

pos

the

me

anc

of 1

edş

ob

da

the

to

for

he

ea

it;

eat

of

to

fe(di

se

рc

im fr bc nc

"sc W

• V (

n I d

e

m

VOI

FIRST F

BECOND

Spirit Spirit

the St tion.

A Sce the C Virgi Meet

Fountii India '' No

FIFTH P

BIXTH P

SEVENT

dium

LF

THIRD F

quite able to avoid lowering himself and effice to that Mr. Willie Eglington, the noted physical the level of the contempt of all right minded peo- medium, has of late been suffering from a severe ple. Unfertunately the Rev Frederick Jeremian attack of illness. I understand he is now recov-Smith, who holds the above mentioned positions | ering, and ere long hopes to resume his labors. at Wells, here, in one of our southern counties, has not been able to escape the dilemma suggest-pletely recovered from his late indisposition, and ed, and has succeeded in obtaining notoriety of a | on a recent evening meeting here I was pleased [kind he little expected in consequence. His Rev- to find he bore but few traces of the very severe erence's vicarage is in the town of Taunton, the 1 ordeal he had passed through. inhabitants whereof lately elected a mayor-and their first one, too. The election gave offence to of Brother Davis's "Views of Our Heavenly our clerical frierd, who per ned the following letter, which explains itself :

"Sin-It appears to be very generally supposed that you, who have become our Mayor, are an unbautzied person, and, consequently, not a Christian. If, as I hope is the case, there be no tru." in our supposition, will you authorize me publicly to say so, and thus relieve very many persons in this town from an exceedingly pain-ful and distressing impression? It would also be an act of justice to the Aldermen and Town Councillors who have elected you to free them from the imputation under which they now rest, of having knowingly chosen for the chief officer, and, in some sense, representative, of our town one who does not believe in Him whom they themselves profess not only to believe in, but to worship as their Lord and God. I propose to publish this letter, together with any answer which you may send to it."

The following is the admirable reply of the Mayor :

"REV. SIR-I have received a letter bearing your signature, and, but for recognizing your writing, should have deemed it a forgery. โลท proud to avow myself a n ember of the Hebrew faith, and of a people who in free England have attained some of the highest efficial positions in the land. I am equally proud to know that my Christian neighbors and friends have not permitted religious differences to influence them in the choice of their first Mayor. I shall ever retain a pleasing recollection of the high distinction that has been conferred on me, and shall not permit anything to mar the pleasure I feel in subscribing myself, MYER JACOBS, Mayor of Taunton."

The London Figaro, one of our spiciest little papers, thus comments upon the matter, and as I heartily agree with the sentiments I have no hesitancy in here incorporating them :

"Mr. Smith is a minister of the State Church, and therefore his letter to Mr. Jacobs is not only impertinent to that gentleman, but also an im-pertinence which shows that he, Mr. Smith, ought not to hold office in the State Church or any other State institution. Mr. Smith knows that all civil disabilities on account of religious creed have been abolished. He knows that Jews sit in Parliament, that one of our most eminent judges is a Jew, that Jews have held and hold municipal offices. He knows, in fact, that a Jew is not disqualified by reason of his faith for the holding of any civil office. Yet be, Mr. Smith, a minister of the State Church, has the effrontery to tell Mr. Jacobs that he ought not to be Mayor of Taunton because he is a Jew.

Since Mr. Smith dates thus to manifest intolerance in defiance of the law, who can doubt that he would be a remorseless persecutor of those who differ from him in creed if his power was equal to his brazen and unchristian impudence? The vice of intolerance is not a whit less detestable because the intolerant person can only display it by verbal insult, and cannot be a persecutor.

We doubt not that Mr. Smith's letter has made an exceedingly painful and distressing impress-

It is a matter of regret to many of his friends Dr. Carter Blake has, 1 am happy to say, com-

In the Banner just at hand I find the conclusion Home." I have perused its chapters with much interest and pleasure, as must. I am sure, be the case with your many readers also. Its appearance in a book will prove a most acceptable

accession to the spiritual literature, and a worthy evidence of the undiminished powers of its noble author's seership.

Spiritualism in the Provinces, here, has taken upon itself the usual summer aspect, picnics to woods and parks being more in favor than lectures or meetings. Still I have had good meetings recently in Wolverhampton, Birmingham, London, Keighley and elsewhere. Still this is work goes on, and we are all at our posts when data cells.

I presume most Americans are acquainted with he name of Richard Cobden, that great apostle of Free Trade. Well, on Wednesday last-July 24th-there was unveiled a stature to bis memory, in Bradford, Yorkshire. The ceremony was performed by Mr. John Bright, whose name is a household word" over here, and almost so over the world. As old friends who together moments, no one was better suited to do the memory of the good man more fitting justice than John Bright, and in a noble speech he did t to the full. In the evening, this distinguished statesman addressed a public meeting, and delivered a most eloquent speech upon the Eastern crisis, and our relations to it. May the day come

this direction, and, guided by its noble precepts of "Universal Brotherhood and Love," the world

will one day stand draped in purity and peace. light from lands supernal may stream in upon cluded its remarks by giving Bishop son our thoughts ever filled with charity for all, we those in the Summer-Land.

