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Banner Contents.

- FIRST PAGE.-Views of Our Heavenly Home Chapter XII.: Spiritualism Abroad:-Baview of the Forsign Spiritualistic Exchanges of the Banner of Light.
- BECOND PAGE. The Rostrum ;- Qur. National Govern-ment. Children's Department: Tales of the Sun-Bays.
- THIRD PAGE.-Uhild's Faith. No-es-kies-ta, Queen of (the Mohawka, Ranger Correspondence:-Letters from Massachusetta, Vermont, Missouri, Colorado, Michi-gan, New York, and West Virginia. A "Presenti-ment." Ubituary and Convention Notices, etc.
- FOURTH PAGE. -- Verification of Spirit Messages, Bditorial Articles :- The Theosent of "The Monday Lecture ship, " Robert Dale Owen, etc.
- FIFTH PAGE, The Camp-Meetings: Highland Lake Grove; Lake Pleasant Camp-Meeting Notes. Brief Paragraphs, Current Events, New Publications, New Advertisements, etc.
- SIXTH PAGE. Message Department : Spirit Mossage through the Mediumship of Mrs. Jennie B. Rudd and Mrs. Sarah A. Danskin, Message from Spirit Philip P. Bliss.
- SEVENTH PAGE.-" Mediums in Boston, " Book and Mis collaneous Advertisements.
- EIGHTH PAGE.-Spiritualism Abroad-continued. For. ein Correspondence: -- Echoes from England, The Children's Lyceume: -- Willimantic, Ut.; Camden, N. J.; Brooklyn, N. Y. Cheating the Red Men. Ar Obio Ghost Story, etc.

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VIEWS

OUR HEAVENLY HOME

TO

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER XII

"God of the fair and open sky i How gloriously shore us springs The tented dome, of heavenly blue, Suspended on the rainbow's rings! Each pilitant star that sparkirs through, Each glided cloud that wanders free In evening's number radiance, sizes In evening's purple radiance. gives The beauty of its praise to thes. —[Peabody.

Perfect JUSTICE and boundless GOODNESS, upon which the infinite Temple of the Father and Mother is constructed and inflexibly upheld, are the everlasting principles of a true, universal, and all satisfying Religion.

This eternal and perfectly natural Religion is intrinsically adapted to all phases and necessities of universal humanity. And it is the only system that is capable of being universally adopted, and of becoming inseparably identified with the eternal intuitions and needs of restless progressive human nature. All classes, and all temperaments, whether intelligent and buoyant, or ignorant and down-trodden, demand of

their mates ! How loyally patient those three angel maidens (once wives and mothers on earth) waited for their darling husbands to come to them through death's triumphal arch! These ten persons were truly mated and happily married, four the St. Louis and six in London, but they had eace known slokness and accident and poverty, and many another earthly trial. Strange fact | there are a great number of conjugally true marriages in the human family before death but, whether true or temporary, justice and goodness eventually prevail, and so what should occur does occur, and the glory and beauty thereof shine into everybody's eyes. (If the reader would know exactly what is here meant by the "true" versus the "temporary" Marriage, and learn of the delightful evidences of the one and of the direful consequences of the other, he is referred to the Great Harmonia, Vol. IV.; also to the author's re-statement and recent agitations of the question in his smaller work. "Genesis and Ethics of Conjugal Love.")

* * * Another day has passed since the foregoing was written.

Again your attention is asked to the perfections of the structure of the universe ; to contemplate with becoming reverence the magnificent system of energies and activities, of uses and beauties, of directing, guiding, supervising causes and their corresponding infinitude of effects; asked to contrast this Harmonial Religion, which "lives through all life, extends through all extont, spreads undivided, and operates unspent,' with those special creeds and limited schemes, which, under the name of religion, exist in the theological and church building world about you. You are hereby introduced to a Father and to a Mother who, as Divine Wisdom and Divine Love, with infinite presence and with infinite power, fill matter with all its known properties and forces, and govern all things with an unalterable homogeneousness of government. From the ebbings and flowings, from the actions and reactions of the tidal life-principles of this dual Supreme Being, you behold all those transformations and metamorphoses in the universe of substance which philosophers call "phenomena." (In the second volume of the "Great Harmonia" there is an account of the operations of the Divine Spirit in man's constitution. See the chapter "What and Where is God?")

In this Religion man is seen, by the eyes of merciful love, as a power with dependencies and extenuating circumstances on every hand; and thus for every evil act of his limited and hampered life there are somewhere healing hands and a forgiving heart; but, on the ot ier side, in this Religion, man is also seen, by the eyes of justice true Religion that it shall bring them (what and wisdom, as a wondrous, self determining power, amply endowed with intuitions of right and wrong, and with the principles of action, reaction, and inaction dwelling in the very heart of his consciousness; and thus for every evil act in his life he is regarded in the moral universe as a transgressor, requiring the administration of retribution, implying self-denial, stif sacrifice, and progressive purification as a self-instituted, regenerative process; and this, too, whether he remains the full measure of his days on earth, or early ascends to reside in a supernal Sphere beyond the Sun. * * # High thoughts visit us from the heavenly Alps! Pure and deep are our contemplations of heaven. A thousand stainless societies are visible in the Summer-Land, whose inmost life is in rhythmical movement with the concerted harmonies of far more celestial and supercelestial universes. The effulgence of these holy and harmonious centres exceeds the glory and brightness of a thousand suns. Streams of perfections spread everywhere from these loving fountains. Oh, perfect life! Let us measure and govern our existence by the even step of this progressive army. What response was that ! " Not yet ! not yet !" Why may we not? Why not now enter upon the true life of the kingdom of heaven? We would feel the rapture of that sinless respiendence. We would sail out of our terrestrial discords upon the musically rolling waves of sublime thought. We would reside in the shining dwelling places of the pure and the happy. "Not yet !" Why not now, oh ye of the heavenly homes? "Thy purpose is worthy," I heard a voice exclaim. "Aspire worthily," it says; "and the shadow of thy darkness will vanish. * * * Here thy sight would be dimmed ; thy feet falter and refuse to step; thy lips would not speak; thy heart cease to throb with the waves of feeling and thought." Ab, now I think that I understand why the volce said, "Not yet !" My nature is not in harmony with the standard prevailing in those supercelestial consociations. Their light would fill me with blindness; their thoughts would overwhelm my understanding; their affections. could not flow through my heart ; their supreme style of life would be a strain and a torture to me; their harmoniousness would fill me with discords ; their very existence about me, with its resplendence. and unapproachablences, would possibly excite in me longings for the dreamless rest of annihilation. The neavenly lesson is wholesome and familiar, namely, Never trample down or negligently overlook the blessings and opportunities existing at one's very feet in the foolish ambition to. scale the "ever-green mountains" before the right time; or, in still plainer bruss, never at-tempt to burghationaly enter "the kingdom of heaven by violence." Thus we are simonialled to apply, to make progress, or grew larger and puter, and as the same time we are told to cover and acted on a

(angel youths now) waited for the coming of | whole life with the graceful garments of gratitude and contentment. This, as it is now made fully manifest, is the true path to reach what all men seek, namely, real life and real happiness. But the most of mankind in their blindness prefer the popular "gate" that is "wide" and the "way" that is "broad," both of which lead to a spiritually false life, and to a vast harvest of real misery. "Strait is the gate and narrow is the way" which leadeth to the highest and truest style of life; and this is the simple and only reason why "few there be that find it."

* * * Yesterday we closed our communion with the quotation from the exalted and spiritual, and, therefore, (to most persons) supernatural and vague, discourse of the person, of whom the officers said : " Never man spake like this man." To the materialist, to the learned Jew, and to the unspiritual multitudes of his time, as of any and every other time, all interior teaching seems to be either "supernatural," or else incomprehensibly unnatural and "mysterious." It is no new suggestion that "history repeats itself." If you know how to read history aright, you need never be deceived by "false prophets"; nor driven from your centre of responsibility by the "marvelous claims" of selfasserting missionaries or other religious chief.

tains. * * * This morning you behold a remarkable manifestation of the principles upon which the several supernal Societies are founded and organized. Supercelestial associations, which shine like spiritual suns in the firmament, are, for the most part, modeled upon the plan and principles of the perfect human Body : The form or image of the body not only, but also there is a representation of the various internal vital organs; with their ties of connection ; with all the circulations and essential processes ; giving the heart its true official station, the brain its, down the two arms to the tip of every finger, and down both legs to the end of every toe: "All are members of one body."

Here we behold what gave Swedenborg the impression that the whole universe was in the shape of "One Grand Man." In truth the divine image is spiritually a likeness of the perfect human form ; because the human is the final form, into which spiritual substance or "matter and spirit" blossom; the coronation of all possible organizational progression.

After this climax is attained in the progress of forms, then begins energetically, yet sliently, the operation of the progressive law in essences, attributes, properties, combinations, powers, forces; and thus henceforth, throughout all degrees and gradations of individual and communal life, through all the phases of the adjoining Summer-Land, and onward and inward, with endless ebbings and flowings, from the outer Sphere to the inmost, and from the inmost back again through the new Heavenly Home of another reconstruction of the universe forever and forever; yet never sltogether satisfied, because never altogether perfect, growing old in some things and growing equally infantile in others : then reversing the use and exercise of your faculties, and thus becoming a child again in that wherein you had grown golden and distinguished, with the amplitude of your wisdom; and learn. ing and enjoying the spintaneousness of love where for ages your affections had seemingly vanished out of your heart, changing from a man or a woman, with a thousand millions of years crystallized into your personal history, to a gladsome youth or a joyous and graceful maiden; forgetting what is called "time," and unconscious of what is termed "space"; oppressed by no weight in accumulative experiences, guided by no religious institutes of a prior universe : but once more in the aphelion of your orbit, which you cannot travel once around in less than what you would call "one whole eternity"; again in your youth, among the highest mysteries of your ever loving and wise Mother and Father "who are in harmony"; with a memory filled with the indistinguishable dreams of the past eternities through which you have steadily traveled, in accordance with the principles of spiral progression; with new ambitions, new impulses, new aspirations, new hunger, new thirst, new appetites, new life, with "a new heaven" loaded with stars over your youthful head, and beneath your feet a new Summer-Land teeming with inexhaustible resources, surrounding you on every side like a boundless universe newly unfolded with what was once to you only relative now become absolute, and esteeming what was once entirely familiar to you as the now altogether unapproachable and unknowable; looking with amazement and delight out upon the new life because not dwelling much in the dark deposi tories of memory, the same as a bright-minded child gazes wonderingly upon the horizon and the sunset, at the moon, and clouds, and stars in the evening sky; forming new associations among your peers and incidental neighbors; and thus you commence to perform another revolution in your immeasurable orbit, unconsciously tending every moment inwardly toward the inmost Summer-Land nearest to the Delfic Sun, which will be the perihelion of your orbital pllgrimage, involving a period beyond the powers of the highest angeinto imagine, and developing an individusl apperience which only infinity is large enough to contain, but which, because it is obtained and appropriated in wholesome installments, passed delightfully and beneficially through the faculties as, days slip through the hours, and years through the weeks of our present rudimental life. leaving behind them only a general impression of the thousand and millions of events, great, less and little, which those days and wasks, and years into your private consciousness and

Summer-Land - which are in constant correspondence with, as they are exact typical representatives of, the entire population and geographical appearances of the far higher and more interior Spiritual Spheres-I observe yet other plans and principles of organization, association, and government. At some time, very far future in human history, it may be profitable to study and copy after these heavenly methods of order and growth.

In lesser Brotherhoods and more terrestrial communities I observe, in various degrees of resemblance, organizations based upon the shape and functions of a five-foliate leaf, not-unlike the form and powers of the human righthand; while in other societies the law and results of crystallization are fully manifested. In still other localities I observe social orders based upon the principles of vegetation, as vines, trees, flowers, and fruit. Elsewhere you meet with systems of social life and education founded upon the principles of flowing water, like the "Children's Progressive Lyceum," (which plan you will find in the little work with this title,) beginning with the Fountain and ending with the Ocean which washes the protecting Shore ; thence progressively onward, through rhythmically graded groups, until the climax or point of graduation is reached in "Liberty," which is the crowning privilege and high reward of the true children of our Heavenly Parents. The structure and princ. ples of the stellar universe are adopted by tha members of other associations as the truest plan of systematizing and harmoniously uniting human interests. Some associations are composed of highest natures, who have "the law written. upon their hearts," requiring neither ordinations, statutes, enactments; nor so much as a thought concerning their mutual interests or their methods and ends of life.

* * * I might fill a volume with important and most remakable observations in these departments of the Heavenly Home. But it is deemed best. in this sequel especially, to condense as much, and to repeat as little, as is consistent and possible with the ends of plain truth. There is, however, one universal principle prevailing and pervading the Summer-Land, to which I am impressed to ask your attention, namely, The principle of Use. It seems to underlie and to overflow every body and every thing. There is, consequently, the plainest possible evidence of a design in everything everywhere-a primal love in all affections, a manifest thought within every living thing, an intelligent purpose in every organization and movement-so that, unless the spirit of a man is blind or near-sighted after death, as most men are in this world, a doubt concerning the existence of a Supreme In-

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ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY Q. L. DITSON, M. D. FRANCE.

The June number of the Rovue Spirite has a very interesting account of the appearance of a spirit, a dead soldier to a living comrade, who gives him some lessons in fencing, using fencing foils for the occasion. Mr. George Carton, 36 Rue Magnau, Paris, begins the recital as follows: "I address to you the fact of an apparltion, extremely curious, which happened here to one of my friends, a man favorably known (tres-honorablement connu). He invited me to accompany him to M. Comora's, pharmaclen of Bordeaux, who confirms the recital, adding his name to this statement. What adds force to the affair is, that the subject of it is not of our faith, but by education and convictions is a Roman Catholic.

"During my sojourn in Rome," says the narfator, "as one of the Pontifical Zouaves, a great friendship sprang up between the 'Master of Arms' of the regiment, named V., and myself. I was very young, and of his department, and hence arose his affection for me. When the regiment returned to France, V. went to his home in the Loire, while I resided at Bordeaux. I saw him after this only on rare occasions, and at the moment when the facts occurred which I relate, two years had passed in which I had not seen nor heard from him. One night, about twelve o'clock, my wife woke me up suddenly, "crying : ' Michel, the dead !' I opened my eyes and saw V. with a fixed gaze actually kneeling upon me. 1 quieted my wife by saying: 'It is my friend V.' I invited him to descend and take a seat. He placed himself at the foot of the bed, and said that he had just departed this life, and that on account of our former friendship he had at once come to me; and added : "I will come three days and three nights and teach you the tour de clé, the Italian trick or blow with the foil which you never were able to learn while you were my pupil. It will be of service to you, for here, ere long, you will be provoked to an engagement, and you can make use of it.' He then said that before dying he had requested his sister to forward to me his fencing folls as a souvenir of hím.

"We continued talking, and he took from his pocket a cigar which had already been half consumed, and lighted it by a brand on the hearth. He also announced the death of several of our old brothers in arms, of which I was ignorant, but

every soul sooner or later needs and yearns for) true Consolation, true Courage, undying Hope.

A true revelation of the immeasurable sublimitles of the Univercolum, while it momentarily exaits the intelligence of the spiritually philosophical, and fills with unutterable delight the ideality and intuitive sensibilities of the true poet, fails to administer sweet consolations when life's trials oppress the heart, and thus proves itself inadequate to the soul's hunger for sympathy, and courage, and hope. Therefore the reverential philosopher and the superficial-minded allke, in certain seasons of heart-broken sorrow and loneliness, plead, each in his own way, for the enfolding love-arms of Providence, for the wise and affectionate guidance and goodness of a Heavenly Power. Prayer breaks forth from the very plous and the poetically reverential; meditation is the medium of the spiritual philosopher; penitential weeping opens the smile of Heaven to the infantile heart; the tragedy of the cross, and the spectacle of the triumphant resurrection after enduring all degrees of suffering, are a comfort to the sincere believer; but, whatever the form of the appeal, or whatever the expression of the internal need, the only true Religion is that which embraces the universe, reveals perfect justice, breathes boundless goodness. fills the reason with light, the affections with love, the sorrowing with consolation, the downtrodden with courage, and the despairing with the golden beams of eternal hope.

Responsive to every real human need, the infinite sources of love and wisdom perpetually flow into and flood the individual receptive spirit: and the innumerable hosts of the heavenly spheres freely shower their fondest affections and their most respiendent thoughts into the common life of the terrestrial millions. Therefore there is no one utterly forsaken; no bleeding heart that either lives or dies wholly alone and unknown; no unrequired life in this universe of love; no possible estrangement from the redemptive power of the universal Presence. All humanity moves within the orbit of the spiritual sun. There is no gravitation superior or equal to the attraction of the interior universe. Your feet now point to the centre of the earth, your head toward the Summer-Land. This is true all over this rolling world. Do you not read the infallible prophecy of this scientific fact? It means that your body will return to the earth whence it came ; and you, yourself, will advance to another mansion in the Heavenly Home.

After an hour of Interior observation we proped to relate results.

Domestic enjoyments; based upon true conjugal unions, and interwoven with the fondest alfeet tions of children and kindred, you behold in the upper country. Uncompanionated natures on ionely hearts longing for unchangeable kindesigned been and the set of the Did you had be been different to the set of the Did you will be been different to the the set of th

telligence is simply impossible.

The glorious principle of universal Service, of Use, (or Design, of Destiny-this principle distinguishes our Heavenly Home from everything known and experienced by mankind on earth. The happiness and prosperity of each member of society are secured, upon the payment by the individual of the inflexible price, from which no true angel ever appeals; which is that he or she contribute a faithful service, in recognized and appropriate uses, to the prosperity and happiness of others. This principle is beautifully and universally exemplified throughout the superior societies in all the heavenly Spheres.

When may we look for the advent of such a kingdom of heaven on earth? The reign of Universal Justice through the reign of Universal Love! For the only foundation for such a state of society is the foundation of perfect fraternal and Universal love. When you pray the "Lord's Prayer," let no other thought, no other desire, no other aspiration occupy your mind; if otherwise, your prayer is in vain, and your lip-service, under the form of religion, will come back to you 'like sounding brass."

. * .* * * .

The time has arrived, and we must close our spiritual perceptions upon the systems of universal space. The fields of splendor, and the "many mansions" of gorgeousness in the Heavenly Home, with their celestial warmth and harmonious light and beauty, we shield from the gaze of an unprogressed, unprepared, discordant humanity.

"Beyond the clouds, and beyond the tomb !' When your time shall have come in its fullness, you will glide forth upon the magnetic river; and, accompanied by your faithful guardians, you will find your own place in the inner Temple of Father God and Mother Nature.

THE END.

The Rev. M. J. Savage (Unitarian), of Boston, says the evolutionists need not be dis-mayed because they are called atheists. "Anaxamayed because they are called abletist. A name goras was considered an atheist because he taught the sun was no god, but a flery mass of matter; Kepler, with his new planet theory, was an atheist; Newton, with his new force, gravita-tion, was an atheist; Laplace, with his nebular hypothesis, was an atheist; Socrates was an atheist; and Jesus himself became an atheist when he taught that God was not upon the mountain or in the valley, and that not alone in Jerussiam should he be worshiped ; that he was everywhere."

Heaven, to my perception, is not a walledin locality, where you must remain forever, without having power to soar upward or the privilege to pass downward. It is a plane of inspiration, aspiration, and advancement. To my perception there is no partial God-Head to whom one has to pay vows. The hearief the man must be tutored in freedom, the brain must have its culture, then, hand in hand, he can go on with the angels .- Spirit Robert Bertine.

which I learned subsequently was true. He finally departed, saying that the next night he would return to give me a lesson.

"The following day I saw him constantly at my side. 'Fearing that I was the victim of hallucination, 1 wrote to my father, who lived not far from V.'s residence, explaining to him what had happened, and praying him to ascertain if the old Master of Arms' had really died the preceding night. My father received my letter two days afterward and went to see V.'s sister, who confirmed all the details of my letter. My friend had died a few moments before the hour in which he had appeared to me, and had in fact charged his sister to send to me his fencing folls.

"The following night I felt myself seized rudely brusquement by the arm. It was V. 'Allans, get up,' he said. 'For what?' 'To take your lesson.' 'It is useless,' I replied ; 'let me sleep.' I tried to resist him, but he forced me out of bed, put a foil in my hand and began. For four hours he made me use the weapons. He plied me without mercy, without regard to my fatigue, and when he left me to retire again to bed I was broken, bruised; but I knew the tour de clé, as he called it. This coup had before that been impossible to me, now it is familiar.

"During all this time my wife had seen me combating in the darkness, (dans l'ombre,) frightened at what she witnessed, fearing to say a word, but praying.

"The night following the two succeeding days V. reappeared. Fearing still some hallucination l entreated him to give me some proof of his death, that I might no longer feel that I was possibly dreaming. 'You are a person well known in your region, and I ought not to be the only one cognizant of your death.' The distance of his residence from mine had not yet permitted me to receive a response to my letter of inquiry. V. then said : 'Buy the journal l'Univers which will arrive here day after to morrow and you will find there the news of my death.' His death was announced as he had said; but at the time he gave me this information the journal had not been printed.

"Some months_afterward, on the occasion of the assembly of the troops of that department, I had an altercation with one of my colleagues which required an appeal to arms, and I then recalled what the spirit had said: 'This blow or coup will be of service to you.""

His friend V. appeared only once more. "My wife awoke me," he says, "hearing a great noise in the room. Presently we could distinguish V. stalking about, ransacking everything. Finally he passed into the adjoining room, where our servant girl was sleeping, and bent over and kissed her, turning toward me, as I watched him, with a malicious smile. He was as of yore. Afterward he went into an armoire, and I closed the door upon him; but he immediately appeared in the middle of the room and reproached me for my effort. He then passed out of the fold-[Continued on eighth page.]

BANNER LIGHT. OF

The Rostrum.

"OUR NATIONAL GOVERNMENT: WHAT WILL BE ITS CONDITION MORALLY AND POLITICALLY FOR THE NEXT TEN OR FIF-TEEN YEARS, AS SEEN FROM A SPIRITUAL STANDPOINT?"

acourse by Theodore Parker, through the lips of Mrs. Corn L. V. Richmond. in Chicago, Illinois, November 19th. 1876.*

[Reported for the Banner of Light.]