Warwick Cottage, Old Ford Road, Bow, } London, England.

The Banner of Light having written upon ligio Philosophical Journal takes occasion to say that there was no need of having a treasurer, much less a bag, for Spiritualists were never known to contribute a surplus on their expenses. —Boston Sunday Herald.

Bishop Owns Up, at the Harvard Rooms, New York.

A correspondent writes that at the evening scance in these rooms Sunday, Aug. 5th, Washington Irving Bishop was present, and met with what to him was a most unexpected adventure Mrs. N. A. Blakesley," so runs the account was giving tests in her usual way, certain persons in the audience standing up, who were our worst time for meetings. Nevertheless, the strangers to the medium, and requesting her to give such a description of their past lives as would prove that she must be assisted by superhuman power. Mr. Bishop, who is a great stick-ler for mundane causes, was requested by some one in the audience to permit the medium to give him a test. She did not know him, while most of the audience did. With natural nonchalance she treated him as a more boy, to the great amusement of the people. A strange influence at this juncture seemed to seize Mr. Bishop, and he appeared riveted to the spot, and anxious to hear what the medium had to say. She went on to describe certain things connected with his cafought their noble battle, and as the one who reer, the influence to which he had been subject stood by the bedside during Cobden's departing | ed in the shape of clergymen and others who had urged him to misrepresent Spiritualism in opposition to his natural and truthful impresstons-suppressing his mediumistic power. Bishop was astonished indeed, and the feeling of the meeting was suddenly changed from the humor-ous to the serious. But imagine the surprise of the audience when Bishop stood up and said that the medium had not erred in a single particular, that he did not know her, and that he had no idea when peace may crown all the nations of the that she had any means of knowing him, and earth, swords be turned into plowshares, and even if she had, it would have been impossible for her by human aid alone to divulge secrets spears into pruning hooks. Spiritualism's hu- that were confined within a very close circle. manizing gospel will be a powerful element in | She also told him some things that were known only to himself. When the medium was informed that the indi-

vidual she had-described was Bishop she was alwill one day stand draped in purity and peace. most as much surprised as he had been. The keeping our soul's windows open, so that the influence that controlled Mrs. Blakesley conus, our minds ever willing to receive truth, and salutary advice, telling him that he was naturally good and generous, possessing great mediumistic power, which would redound to his happiness can thus gain for ourselves a foretaste of that and honor if he could only succeed in shaking off blessed time of peace and progress enjoyed by the untoward influences now brought so strongly to bear on him."

APOTHEOSIS.-Mrs. Lunnett Francis Bullen, wife of Geo. A. Ballen, Eq., and daughter of C. M. A. Twitchell, passed to the spirit-world on Sunday, July 224, from her residence in Bos organization in a humorous vein, and alluded to ton. She was twenty-seven years old. She leaves the treasurer's bag, a correspondent of the Re- a husband, father and mother, brothers, and a sister and little child to mourn her loss. Faw, if any of them, mourn without hope, as the survivors are generally Spiritualists. Indeed, messages had been received from her even before her body was buried.

American critic will go hunting around for jobs at sawing wood. He has come pretty near to that already.

Richter says, "No man can either live piously or die righteously without a wife. Sufferings and severe trials merify and chasten the heart."

It takes, according to a scientific journal, four thousand bumblebees to weigh a pound; but you stop a bumble some-time when he is right busy, and pick him up and heft him, and you will raise your hand to heaven and swear he weighs a ton.—Burlington Hauskeys.

Death cannot be an evil, for it is universal.

They sat on the broad veranda O'erlooking the moonlit sea. And from out on the dancing waters Came floating a sound of glee. But suddenly with it blending Came cries of childish weeame the sound of a slipper descending In measured cadence slow. "There's a squall out there, '' said a lounger; "Out there on the moonil sea", '' and the other, "Out there on the moonil sea", '' "Oh, no, not a squal, '' said the other, "'T is only a spanking breeze, '' -[N. Y. Com'l Adv.

In 1617 a diamond was found by a negro in the Rio Abaete, Brazil, worth \$225,000.

"Jesse Shepard is going to Australia."-Ex. Hope the Australian Spiritualists will have nothing to do with him as a Spiritualist !

CORRECTION-ADAMS & CO.-Our item last week in eference to our friend Adams was a little out of plumb. Messrs, A. & Co. do not keep exclusively "children's toys, " but, on the contrary, an immense variety of scien-tific and mechanical novelties, out and indoor games, and every concelvable form of home amusements for young and old. Nothing new and unique is produced in any part of the world that does not speedily find its way to their Repository, and if our readers wish to find articles not to b had at any other place on the continent, we advise them to give the above firm a call at 31 Beacon street, or send for their catalogue. We understand they have many new things in preparation for the coming holidays.

There are melons now, luscious and great, But the slices you eat should be few; For from melons incautiously ate Melon-choilc effects may ensue.