Among the gifts of the spirit is undoubtedly the gift of prophecy; but whether that prophecy be used at the command of mortals, or whether it be used at the discretion of spirit-power, is a question. There may be things interesting to human beings to know which it is not wise for them to know; and any spirit, endowed with the gift of prophecy, will only exercise that gift wisely, and when by so doing some evidence of spirit-power or some warning may be given to mankind.

Without exercising the gift of prophecy distinctly the delineator of the political and moral events of the world knowing all the circumstances can easily predict the future. Statesmen not endowed with this gift have foreseen just as distinctly what a certain line of policy would bring about in the history of a nation as though it had already transpired; and even as the traveler out upon the desert, familiar with the indications of the approaching simoom, can see along the horizon faint indications of the storm, so can they who discern the signs of the times see the indications of approaching crises, of conflict, of political strife, the results of human corruption; and it does not need even the spiritual power of prophecy to discern that which is legitimately the result of certain causes leading to certain effects.

With a combination of these two powers, however, undoubtedly men may be forewarned ; and although these warnings are very seldom heeded, they serve as indices along the history of time to point out what nations might have been had they heeded the prophecy of wisdom, of statesmanship, of freedom.

No nation will live a higher life than its political influences bring to it; no republic will be greater than the politicians or the people of that republic. If the people are moral, great, just, good, the nation and its government will be so. If the people are careless, indifferent, and allow politicians to rule, the nation drifts into ruin or its proximate state.

We know the history of those wonderful nations that have risen upon. the integrity and intelligence of a single man or a single class of men. We know what has befallen the great States of Greece and Rome, in their prime the leaders of the civilization and intelligence of the world. We know that at one time it was the boast of a Roman citizen that he was a Roman citizen, and that Paul appearing there under criticism for being a Christian claimed immunity because of his being under the guidance and protection of the Roman government. We know that at one time that power embodied the enlightenment, culture, intelligence and eloquence of the world; we know that that power was doomed to downfall, and any one watching the history of Rome could have seen in the very foundations of its existence that which led to its downfall. Physical supremacy, the love of conquest, intellectual power-these constituted the chief standards of the greatness of Rome No nation builded upon those alone can ever endure permanently.

Egypt, great in the arts of her own age, endowed with all wealth and civilization, conscious of supremacy in the East, revelled in her dominion for a thousand years. Egypt, also worshiping at the shrine of material power, bowing down to the god of mammon and praise, possessing a religion that speedily became swallowed up in materialism and materialistic symbols, having no abiding spirituality, was destined to . fade and perish.

Not so soon the downfall of the nations of the remoter East, that had a stronger foundation of spiritual power, and fashioned their governments, as they supposed, after the manner of the government of the Infinite. The Brahminical nations have remained longer as nations than any other which the earth has ever seen. Why? Because the spiritual foundation was more subtle, and in the beginning the nations were found ed entirely upon spiritual laws and religion; so that to-day the remnants of the Brahminical nations of the earth, in China, in some portions of India, in Japan, yield the oldest ivilization that history can accord to the earth.

X

that. Confusion is better than crystallized wrong, and it is easier to change a shifting scene than something which is permanent and has become fixed. We would do with the laws of the Medes and Persians if the laws were perfect, and the administration of them perfect. That not being the case, it is better to change than to crystallize into an old time wrong. We would do with something fashioned after the manner of the Spartan heroes, were it not that this is not a Spartan age and that men are not born heroes as they were in those days. We would do with something fashioned after the manner'of Solon and Lycurgas, only that wisdom is not always venerated and the mandates of the sages are seldom obeyed now until many hundred years after their decease, We would do with something that could indicate the greatness of individual power if individual power were entirely free from selfishness; but the ambition of a single man may lay to ruin an entire nation or set of nations, while the people themselves, however misguided and misled, are liable to vibrate into the right path if left to their own reaction.

The reason that John Stuart Mill gave for the advantage of republics over any other form of government is that in the voice of many people there is always a greater amount of of men, and that a republic is sure to gravitate in a right diprejudice do not sweep in and destroy it; but left to themselves humanity are better than their average laws, or than the laws which any individual ruler or king can place over them.

Therefore we predict for America just what we predict for her people. The present foundation of that prediction is very evident. Let us see what it is. Throughout the entire land there has been from the beginning, and now is, a system of education which gives to the poorest and humblest in the land the opportunity of knowledge.

Now while this superficial knowledge is not, perhaps, important in itself, it forms the vehicle of all the intelligence that exists in this country; and, therefore, forming the vehicle of it, it makes this intelligence the basis of your national security. Whoever would supplant that system by any other mode of education that is not a perfect mode, would certainly destroy the greatest foundation and guarantee for the perfection and endurance of this government.

But underneath the current of the abiding faith in your political institutions is also the strong foundation that the education of a hundred years has given to the youth of the land. Handed down through three or four generations, republican institutions have become the inheritance of the youth of this country, and it would require a greater power than the combined agencies of every monarchy in the world can bring to bear to destroy them.

Physically there is not the slightest danger, so far as this nation is concerned. The only danger lies in subtler directions: in ways that creep into the mind without the public mind being aware of it; in methods that may be introduced that finally shall be made to serve the purpose of tyranny or ambition in some hour of peril. We refer to two things: the attempt to supplant the religious freedom in this land with any form of religious phraseology, and the agitation looking toward the depriving of your children of the freedom of education. There is a great cry and a still greater feeling throughout the country concerning the absence of the mention of the Infinite-of the word "God" in the Constitution. Of course Delty is not offended by this omission. Of course God does not care whether he is in the Constitution of the United States or not; he would much rather be in the hearts and minds of the people;

and of course any arbitrary mention of a word insisted upon for the sake of the word means an enforcement of some kind of religious belief. Now there are plenty of people to whom ral Law," or "The First Great Cause," or some other evasive term. There are plenty of people to whom the introduction of this word would seem as a kind of tyranny. On the stock exchange these same people do not object to the absence of board. In reference to various business associations, insurance companies, banking companies, we do not know that the word is ... entioned. If it is it certainly is cant. Over the Royal Exch? ge in England, with the greatest solemnity and pomp, is engraven "The earth is the Lord's, and the fullness thereof;" but England takes very good care that, in this instance, she shall be the delegated representative of the Lord, to receive all the funds that are in the world for the purpose of keeping the exchequer full. We do not know whether the foundation of a better nation than you are aware of. meaning of that sentence there gives to England any better right to take possession of every island in the sea, and to go, a sword for the benefit of Uhristianizing the heathen in change within the period mentioned by the question. We see the other, to fill this same exchequer. We do not know that the steady flow of the average thought in America must that the Deity is any better pleased because the dome of St. go on the same. Paul sounds within a stone's throw of the Bank of England. We have never heard it whispered among the angels, or those people that fill the upper spaces, that Delty cares one and colors from other countries; and while America receives jut or tittle about the long-robed representatives of the into her fold foreigners from every nation under the sun, there church that sit in the English Parliament for the purpose of drawing from the poor the last penny that they may earn, to that of color ; now it becomes one of Oriental blood, and we keep up the church rates throughout England. We have do not know what will ensue save that the average sentiment never heard that in the great dome of heaven the Delty re- in America is above any contest of this kind, and that whatjoiced especially because, beneath the shadow of St. Peter's, and under the interpretation of authority from the Vatican, every laboring man under the dominion of the Roman Catholic nower, every laboring woman, every one who can eke out a few pence by their daily toll, must contribute it to swell the coffers of priest and prelate and pope that rule the church at Rome, and build splendid edifices in the name of God-we have never heard it even whispered in heaven.

source than from any other, since politics are the outgrowth of the hour; but the laws and their execution are the outgrowth of the centuries. It does not matter what party is corrupt, or for that matter, what party is in power; if there is a wrong in the country, it only waits the opportunity to be righted. If there is not a wrong, there is no human being can make one over an intelligent, truth-loving, conscientious people that numbers so many millions as yours.

There is no fear, therefore, but what the nation itself is strongly grounded enough. The morality of the people becomes the basis of the permanence of good government. Begging the pardon of all other nations under the sun, and notwithstanding the corruptions in high and low places, and notwithstanding the defections in the fulfiliment of various offices of trust in the land, notwithstanding the spectacle of so many of the high officials who have been recently arraigned before the tribunal of public epinion for corrupt practices in office, there is no country in the world where the average moral sentiment is so high as it is here. We say this knowingly, as the outgrowth of the ages and institutions of the country, as the result of study, and life-long contemplation in two worlds of the systems of government under average right than in the voice or mind of a single man or set the sun; and we do say that the average public sentiment is the highest, that the standards of action here are higher, and rection sooner or later if, of course, anarchy, passion and that man more seldom takes advantage of his fellow men in immoral and unlawful ways here than in any other country. You must remember that even in England much of the practice is hidden beneath the cloak of hereditary and arbitrary nower. You must remember that corruption does not come to the surface in countries ruled either by Church and State monopoly or monarchy. You must remember that the average public sentiment of France, excepting in time of revolution, never reaches the outside world, and to-day you are not at liberty to know what the Frenchman thinks because of the President, late Marshal, who, under the power of the church, rules in undivided sway the nominal republican monarchy of France. You must remember that you are not allowed to know that Italy has been degraded for thousands of years by the slow decline of public sentiment, leaning upon Church and State for its foundation, until the very impoverishment of moral life has been the result; that the Church is qualified to forgive all sins and the State empowered to do battle for all freedom which leaves the people helpless, imbecile and moral infants. You must remember that in England the distinction between caste and grade of life makes every human being suspicious of those above him in rank, and that he considers it no crime and nothing unlawful to take advantage of his position, if thereby he may gain something from those above him; that the influence of monarchical institutions and of a court life, of rank and title, is the impoverishment of the moral nature of those above and below-of those below, because they always aspire to, yet never can gain, that which is above them; of those above, because they always look down upon those that are beneath them ; and here while in business circles a man considers his word as good as his bond, nothing is binding in England that is not written in black and white, though you have the word a thousand times. Between gentlemen of equal rank there may be separate orders of honor which would cause them not to viglate their word, but if it be a business transaction nothing can be relied upon unless they are bound by actual contract. Half-nine-tenths of the business in America is transacted without pen and paper; and yet there is sufficient robbery, sufficient wrong, sufficient mean practice upon one another, but they do it in other ways, and not by wanton violation of their plighted faith.

So we might apply this to every department of trade or commerce. Competition, the over-crowded state of population, that which makes the poor abjectly poor and the wealthy beyond want in old countries, lays the foundations for seeds of immoral life that finally work their way into civilization this word is objectionable, who would rather employ "Natu- and make of London to-day the worst sight that spirit-eyes have ever beheld-the states of population there, the crowded haunts, the condition in which the very poorest are slways condemned to abide from one generation to another : Only the eyes of angels can see these things without going wild, and the word "Delty" from the by laws and regulations of that only the mind of angels can reconcile them to the great work of the infinite purpose.

There is want enough, corruption enough, immorality enough, but there is more space, things see the light more. everything must come to the surface here; and while that is not a pleasant spectacle, nor does it present you in the public estimation in the most favorable aspect to the world, still the worst features of American life are upon the surface, and the best features are silently carried on underneath and form the

We neither say this in praise nor blame ; it is a simple fact,

and create the causes of discord feared in the world, than that which we have mentioned.

Has not Spiritualism dared to hurl the gauntiet into the very arena of scientific investigation and challenge explanation ? Has not Spiritualism dared to probe beyond the gateway of death and the walls of creeds and theological institutions, and say that God is a God of love, and that all his children survive death ? Has not Spiritualism dared to bridge the chasm between science and religion, between God and Nature, and declared that there is no longer a warfare gigantic and unquenchable between God and his children ; and having done this, is it not also the science upon which the human mind can for once reconcile its relations to the Infinite? And shall it go unscathed by the tyrannies of the world? Shall the spirit which persecuted the Quakers, the Puritans, the martyrs and sages in early Uhristian times, be allowed to slumber? Would it not be strange if behind these walls, where theology is a part of the daily life and feeds upon stone; there should be some discontent, because the bread of life after all would presume to come outside of those walls? Is it not indeed strange that more of this spirit is not manifest, and does it not bespeak a greater advancement in human thought, that nothing of any importance has as yet been done to suppress this great heresy, and it has marched on into the world until now within the very teeth of monarchy and church institutions they are fighting the battle once more?

Strong in this faith, uplifted by the power of the onward march of the people, let America take care of itself as a nation ; and all you have to do is to take care of your own intelligence, of your own moral and spiritual condition, doing your duty by one another as you would be done by, and the nation may live longer than the states of Rome, longer than Greece, longer than Egypt, and longer than fabled Indus, that for thousands of years held sway over the Orient. Let us have the nation at the foundation of the heart, and let the external government be simply the outgrowth of it.

At the close of the lecture, the audience were invited to select a subject for an impromptu poem, and the question: "Are our Spirit Mothers our Earthly Mothers?" suggested. by a lady, was selected ; to which Mrs. Richmond responded as follows :

EARTHLY AND SPIRITUAL MOTHERHOOD. "Alother, " I heard a young child say, Playing among the flowers, "Who is the mother of flowers? Who gave them such bright dowers ?" The mother bowed her face and smiled Over her golden-haired child: "God is the mother of the flowers, Child, and earth gave them those sweet dowers." "Mother, " I heard a maiden say, Blushing upon her bridal day, "Another love into my soul Has swept with its sublime control." ** And does it take my love away ?" The mother tremblingly did say. "Oh, no I my soul has larger grown, And a new love has a new throne; The greater love encloses all-God's love, the while, both great and small." "Mother!" upon the battle-field I heard a dying soldier cry. The soil that mother's heart did yield No sound save blended strife and sigh. She heard his parting tone with woe: "Oh, mother, I do love you so! " "But 't was your country's love, my boy, That took away the mother's joy. And 't was the love of God in heaven

That for that love your life was given. " Mother !" I heard an angel say, Just risen out of mortal clay, ** Mother I'' still bending o'er the earth Btill wishing all things of bright worth To visit her whom the soul loved, "Oh, mother ! I have found and proved That Death, my mother, all the while Has brought to me the sweetest smile An angel-mother met me here. Out of the charmed atmosphere. And drew me upward to her soul But still I love you; this control Merges the lesser love in heaven. All greater love by God is given.' I wandered into Paradise one day,

Among the birds and brightly blooming flowers, And there were happy children all at play, Flitting in gladness 'mid the heavenly bowers.

" Where are their mothers ?" Some on earth. And some in heaven, as you see; But whether they of earthly birth Or of the spirit-life must be, There are no orphans here in heaven: To every soul some love is given."

Then, said I, if upon the earth

Of course there has been degeneration ; of course a limited nationality must necessarily bring a decline, and of course the natural encroachments of the outer world, when not baptized in any new effort to benefit the world or mankind, must bring, sooner or later, self-destruction. But longer than any other nations that have been builded merely upon temporal power have the Eastern and more transcendental worshipers existed; and longer than any other civilization did that civilization of Egypt exist when it was based upon spiritual and scientific principles.

As the Pharaohs were the beginning of the downfall of Egypt; as the Cresars were the beginning of the downfall of Rome, so whenever a nation yields its life to the mere force of political ambition and the acquisition of territory, or greater power, it is the sure prophecy of its downfall; it is the beginning of its decline ; It is the token that the seal has been set upon its temporal existence.

We know of nothing in the past that is not likely to be repeated in the future, in view of the present state of human life and human intelligence. We know of no indications in the world to-day that evidence a greater freedom from the love of ambition or temporal-power.

From a lofty spiritual standpoint, and viewing the whole world, of course there is a spiritual advancement; but if it takes ten, twenty or thirty thousand years for the small insects upon the southern coast of Florida to make the foundation of a single reef, it may take millions of years, for aught we know, to lay the foundations of a general spiritual advancement in the world; and if it takes thousands of years, and repetition after repetition of the lessons of history for a nation to learn even the first lesson of human justice, how long it may be before liberty and justice shall abide upon the earth must be a question for the future to solve.

That America has the opportunities offered for being the greatest nation in the world, no one will deny. That America has all history to read for her lessons, no one will profess to contradict; yet she did not read-these lessons, aright in the beginning. She laid her foundation stones upon the sand, planted an upas tree in her Garden of Eden. She forgot that no human wrong can exist as the foundation of any human government and that government remain permanent. She forgot that the unerring Nemesis of justice is vigilant, watches forever the nations of the earth, and is not forgetful that if man has one great wrong that great wrong shall never go unredressed. She came, as the foundation of her government, from persecution to inaugurate persecution. The Puritans fied from the religious and political tyranny of the Old World to forge religious and political tyranny in the New World. Outgrowing somewhat of these creeds, and imbued with larger elements of statesmanship and power, the founders of the Republic were wiser than the people, and refused to do that which was urged upon them, foreseeing the results. When Washington was asked to become a king, he said : "What I shall we flee from the tyraupy of one-manpower at home to frame the tyranny of one-man-power

But the perception of the wise statesmen was not utterly followed, and that perception allowed the same element to o in in another form that became afterwards the threatenause of national dissolution if not of entire destruction. present aspect of the national affairs of this country, in a political sense greatly confused, [during the time aldential contest;] are perhaps none the worse for

92

Hand Reflore the many

Let us have no God in the Constitution.

If men are to delegate to themselves the power of represent ing God, and so long as human beings may learn and consider themselves delegated to introduce special words, you may be sure that they consider themselves authorized to interpret the meaning of those words. Better leave it out altogether. and have a little more in the mind and heart.

Be sure that this is one of the dangers of the hour.

he freedom of education. Any system of education known in the world is poor at best, but a system free from religious best. Of course there has arisen in the country a great discussion between the Roman Catholics and materialists on the one hand-who for once are agreed-and the Protestants on the other, as to the reading of the Bible in public schools ; and this forms the basis of the plea for the Roman Catholics to have their funds separate, and would form the basis for a plea for every religious denomination to have their schools separate.

If you have secular schools, let them remain secular. Read the Bible if there is a good reading lesson in it. Read the Koran, read the Vedas, read any book of any age that will not disgrace the civilization and intelligence of this age; but do not fasten any especial form of reading or any especial class of thought upon those children who, reared under other forms of teaching, must conscientiously object to these.

This is in accordance with the liberalism of the country; it is the only way that you can steer the craft of State safely between bigotry on the one hand of theology, and bigetry on the other of materialism. A good system of education which shall simply give the formal method of reading and the basis of other branches to the intelligent pupil, is all that secular education claims to give. If the fireside, the home, the separate religious teaching is not enough to inculcate good there is no system of education that will do this.

Guard well the liberties of opinion and worship in the land. tiought.

We come now to that which is certainly more external-the 1. 一方行车3.500 炎-光利亚一道的10.

and we do not discover anything in the present aspect of the with the Bible and professed civilization in one hand, and country, or of the world, that can bring about any very great

> One element alone promises discord. It is the element at war with the naturalization of all exiles of all grades, degrees are certain elements that are always at warfare. First it was ever nationality is useful or seeks refuge here must eventually be incorporated into the nation or it is not cosmopolitan.

We ask simply that you will consider the religious condition of the world for a moment. In England under an old statute persecution for opinion's sake has been resumed. In France under the dominion of a semi Roman Catholic power persecution for opinion's sake is resumed. Find out if there be an ancient law, a musty volume unexpired and unknown, in any part of this country where it is possible to persecute a human being for opinion's sake. If there is, be sure it will be called into requisition now. Religion on the one hand, so called, and unbelief on the other are for once joining hands, and extremes always meet. The bigotry of unbelief and the bigotry of theological belief are closing around those who venture to explain, to go beyond or in any way differ from their established forms or tenets, scientific or theological. Accompanying this is the attempt to rob your children of Spiritualism is the bone of contention in church, in state, and between the scientific minds and believers, and is likely to form the basis upon which may be resumed the persecutions bigotry and a simple line of theological teachings is by far the of former times. In this country fortunately the laws are modern; but still there may be in some State or in some portion of the government a law which will enable this spirit of persecution to be carried forward. We do not say that it will be, but we say that if there is opportunity it will be. Religious persecution is not dead, for the simple reason that we have heard a minister of the gospel within a brief period say to a person in New England that had he the power he would have all mediums hung as witches. Religious persecution is not dead, because if it were there would not be social ostracism on account of differences of opinion, and people would not be pronounced lunatics and imbeciles for merely differing in belief.

The next danger, or that which is most imminent, and which may come upon you at any time under the cloak of a political revolution, is that which springs from this conflict of religious power in the world. We do not say it to create alarm. Expiring tyrannies always make a last effort, and the papal power in Rome, there eclipsed, seeks a last flame of fire before expiring in the world as a nominal power.

It is sufficient to know that this spirit is abroad in the world, and that if there shall be any general conflict among the nations of the earth it is more likely to be upon this sublect than upon any other one; more likely because this is the moral lessons and precepts into the mind of the young, then preponderating subject; more likely because all questions of capital and labor are adjusted by themselves, since capital and labor can neither exist without the other, and since Enforce nothing, and see toilt that no words, no system be trade-unions, cooperative unions and various kinds of bodies. ever introduced either into law, constitution or public custom of both classes have made the compromise possible, and that shall deprive any human being of his rights of free nowit is no longer possible either in England, in America or any other civilized nation, for a war to be waged between capitaliand labor. We know of no other theme that can bring polifical basis of the country. There is less danger from this | about the agitation, awaken the old sentiments of persecution

Who scorn the gift by Heaven given. Who care not for the child of heaven; Then out of this sweet Paradise Some mother, with fair, gentle eyes, Rends even there alwas the earth And, lo! where want and shame and dearth Lurk in the city's crowded street, These angel-mothers you will meet. Unseen, but with soft, slient tread They bend above each golden head And where they have no name, the child In heaven is named all the while. Nay, nay! if by the tig of soul-The earthly mother and her control Also may be the mother there In answer to her spirit's prayer. Then this is well; only one law Guides and directs without a flaw. On earth or in the heaven above They mothers are who most can love

Cbildren's Department. TALES OF THE SUN-RAYS

Dedicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSEN; Written down through the mediumship of Adelma, Baronses von Vay, of Gonobiz, (in Styria.) Austria. and translated specially for the Banner of Light by Dr. G. Bloede, of Brooklyn, N. Y.

No. XIV.

"I carry up prayers," said this Sun-ray; "oh, so many many prayers. Three I have specially impressed on my memory. The first is that of a little girl. She prayed kneeling in her bed, but she did not speak like a child, nay, she prayed like somebody who has already suffered much, and has had many struggles and doubts-fervently, passionately, from the inmost.