It is said that the Bible contains 3,586,489 words. Th vord "reverent " occurs only once.

The foolish man rusheth out to see the mob, and is shot through the lungs, but the wise man buggeth the Constitu-tion of the United States to his bosom, and abildeth in the cellar until the oril days be over.—Hawkeye.

An amateur gardener spent a hundred dollars on his arden. Result: The onions he raised, he calculates, cos him two dollars apiece. He now thinks farming an unprofitable occupation.

Baltimore's riot debt is \$2,000,00) and Pittsburg's \$10,-000,000. By the prompt expenditure of a few thousand dol-lars, and a good deal of pluck and brains, Philadelphia escaped any additional burden. - Colonel Forney.

- "The curlew tolls the knell of parting day;" The workman thinks his labor does n't pay;
- "The lowing herd winds slowly o'er the lea;"
- Is sadly troubled by the cursed fles;
- 'The plowman homeward plods his weary way.' Thinking of 'tater bugs from day to day.
- Leaving the world to darkness and to me "-Result of the divine economy! -[DIGBY.

A party advertising "room to let to a family where there are no children," received an answer from a Mr. Vyse, who claimed to be a desirable tenant as "he had no small Vyses."-Commercial Builletin.

One of our citizens who, with his family, is residing on a farm for the summer, has in the rear of the house severa hives of bees, from which the children have been cautioned to keep away. A few evenings since, when their little four-year-old boy had said his little prayer, he said to his mother: "Mother, did God make the bees?" Upon receiving an affir nitive answer, he then askel: "Did n't they sting him, mother ?";

Human hearts are. In our daily ille, so shut is from one another by the imperfections of the language which is their sole means of communication-we have so many doubts of

"When Tartar meets Turk, With their mutual ferocities, Then-harrible work !-Comes the tug of atrocities."

Gortschakoff has resigned -Turkey wants more money-The Russians are awaiting reinforcements-The sickly sea-son is setting in, and Gen. Ignatieff is said to be dangerously ill, while hundreds of officers of rank are experiencing trying symptoms-France is on the verge of a coup detat-Mexico is endeavoring to cultivate the arts of peace.

The township of Eaton, Wis., was recently swept by forest fires (caused by drouth) and thirty familles were rendered homeless-the cattle sharing in the destruction, but the growing crops being fortunately saved. Two entire families are known to have lost their lives, and three are vet missing.

Advices from South America state that the steamship Eten, an iron propeller, was wrecked on the rocks seventy miles above Valparaiso, on the 15th ultimo, and about one hundred lives were lost. Several survivors reached a rocky island, and two steamers went to their assistance, but owing to the heavy sea they could not be rescued. . Fortythree of the crew and passengers are known to have been saved.

The Pennsylvania Railroad Company advertises eight housand tons of scrap iron for sale, the relics of the Pittsburgh rlot.

Vermont Spiritual Mass Convention.

The Spirita Mists of Vermont will hold their Annusi Con-vention at Felchville, to Reading, commencing on Friday, the dist of August, and closing on Sunday, the 2d of Sep-tember. Full board will be farnished at the hotel at eigaly tember. Full board will be furtished at the hotel at elgrify cents per day. A Band will be in attendance under the di-rection of Mr. Edward Wills. Good speakers have pletiged their attendance, and a good time may safety be predicted. Stages run from Windsor, Woodstock and Charlestowa to this place daily. Every man and woman present will be considere is delegate in full, and speakers will be courte-ously treated. Let us have a full attendance. (Signed)-H. W. Read, H. K. Brannack, Benj, Warren, Jas. M. Taylor, Mary Pearson, W. H. H. Ralpi, Harrison Woodward, James N. Bowers, W. J. Kendall, Calvin Rumrell, C. H. Reckwood, Thos. Tracy, C. P. Cody, E. B. Willis, Horace Willis, Luther Kendall, L. M. Billings, Elizabeth Warren, Chas. Walker, Edward Kenyon, Nel-lie J. Kenyon, Austen E. Simmons. [Will the Religio-Philosophical Journal please copy ?]

Annual Excursion.

The Spiritualists of Philadelphia will take their sixth annual excursion to Atlantic City, August 25th. Tickets \$1,00, to be had of the committee, and at the wharf on the inording of the excursion. The last boat leaves Walaut-street Wharf at 6 A. M. and Christian street at 6:10 for the new rairoad. Froceeds for the benefit of then nor of the new railroad. Proceeds for the banefit of the n or of the cociety. J. H. RHODES, M. D., Manager society.

Spiritualists' Annual Grove Meeling. At Binghamton, N. Y., Spt. 7th, St. and Sth. to be held in Leonard's Grove, on Overstream. Speaker engaged are Lyman C. Howe, Dr. H. F. Fairfein and L. K. Goonley. Medium's invited are Bastlan and T. Yolor, Mrs. Maud E. Lord and Mrs. H. Wilson, materializing moduum of New York. Other speakers and medium are expected. E. O. LEONARD, Cor. Sec.