"She said : 'Thanks, my God, for the faith I have recovered ! Give me strength to preserve it to the end of all days ! And then she prayed for her parents. And I saw how in former days her heart had often ached, infected by the bitter skepticism of others ; how it then had trembled, cried, become unable to pray. Words of unbelief concerning the higher things of the spirit had hollowed out her little heart, as slow falling raindrops pierce even the rock. But then one day a bright sunbeam had come, a spirit sent by God, the spirit of Love, which filleth all, illumines all, and makes up for everything. And from that day the poor child had awakened to new strong faith, awakened to new fresh love of God, and see ! she could pray again !

"Such a prayer I must carry up to God !.

"I take up many prayers of dying people. But when living persons pray desperately for death I turn away. Such prayers I leave on earth. I once saw a man in a pine forest. He was standing in the midst of the ferns and the forest flowers, leaning against a tree, and staring painfully into the Sun-ray which shone through the dark pine green. Whilst his one hand rested on his gun, the thoughts passed through his mind. I saw how his heart was bleeding, how it trembled and started in his breast, and how he thought: 'This one bullet would bring freedom from this missrable life of longing and gle !' He was a noble man, and still he thought of taking his life, for he suffered from soul pange, which often are worse than all bodily pain ! Every one of us Sun-rays has good little elf within, whom we often make whisper in the heart of men. I now had my Sun-alf whisper to that manin. One courses be strong . And the little thing constant this head and checks, and canced before his system until

tleed and understood the heavenly language in his heart, and said a short prayer to the Father above. It was a prayer for strength, and discovered the purpose of bearing this life courageously. The sun set slowly, and the man returned homeward, but his prayer I carried up to God.

"The third prayer came from the death-bed of a father. His wife and his children were standing round him. The once powerful man lay there pale and emaciated. He spoke to his children; 'Hold firmly together, love each other, honor your mother !' He spoke this with his latest. strength, and breathed his last. The prayer I left with the children. It is their duty to fulfill it. "When any man quietly prays in his chamber for purposes of good a Sun-ray glides in and

brings his words to the Heavenly Father." No. XV.

"Oh to-day 't was fine !" laughed the Sun-ray. "On earth there was the feast of Easter! How trim and tidy she looked, that little one! She was drossed in a new frock and new galters. Proudly she was standing at the front door, admired by the people, and looking at them. She went up to the mastiff at the chain, and said : 'Old Nero, I have a new frock on. Don't you know me?' And Nero stretched himself, and yawned, and wagged his tall. 'Of course you are neat,' he wanted to say, but not being able to utter it, he barked aloud. In her snow-white apron she had colored and painted Easter eggs. She jumped and danced about, and would occasionally dip the tips of her shoes into the pool in the street. 'If only ma would not see it,' she thought. She was indeed a merry child.

"I was at the same time shining into the neighbor's house. There in the yard another little girl was sitting. But as she had no new dress on, but an old patched frock, she did not go out into the street. She did not like the crowd and the noise there ; she preferred to sit quiet and alone. Neither had she any Easter-eggs, or father, or mother. Lonesome and serious she looked into the Sun-rays : 'Father and mother are up there, they tell me, and I am here alone !' Thus she spake. 'God is thy father,' my elf whispered to her, 'the world thy mother, thou art not for-saken!' The poor child understood the elf-language, and repeated : 'God is my father, the world my mother. How rich I am !' And she did not feel how small and weak she was, she did not feel she was sitting there bare footed and And lo, she grew up strong and tall, and she be-came a celebrated artist. God, her father, and the world, her mother, had helped her ! "And what became of the other nice girl? you

ask. Well, she became the wife of a rich baker, from whom the distinguished artist then ordered cakes. See, that is the way this world goes. What begins grandly often becomes small, and what begins little often ends in purple splendor. One must only learn how to understand the language of the quiet Sun-Elves." [Continued in our next.]

CHILD'S-FAITH.

All beautiful tales, I trust, are true. But here is a grave in the moss, And there is the sky. And the buds are blue, And a butterfly blows across.

Yes, here is the grave and there is the sky: To the one or the other we go, And between them wavers the butterfly, Like a soul that does not know.

Somewhere? Nowhere? Too-golden head, And lips that I miss and miss, You would tell me the secret of the dead-Could I find you with a kiss !

• • • Come here, I say, little child of mine, Come with your bloom and your breath. (If he should believe in the life divine, I will not believe in death 1)

"Where is your brother?"-I question low, And wait for his wise reply. Does he say-"Down there in the grave "? Ah, no; He says, with a laugh, "In the sky !" -[Mrs. S. M. B. Piatt, in Scribner's.

Ne-os-klea-ta, (Prairie Rose,) Queen of the Mohawks - A Beautiful and Brilliant Representative of a once Powerful Race.

Banner Correspondence.

Massachusetts.

LYNN. - Mrs. E. A. Cutting (of Boston) writes, June 25th, as follows: "Being very desirous to give all the encouragement possible to mediums to persevere in their work for the spiritworld, I would like, with your kind permission, to inform them of the success of the workers in Lynn, Mass. For five years past Mr. Andrew Cheever has generously opened his rooms for spiritual gatherings at No. 15 Market street. By so doing the light has been kept burning bright-'ly, when nearly all seemed dark elsewhere; and now I have the pleasure of saying that the efforts of himself and assistants have been crowned with Success. Their Tuesday eventing clipted is well

of himself and assistants have been crowned with success. Their Tuesday evening circle is well attended, and mediums of every phase of control are united and harmonious, laboring together with a will, and all of them actively engaged in supporting our common cause. While on a very pleasant visit recently among our friends in Lynn, I found Mr. and Mrs. George Dillingham earnestly working with them, and endeavoring to form, as it were, a large and concentrated circle, composed of all the mediums and inquirers, for the development of the vari-ous features of Spiritualism. This new move-ment, although but just commenced, is already guite successful. The circles are well attended by the old and young of both sexes; and on one quite successful. The circles are well attended by the old and young of both sexes; and on one evening when I was present an aged lady of seventy-five walked two miles to come to the meeting. Another intelligent lady, an inquirer, said she wanted more light than the churches gave, and so she ventured to come to our gath-ering and see and hear for herself what the new doctrine might be. That is the best course to pursue, and is, in fact, obeying the advice of St. Paul, 'Let each one be persuaded in his own mind.' mind."

Mr. and Mrs. Dillingham, who are about to visit Maine for the summer, will return in October to continue their good work of organization, ber to continue their good work of organization, or forming circles. And this notice, while it may encourage these worthy friends, may also induce others to follow their excellent example, and thus lead to that union and concert of thought and action among Spiritualists which is neces-sary to give them strength and influence, and enable them to show to the world what they can accomplish, under the best conditions, for the cause of truth and the welfare of humanity."

Vermont.

EAST CALAIS. - Henry B. Allen (better known to the public by the name of "The Allen Boy,") writes thence to The Westfield, N. Y., Messenger as follows: " I am not traveling now, but have bought me a little farm among the hills and mountains of my native State, Vermont. I like here very much; the farm work agrees with me, and I am growing strong and healthy every day—am in better condi-tion for circles, and think I can do as much and perhaps more than I could to travel all the while. I have not given up circles by any means. 1 hold them every week, and the manifestations grow stronger and better each time. They are much better at my own circleroom than anywhere else. I am now about to commence materializing circles, and I think it will not be long before the spirits will be able to materialize their forms and walk about the room.

writing, which is yery satisfactory. A great many come and dictate messages for their friends, telling me what to write. I have written to several places as the spirits have directed, and all communications have proved true thus far. "I am sure we can have wonderful manifesta-

tions here, for we have the right class of people tions here, for we have the right class of people to sit with. There is a good roclety of Spiritual-ists here, and they are of the right stamp, and there are a good many first-class mediums in this town. My nearest neighbor, Mr. Lewis Leon-ard, is an excellent physical medium. He has manifestations similar to mine, and when we sit together we have plenty of music. . . My sister, who married Merton Bronson, of Ripley, lives near by me, and is being developed as a sister, who married Merton Bronson, of Ripley, lives near by me, and is being developed as a seeing and physical medium. I think she will be a good medium, and Merton too quite a good healing medium. The Paine children, of whom you have probably heard, live only a short dis-tance from me. They are excellent mediums for physical manifestations. We also have a good speaking medium stopping with us, Mr. George Baker. So you see we have power enough to turn the town upside down if we only take hold and work together.

among the members of the Council, who began to accuse and suspect each other. The only infer-ence is that whoever wrote these letters must have been clairandient to have obtained his in-

have been clairandient to have obtained his in-formation, and clairvoyant to have had the means revealed whereby they were distributed along the streets of London without his being detected. The New York Heraid, Jan. 1st, 1850, after glving the chronology of the first half of the cen-tury, predicts the coming evonts during the last (present) half; among other-things it says, 'A new religion will spring up and supersede the present' (or something to that effect). My at-tention has often reverted to that prophecy, be-lieving that Mr. Bennett referred to Spiritualiam, which is daily giving promise of literally fulfili which is daily giving promise of literally fulfiliing it."

Michigan.

POKAGON.-J. W. Johnson writes? "I saw in a recent number of the Banner a statement by Dr. Joseph A. Meek, of Jonesboro', Ark. I traveled through that section of country last April, and found his description of the place correct. I was also a visitor of the doctor's during my stay. I wish to say that I found there some good, true-hearted Spiritualists, and that the doctor has great influence over the people, because of his profes-sional ability and his charitableness. I found him possessed of good mediumistic powers, and know that he is doing much good in that fine-timbered and inviting country."

New York.

CLAY .- Orris Barnes writes, June 19th : "We have engaged Giles B. Stebbins to speak for us, at our annual grove-meeting, to be held two days (instead of one as formerly) at Phonix, Oswego County, N. Y., on Saturday and Sunday, July 28th and 29th, 1877. We only know Brother Stebbins through the press, but we are satisfied he will give us the true gospel. The recent rains have done so much good that crops bid fair to give an abundant yield."

West Virginia.

WHEELING,-A correspondent writes : "Spiritualism is progressing here slowly. Had we a number of good mediums in this place we might gain ground faster. A Mrs. Faulkner has located here, and proves to be a medium who can be recommended as genuine. Through her influ-ence and labors we expect to gain many believ-ers for the cause."

A "Presentiment."

To the Editor of the Banner of Light:

In the year 1873 I had started by the regular coach from Cimarron, New Mexico, for Denver, Colorado. It was early in May, when the platenus and mesas are covered with a carpet of verdure and wild flowers; and when in the distance are to be seen plainly, their summits clad in the spotless-garment of eternal snow, the grand pano-rama of the Rocky Mountains. But I was sad, and why? We had proceeded some ten miles on our way when an impulse, or presentiment, (I do not pretend to analyze the feeling) seized me to hide my money. I accordingly placed several bills in the band of my hat, some behind the straps of my boots, several in my vest pockets, and others in the breast pocket of my coat. and others in the breast pocket of my coat. Observing what I was about, ex-Delegate Fr. Chavez and the Supreme Judge of New Mexico, who were passengers with me, hughed most heartily at my "over-caution," as they styled it; "nobody had ever been robbed on that line of coaches;" "what did I fear?" etc., etc. We had not gone five miles from that point before the order "Hait!" (given unexpectedly from a clump of bushes as we were ascending the Bernejo hill) causéd us all to look in that direction, when two men, leveling double-barreled guns at the coach, approached and commanded the driver to stop. This order, which we did not at first hear distinctly, was given a second time in stenhear distinctly, was given a second time in sten-toriau tones, coupled with a threat to "blow us," etc., etc., if we did n't stop 1 The coach stop-ped, and a third order came from the larger and more ferocious-looking of the bandits : "Throw off that treasure-box !" (which usually contained the shipments of the Colfax Co. mines). Mean-while we were ordered to "sit perfectly still" in the coach on pain of having "our heads blown off !" There was not a fire-arm among the passengers ; so there we sat, grimly enough, until a few moments had elapsed, during which time the robbers seemed to be deliberating as to time the robbers seemed to be deliberating as to whether they would rob the passengers or not, when a fourth order came from the banditti to

PUBLIC MEETINGS, ETC.

Michigan State Amociation of Spiritualists

Michigan State Association of Spiritualists. The Semi-Annual Meeting of the Michigan Association of Shiritualists will convene at Rickford, Kent Co., Sept. 7th. Sh and 9h. The season of the year being favorable, a large attend-ance and representation of free link series is anticipated. Lot us hope to begin a new era in the pages of Modern Spiritualism, white in a well organized practical work shall accessfully accompilsh great results. All persons desirous of browning members of the Asso-ciation, will please send their same and \$1,00, as a fee for. membership, to Dr. J. V. Spiencer. Treasurer, Battle Urrest, by so doing you will hend your inflaence te the cause we advocate and ald us to the better furtherance, materi-ally, of our interests. During the summer months we wish to call as many grove impeding spesible. Taiented - packers are ready for the post, and people anxious to know of our faith. Any local Boclery, or place desirous of organizing one, who may favor holding such a gathering, can correspond with the Secretary, at Battle Greek, and thereby complete their ar-rangements, and thus speure Eastly their choles of the turers.

Tangements, and thus sponto analy thus the state to attend turgers.
We specially invite all lecturers in the State to attend the semi annual Convention, as we hope to combine our efforts and establish some plau of work for all willing to labor in the broad field of Roform.
A. B. SPINNEY, President, Mins. I. E. BAILEY, Secretary, H. B. AICHACKEN, J. E. C. MANCHIETER, Directors, GLO, W. WIN-LOW, J. Constituting the Executive Board.

To the Spiritualists and Free Thinkers of the North-West.

North-West. The undersigned, owing to the fact that grater facili-ties are afforded for real enjoyment and instruction at-grove meetings than in any other way during the summer menths, propose holding a series of such meetings wherever the triends of progress will durinkin grove properly seated, and make all the other necessary arrangements. Let the friends wavken to the importance of keeping their spiritual armor bright, and let us show the hosts of old fogyism that we can keep the car of progress moving in spite of bloody, Bankey, and "hard times." I fine friends will do their part by furnishing the place, we will do curst oward giving them an on joyable and profi-able meeting, relying on the generosity of the lovers of truth for our romunoration. Address (1, W. BTEWART, Glenbeula, Wis.

Free-Thinkers' Grove Meeting.

Free-Thinkers' Grave Meeting. The Free-Thinkers and Liberals generally of Central and Western New York will hold a three. days' Grove Meeting near Wolcott, N. Y., on the 17th, 18th and 19th of August next. The following speakers are omgred, and others are expected: Glies B. Stebbins, of Detroit, U. D. B. Mills, of Byrneuse, J. H. Harter, of Auburn, J. P. Mendum, of the Invistigator, Boston, T. L. Brown, M. D., of Binghamion, and H. L. Green, of Salamanca. L is proposed at this meeting to organize a Central and Western New York Free-Thinkers' Association. Those who dustre to contribute to defray the expenses of the meeting may send their contribution to Wolcott, N. Y.

Grove Meeting, Summit Co., Ohio.

The Annual Meeting of the friends of Spiritualism will be held on Sunday, July 15th, in the Grove of Dr. A. Un-derhill, two and a helf miles north of the city of Akrony. The invitation is to all. Good spicaking may be expected. A. UNDENHILL, Secretary.

Grove Meetings.

At Port Huron, Mich. July 24th and 20th; at South Ha-ven, Mich., Aug. 4th and 5th; at Fowlerville, Mich., Aug. 11th and 12th; at Danaville, Mich., Aug. 18th and 19th; at Plainwoll, Mich., Sopt. 15th and 17th. These meetings will be held under the Auspices of the State Association, Dr. Spinney and other good speakers will be in attend ance. Maw. L. E. BAILEY, Secretary.



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To the Editor of the Banner of Light:

I have had the good fortune to meet, in this city, a company of Indians, comprising repre-sentatives of the Mohawk, Tuskarora, Iroquois, and Shawnee nations, all of whom are honorable representatives of their people, and if I had had any doubt as to the capabilities of the Indian for civilization such doubt could no longer exist.

This party comes from the Onondaga Reserva tion, situated near Brantford, Ontario, where some three thousand children of the forest are tion of the British flag. They are all civilized, and more than ordinarily intelligent and culand more than ordinarily intelligent and cul-tured, and some of them rank very high in these respects. Mr. Isah Joseph, a full blood Tuska-rora, is a gentiman of modest yet dignified min, and pleasant address, and good mental qualities. Mrs. E. Powells, a pure Mohawk, is a matronly lady of perhaps forty summers, whose qualities of heart and mind, combined with her intelligent conversation and pleasant manner, win the re-spect and friendship of all who know her. The beautiful and brilliant Ne-os-klea ta, sister of Mrs. Powells, is queen of all the Indian women I have ever seen; indeed, she is by common con-sent called "Queen of the Mohawks," and she is gueen the second the second table is out for the second table in the second table of the second table is a second table of the second table of tab queenly; a queen whose coronet was conferred upon her by the Great Spirit. Ne os klea-ta is a descendant, of the .renowned Mohawk Chlef Brant. She was born on the Onondaga Reserva-tion, near the village of Brantford, Ontario, Canada, and educated in the Brantford Seminary. She is thirty years old, and has a husband and two daughers. The husband of Ne os kleata, Mr. Harry Moreland, is a gentleman of more than average culture and excellent social quali-ties; it is evidently a love union, for they are de-voted to each other, and he is proud of his beau-tful Indian wife and their two lovely children. The party to which this family belongs is trav-

eling the country in the capacity of a "Concert Troupe," Mr. Moreland acting as manager. "Ne-os-klea-ta" is the "star," but she is well sup-ported by the others. She has a soprano voice of finest quality, and great range. A musical pro-fessor who knows her well, and has been her teacher, said to me: "The Indians possess as a natural gift of God those powers and qualities of volce that afford sweetness and range to muof volce that afford sweetness and range to mu-sical notes which the white race can only attain through long practice in volce-building and vocal training. No-exleasta," he continued, "has inherited this gift of music in a greater degree than any other I have known; indeed there is a richness as well as volume in hier deep-chest tones, and a sweetness and compass to her volce when ahe touches the highest notes; that render her singing exceptionably perfect and grand." The troups expect to call for Liverpool within a few weeks, and will spend some, months concert-ing in England; and on their return they will probably visit Boston, and other "Eastern cities,

probably visit Boston, and other Eastern cities, when it is to be hoped that our people will sink prejudice, and give them such reception as their merita as artists, as well as ladies and gentlemen,

The Detroit Press charged Col. Meacham with The Detroit Press charged Col. Meacham with mying, in a recent lecture on "The Religior of the Red Man," that the American people had de-stroyed a more superior to our own, that we might penete its inheritance. The Colonel did not say, this, but he would not have been much in the would be would not have been much in the would it has had. The grander names will go down to posterity in history song or story, than those of framesolt, Hing Phillip, Hed Jacket, Lo-gent Germach, Mokasevan Helitones, surely, Manual Indian meet and manual surely, with the indian meet and manual work and surely, history has a star manual work in history has been and the star manual the mental work. The second states and second

and work together.

"I find Vermont full of good mediums, and they ought to be called out into the field. I shall go out on a trip once in a while, but not very long ones. A great many people come here to see me, and I do n't know but it does more good than to travel.'

Missouri.

MILLERSVILLE J. J. Miller writes : "Spiritualism has never been more alive in this section than now. Truth will yet overcome and subdue error. Our private circles continue to imsubdue error. Our private circles continue to im-prove in developing mediums in their various gifts of spiritual manifestations. Our public lec-tures by William F. More, trance speaker, are both interesting and instructive, and usually large audiences attend. I am holding, in connec-tion with Mr. J. F. Caldwell, free platform meettion with Mr. J. F. Caldwell, free platform meet-ings, with seemingly good results. Dr. Samuel Watson, of Memphis, Tenn., was with us on the 26th and 27th of May, and delivered three lec-tures with telling effect. The people came from every direction, anxious to hear and to learn of things spiritual. Bro. W. is well versed in the Sachtward and the Old and Ward measurements. Scriptures of the Old and New Testament, as well as in the phenomena and philosophy of Modern Spiritualism; and his arguments, drawn from the Scriptures, were pointed and foreible, clearly demonstrating to unprejudiced minds that the Spiritualism of biblical times and the that the Spiritualism of bioleal times and the Spiritualism of to-day are synonymous, with this difference perhaps : that two thousand years of Nature's unfolding have advanced many minds to be more receptive of the higher truths promisod by the Nazarene to those who believe the things he did. Many persons heard Mr. W. who perhaps never before attended a spiritual lecture. Bro. Watson having been long identified with the church as an eloquent and popular minister for many years, drew out many church-members and several ministers; and all seemed well pleased with what they had heard, and many so expressed themselves to their friends, and subscribed for the Spiritual Magazine. Surely 'the stone that was cut from the mountain' is rolling Bro. W. is certainly the right man in the on.

right place. His magazine is read by a large class of people who would perhaps read nothing on the subject from other than Christian writers. He lectures for merely his traveling expenses. May the good angels continue their guardian care over him and all other workers for the grand truths taught in our philsoophy."

Colorado.

BOULDER .- A correspondent-"Willson"-

writes: "There appears a desire among Spiritualists to claim Thomas Paine as having been one. Alists to dialm Thomas Faine as having been one. Thave, observed this feeling, as expressed by writers in your columns, and in reports of lec-tures. If it can be established that he was the author of Junine's letters, it may be inferred, from a conversation Theard many years ago between a Methodist preacher from London and my fa-ther, that whoever wrote them must have been both clairvoyant and clairandient. The conver-sation was on the extitement in London caused both clairvoyant and clairaudient. The conver-sation was on the excitement in London caused by the publication of these letters. Scoret and important plans of the Government, discussed in the privy council in the evening, were print-ed, posted, and distributed along the streets of London before daylight next morning. Great efforts were made to discover the author and press where they were printed, but every effort failed. The house where the council met was frequently searched, antiquarded night and day, and finally the place of meeting changed. but the result was always the same. The Govern-ment was alarmed for fear of transport residency.

the driver, "Take a turn off to the right there !" which was instantly obeyed, and in a few mo-Angel Visitants. Swoot Reff ments more we had ascended to the summit of the hill and were safe. What caused me to hide my money before any Looking Gathe

robbers appeared? I have often thought of it since, and concluded, finally, that it must have been a spirit, a guardian angel. What else could have so irresistibly impelled me to act as I did? Respectfully, JNO. C. BACON.

A secular exchange devotes over a column of its space to excellent advice to its readers concerning the importance of the use of fruit and vegetables as articles of diet at this season of the year. From this well-digested treatise we cull the subjoined sentences for the benefit of our patrons, satisfied that the counsel given will be conducive of good results if followed :

"Physicians belong to an abnormal and per-verted state of society; they are the unhappy yet necessary product of man's evils, not of his virtues. . . . The fruits and vegetables that grow almost as profusely as the grasses and weeds, are not given merely as ornamental apweeds, are not given increival somamental ap-pendages to the table, nor yet wholly as food, but as food and medicins. They are the correct-ives of the system after a long season of concen-trated nourishment. . . The doctor offers a nauseous pill, nature gives the strawberry, the raspberry, the currant, and all the tender, juicy fruits of the garden. . . Frülts and vegeta-bles, with an abundance of good milk and bread, beau be the mein substantials and not the mera, should be the main substantials and not the mer side dishes of the table. . . . Meat should not become the side dish; gravies, stews and condiments should be utterly abandoned, and the system should be toned and purified by the tonics of the field and garden. Milk is better than medicine, and the entire pharmacopola contains nothing equal to what now comes to us from the true laboratory, comes to us not only with heal-ing wings but with a flavor for the palate which all the French cooks in Paris could not imitate."

Passed to Spirit-Life:

From Canterbury, Conn., July 24, Mr. John Smith, in

From Canterbury, Cenn., July 2d, Mr. John Smith, in the 77th year of his ago. Ho was an old resident of the town, a man of good busi-ness capacity, of atrict integrity, possessing, great firm-ness and energy of character. For fity years he had walked out and in before the community, and had gradu-ally ripered for the change. "Oh I wish I could go to sheep, and wake up in that better land!" was an expression of his a few days provious to his death, and it proved that he was well anchored in his hore and expectations for the hereafter. The funeral was largely attended—the services being conducted by Dr. H. B. Storer, (assiated by the writer)-and made a profound impression upon the assem-bid congregation.

From Sackett's Harbor, N. Y., June 4th, Mrs S. A. Nowell Kimball, wife of Dr. Daniel Kimball.

Rowell Almosti, wite of Dr. Danies Almosti. The decreased joined with us with set in the enjoyments of the Lake Pleasant Camp-Mesting last year, but the near recurrence of the date for the present season finds her Land. She was known throughout the West-and East as well-as a faithful worker, a Lalentod Lecturar and a relia-ble test medium. May she often return and give strength and encouragement to the dear relatives and friends whom she has left Dehind. • · · · · •

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

Minionary Work in Elizonet

Our labors began Juns 17th at Farmington, receipts, \$2,00, expenses, D centat June Din we were at Ouro Cart-er's, Mice Co., receipts, \$4,00; Trim's School-house, June Sit, receipts, \$1,00; June Min and Title at Farlbuilt, Bice Oc., receipts, \$2,10, expenses, \$6 contat total receipts, \$11,00; build expenses, \$10; build expenses, \$1

Sweet Reflections.			
Looking Over.			
Gathered Home.	ń.		•••
What is Heaven?			
Beautiful Olty.	. 1		
Not Yet.			
Looking Beyon	đ.		
Let Men Love		Another.	
Strike all ye	ur Hø	rps.	
Tenting N	loaror	Home.	•
Welcom			
Vuices	from	the Bette	or Land.
		me to Me	
		on Chant.	

SELECTED:

We shall Meet on the Bright Celestial Shore. Angel Care.

They 'll Welcome us Home. Welcome Angels.

Come, Gentle Spirits. Repose. Sweet Hour of Prayer.

Chant. Moving Homeward.

Come up Hither.

Bothany.

Only Waiting.

Evergreen Shore. Gone Before.

Chaut-Hymn of the Creator.

Freedom's Progress.

Chant-By-and By Shall we Know Eac. Other There?

Angel Friends.

Gentle Words.

My Home beyond the River.

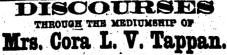
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Verification of Spirit-Messages DANIEL PINNEY.

To the Editor of the Banner of Light :

In your issue of Oct. 28th, 1876, was a commu-nication purporting to be from the spirit of Daniel Pinney, of this town. A man of that name, and aged seventy eight, and with whose family and friends I have been familiarly associated for more than fifty years, passed from this village to spirit-life last July, and the communication was cor-rect in so far as that he was ignorant of where he was, or to what he was going, for he was indif-ferent to-doctrines of any kind. Mr. Willard, of Chicago, will find in this article a reply to his query as to whether he was the " Dan " he recolects when he was at his grandfather Rev. John Willard's, when he was ten years old. The Pinney family names are all very correct—as well as the situation of the homes of both families— and of the ten children in the family all have gone to the life beyond but one daughter, aged 83, living in Wisconsin. JULIET M. FIELD. Stafferd Similar (1) Stafford Springs, Ct.

GEORGE BACON, JR. To the Editor of the Banner of Light:

We are highly gratified in knowing that the spirit message pur orting to come from George Bacon, jr., in the Message Department of the Banner for Jan. 20th, is fully verified. George Bacon, jr., was born and raised in this city, of a very respectable family. I have known him personally about twenty years ; his father, who died some eighteen or twenty months ago, was a very exemplary member of the Methodist church, and a merchant of this city. George Bacon went from here to St. Louis about a year ago, and after re-maining there some two or three days, his brother (a very eminent lawyer and a genial gentleman of this city.) received a telegram announcing his sudden death; he immediately started to St. Louis (which is one hundred and fifty miles below this city.) and brought the remains here, and deposited them in Mount Olivet Cemetery, about two miles from this place. If any doubt this statement and will take the pains to write here, they will receive such further information on the subject as may be desired. J. B. CHESLEY. Hannibal, Mo.

LIZZIE ENTWISLE.

To the Editor of the Banner of Light : Herewith I send our county paper, The Reflex. containing the message of Lizzle Entwiste, as it was published in the Banner of Feb. 17th.

Mr. Entwisie was stationed here a few years since, being a Methodist circuit preacher, and his family, including L'zzle, were well known and remembered by almost the entire town. The message seems characteristic, I am told, of the girl when living here. E. HOVEY. girl when living here. Bufillo, Mo.

HUBBARD-ALEXANDER.

To the Editor of the Banner of Light:

A communication in your issue of March 10th, purporting to come from the spirit of Rodolphus purporting to come from the spirit of Rodolphus B. Hubbard, is correct, we think, in every par-ticular stated. In his youth he lived in the house in which we are now writing, and in the neigh-boring town of Amherst for many years. Late in life he went to California, and died soon after, or as he stated in his message hereas the there or, as he stated in his message, began to live then the real life. We have delayed sending this till now, thinking it might be the pleasure of near friends to acknowledge his identity.

Also, in the Banner for April 14th, a message from Mediad Alexander, of Montague, is entire-ly correct. His widow, previous to her mar-rlage, lived several years in this town, and part of it in the house we now occupy. Loverett, Mass. MRS. F. LEE SMITH.

DANIEL KELLOGG. To the Editor of the Banner of Light:

It is with a heart full of joy and grateful re-sponse that I take my pen to say to you that in the Banner of April 28th, I find a message from my dear son Daniel. It is not the name, but the message he gives, that satisfies me and all his relatives that the words of his communication are to me those of a beloved son, to his children the words of a beloved father, and to his surviving brothers and sister the voice of a departed brother, who although his body moulders in the dark grave, yet in spirit liveth forevermore. The words in the message referred to are the true words in the message referred to are the the the sentiments of his loving soul, for we have often talked on the same subject. Having been blind for the last fourteen years, I have told him I thought it would be right for him to give me appear as probable as he can, and from this level appear as probable as he can, and from this level

Robert Dale Owen.

TO BOOK-BUYERS. The attention of the reading public is respectfully called to the large supply of Spiritual. Reformatory and Misor-laneous Works which we keep on cale at the BANNES P LIGHT BORSTORE, ground floor of building No 9 vont-gomery Pinev, corner of Province street, Boston, Mass. We are also pripared to fill orders for such books, pani-phets, etc., as have appeared by name in the callogue of works formerly offered by Andrew Jackson Davis, and noise to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates. ## We respectfully decline all business operations look-ing to the sale of Hooks on commission. Send for a free Catalogue of our Publications. Colley & Richt.

TO BOOK-BUYERS.

SPECIAL NOTICES. Notices of meetings, beture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's odition of the Banner.

edition of the Banner. **MP** In qu ing from the HANNEP OF LIGHT, careshou'd be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our communication open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give ut-terance.

Panner of Light. BOSTON, SATURDAY, JULY 14, 1877. PUBLICATION OFFICE AND BOOKSTORE, o. 9 Monigomery Place, corner of Province street (Lewer Floor). WHOLESALE AND BETAIL AGENTS. BOSTON : THE NEW ENGLAND NEWS CO., 41 COURT ST. NEW YORK: THE AMERICAN NEWS COMPANY, 29 AND 41 CHAMBERS ST. COLBY & RICH, PUBLISHERS AND PROPRIETORS. AGP Letters and communications for the Editorial De-Deriment of this paper should be addressed to LUTHER OLLBY. Business Letters should be addressed to ISAAO B. RICH, Banner of Light Publishing House, Boston, Mass. MODERN SPIRITUALISH-The key which unlocks the mysteries of the Past, explains the Present, and demon strates the Future existence of man.

The Theocrat of "The Monday Lectureship."

This is what a correspondent in Boston wrote not long since to another paper in reference to the above named notoriety, who is ambitious of the reputation of being the exterminator of Theodore Parker's fame: "Although his audiences continue large, the genuine interest in what he says has much abated. I fear he can ill bear the reflex of popularity when it comes, as it is pretty sure to do." No; Cook is just the kind of man that can never bear to confront the return wave. He must be on the top of a flood tide, Moating swiftly on past ranks of applauding people on the shores, or the heart is instantly all out of him. Men who make an occupation of "bulldozing" the community cannot well endure to have the community arise and ask them to see how the same process affects themselves.

All of Joseph Cook's chatter about "science" is wind, and nothing more. He ought to know that science and the "supernatural" are not to change places at his command. He has undertaken to prove to his bewildered hearers, after the most complicated and entangling methods of demonstration, that ecclesiastical dogmas can be supported by scientific means; and so he has industriously mixed a little of the one with a good deal of the other, until he cannot himself say which is which, or what the precise resultant is. His florid sentences, and apparent deep research, coupled with a forcible delivery, have thrown a sort of daze over the religious community, but like the comet, his course is a short-lived one, and indications point to the fact that he is already de-

The press of the country coutinues to bear testimony to the usefulness of the life, and the kindliness of heart, of this now translated apostle of the gospel of spirit-return. Among the comments on his decease which we have seen, none are more noticeable for candor and fair dealing than those made by the Rochester Democrat and

Chronicle, which paper introduces its biographical sketch of his earthly experiences as follows: "A man of eminent learning and of purest and

gentlest character has passed into that realm tho mysteries of which he so patiently sought to solve while yet he abode in the flesh. Robert Dale Owen is dead. Whatever may have been the aberrations of his philosophy, whatever may have been the deflections of his theory from recognized schools of thought, it is certain that he sought to know the truth, and pursued his inves-tigations with the acuuen of the scholar and the Ligations with the acuiven of the scholar and the zeal of the enthusiast. No one could enter his presence without being impressed with his sincer-ity. No one could know him without loving him. His very person radiated geniality; and greatness, as well as integrity, may cheerfully be accorded him. The knowledge he sought is his now. The problems to which he devoted himself are solved now. His memory remains a precious legacy to problems to which he devoted himself are solved now. His memory remains a precious legacy to his friends. His example endures a guide for those who like him would search for the tryth, faithfully, conscientiously, devotedly, although their conclusions may be different from those he reached. We do not propose to endorse his pe-culiar doctrines; but we must applaud the single-heart doctrines; but we must applaud the singleheartedness with which he pursued truth and the tenacity with which he advocated it, when he thought he had found it. Admiration for his in-spiration and respect for his personality are not inconsistent with an utter dissent from the views he embraced and the opinions he enunciated. There shall be others who were intimately ac-quainted with him, and who sympathized with his thought, who shall do justice to the qualities that informed him and the lovely traits that he illustrated. Be it ours, in this passing notice, simply to indicate his worth and to pay the meed of respect we cannot forego.'

The following letter from Dr. Crowell, of Brooklyn, is apropos at the present time, as some of the papers noticing his decease have either withheld all reference to Mr. Owen's views concerning Spiritualism, or have endeavored, by implication at least, to create the impression that he changed faiths just previous to his passing on :

A SPIRITUALIST TO THE LAST.

To the Editor of the Brooklyn Eugle: In your obituary notice of the late Robert Dale Owen in Tuesday's issue, (June 26th,) there is one error which in justice to Spiritualists and their cause should be corrected, and which from my knowledge of the fairness which so generally characterizes your articles, I feel assured you will correct when you are satisfied it is an error.

In your notice you said, 'But thousands in this country and in others have read his 'Foot fails on the Boundaries of Another World,' 'Debatable Land,' and other like books treat-ing of the phenomena of Spiritualism which it is said he in his latter days repudiated."

I assure you there is no truth in this report. During the last three years Mr. Owen did not fail to visit me whenever he came to New York, and frequently he was my guest for one or two weeks at a time, and left my house for his home at-Lake George only nine days previous to his death, having then been with me two weeks, and there were few hours during that time when we were together in which Spiritualism, either directly or indirectly, was not a subject, if not the subject of our conversation, and not only was his belief in it as firm as at any previous time, but his interest in it was undiminished.

In his note to me of May 25th, notifying me of his intended visit, after stating that his principal object was to procure medical advice, he adds "Aside from the immediate object I shall be very glad to have another chance of a few long talks with you on the great subject which in terests us both. For the last year I have scarcely d a chance to talk of Spiritualism with any in telligent and experienced friend of the cause, and I feel, I was going to say, hungry for such The italics are his own. I think you will ad-

mit that my assertions are thus substantiated by his own words. You do him no more than justice when you say that "his domestic life was always appear as probable as he can, and from this level pleasant, and his charming personality was feit of probability he soars into the atmosphere of in all his relations in life. He did vallant work in his early manhood, and his middle life and old age were worthily spent in the service of hu-manity and in making the happiness of those al-lied to him." I would add, it has not failen to my lot to know a more unselfish, truer or better man. EUGENE CROWELL, M. D., 196 Olinton Avenue.

"Preaching the Truth"

Is the title of a recent lecture by Henry Ward Beecher-and what has been recorded as coming from his lips is the truth, every word. We regret that we have not space to print more than the following extract :

"The bigotry, the conceit, the bitterness, the uncharitableness, the intolerance, which go along with the preaching of some men; the building their congregation up in a pugnacious attitude toward everything that differs from them, turning them into theological cats and dogs that bark and spit and scratch at anything that comes near them which is not according to their idea-I need not say how incompatible it is with that spirit which accompanies 'preaching the truth in love.' It is impossible that one who preaches the truth out of a disposition of loving ness should have such bigotry as these men have, or that he should be moved in the way that they

Sequel to Stellar Key Concluded.

We this week publish the twelfth and last shapter of "Views of Our Heavenly Home." Mr. Davis wishes us to say that he will endeavor to correct all errors in computations, &c., answer some questions he has received from esteemed correspondents, and prepare the work so that it can be issued in BOOK FORM early in the autumn.

In order to turn the cold shoulder on newspapers printed or issued on the Sabbath, and so win the smiles of the bigots in and around Washington, U. S. Solicitor General Philips recently decided that to publish the delinquent tax list in a Sunday paper would be unlawful, basing present, which she gives at the close of her adhis decision on one of the ancient "blue laws" of Lord Baltimore, dated 1723, which he declares to be still in force. Soveral years since we published the most important points of this old law, which was then brought into notice through an effort on the part of the churchmen to apply its provisions regarding " blasphemy " to Spiritualist lecturers. The law punishes those who speak against the Trinity with branding on the forehead, boring a hole through the tongue, accompanied in each case with heavy fines and long terms of imprisonment ; it fines all who even ride out on Sunday, and heavily mulcts every minister who shall omit to read the law in church four times a year. If this decision stands, of course all the provisions of this truly mediaval spirited statute are equally in force, and lively times may be expected at the nation's capital. The Unitarians will all have to emigrate; the regular trinitarian ministers, totally unable to pay their fines for non-reading the law in church, will find themselves tottering on the verge of bankruptcy if not the prison; and the sober senators, etc., will be forced to restrain their ardor for horseflesh and abandon their Sunday drives and jubilations. What supreme nonsense is this, in the afternoon of the nineteenth century! The bigot has bent the bow too far !

The antiquated Allopathic pill-dozers of California have made a most dismal discovery ! After hurrying a law through the Legislature of that State to " regulate " the practice of medicine and surgery out of the hands of the progressive physicians and into their own, they organized their boards of examination, and set the medical guillotine at work, when lo! after they had arranged matters just right to suit, and had instituted a prosecution of an unruly member of the medical fraternity, a "Swedish movement cure " physician in San Francisco, a sharp attorney discovered that only a very small proportion of the Boards of Examiners had been organized in exact obedience to the law of their own asking, so that the entire batch of these worthy Allopaths themselves had a flaw in their July 15th. He gave a Fourth of July oration at title, and were really liable to the pains and pen- Plainwell, gave temperance addresses at Princealties prescribed by that "medical law." Great | ton and Ripon, Wis., June 11th, 12th, and spoke consternation reigns among them in consequence. | for the Red Ribbon Club at B.ttle Creek June condition into which the "regulars" of the Golden State have brought | July 1st. themselves, is but another of those cases detailed in the old saw :

Movements of Lociarers and Mediums.

JULY 14, 1877.

Mrs. Susie A. Willis-Fletcher, with her son, and Miss Mattie A. Houghton, salled from New York City for England, July 7th. Mrs. Fletcher goes to join her husband in London-purposing, however, to return to Boston in September. Miss Houghton, who takes the journey as a sort of vacation, will return to her office, Room No. 5, 8% Montgomery Place, this city, the latter part of August or the first of September. We take great pleasure in introducing these ladies to the Spiritualists of the Old World as mediums of proven merit in their specialties.

C. B. Lynn is lecturing in Ballston Spa, N. Y., this month. Ile is ready to engage at Glens Falls and the neighboring points for week nights. Mr. Lynn willspeak at the Lake Pleasant Camp-Meeting August 17th and 10th ; and in Cleveland, O., during September. Societies desiring to close engagements for the fall, should write promptly. Permanent address, Sturgis, Michigan. We learn from correspondents that Mr. Lynn was never in better condition than now, and his many friends throughout the country will be glad to know that the early prophecies of his usefulness bid fair to be realized; and that he has taken the place where both native talents and inspirational powers place him in the front rank of spiritualistic speakers.

The Santa Barbara (Cal.) Index speaks highly of the lectures recently delivered there by Mrs. H. F. M. Brown, referring in special commendation to the clairvoyant descriptions of spirits dresses.

Mrs. Carrie E. S. Twing, so says the Westfield Messenger, is now at her home in that place, winning favor by the many wonderful tests she gives of spirit control. "She has several phases of mediumship-writing by a control of the hand, tr nce, and frequently she sees spirits."

Henry B. Allen (the "Allen Boy") is permanently located at East Calais, Vt., as will be seen by reference to our third page.

Dr. H. P. Fairfield lectured in Baldwinville, Mass., Sunday, July 8th, afternoon and evening. He will now make engagements East or West, wherever his services may be required. Address him Greenwich Village, Mass. Dr. Fairfield is an energetic and eloquent worker, of proven ability and steadfast determination, and deserves to be kept constantly employed.

Mrs. P. W. Stephens informs us that she will start on her way to her home in California about the middle of July. She will take the Chicago and Northwestern Railroad through northern Iowa, and will be pleased to receive calls along the route. She expects to reach home in October. She further writes:

"I feel a sense of reluctance at turning my back upon the many dear friends I have met this side of the continent, and the treasured memories of their loving kindnesses will go with me to my far-off home. Though I no more expect to meet them on the shores of mortal life, I wish to say to them all that I know there will come a time when we will again clasp hands."

Mrs. Anna Kimbali has been unavoldably detained in Dunkirk. Will not visit Brooklyn until Sept. 1st. Will answer calls to lecture or give scances in this vicinity during the heated term. Address Post-office box 241, Dunkirk, N.Y.

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Capt. H. H. Brown attended the meeting of the Northern Wisconsin Association at Princeton, Wis., June 8th, 9th, 10th; spoke for the society at Battle Creek, Mich., June 17th and July 8th; at South Bend, Ind., June 24th; at Plainwell, Mich., July 1st; at Kendallville, Ind., 17th and July 8th, and for the Plainwell

but he reminded me of the duty which each indi-vidual bore to the great body of society, and the lessons which the experiences of this life, however hard to bear, were intended to convey to the spirit, which was here taking its first degre in the school of progression. This Daniel was the celebrated Dr. D. B. Kel-

logg, a noted clairvoyant physician, who left his old house with us in the city of Ann Arbor to dwell forever in his new and better one on high, on the 31st day of December, 1875. So we see he that was dead to the world and shut up in the grave has riven from that dead body of sin and death, and has ascended on high, and his glorified spirit as the comforter has been sent to cheer our sorrow stricken hearts, by speaking to us, and as we read bringing to our remembrance what he had done and said while in the house of earth. And is not this a fulfilment to the letter of that promise made by the Holy Ghost through the mediumship of the good Nazarene?

Truly yours, Ann Arbor, Mich. HORACE KELLOGO.

OBED-W. BARTLETT. To the Editor of the Banner of Light :

In your issue for May 5th is a message from Obed W. Bartlett. I have known the man from a boy; he went from Garland, this State, to Bos-ton, and was for many years a successful trader. His residence at the time of going out, and age, are given correctly. I have shown the message to his brother, John Bartlett, who has no doubt to his brother, John Barton, Jit is from his brother Obed. William SARGENT.

ANNA JENKINS. To the Editor of the Banner of Light:

While spending a year with a sister in the city of Providence, thirty six years ago, I was a fre-quent attendant at the Friends' meeting, where Anna Jenkins, who was a minister in that Society, often preached. Moving to Michigan, I was informed some years after by my friends that Anna Jenkins and her daughter perished in the

burning of their house in that city. The message which you published in your issue for May 5th, under that name, is surely from that kind friend and benevolent woman, Anna Jenkins, the Quaker preacher. Doubtless a person so well known as she will have many friends to verify her message, and yet my appreciation of the Banner and its Message Department induces me to make this acknowledgment. Respectfully,

MARY CORNELL ROBERTSON. Albion, Mich.

REV. ISAAC WHITE.

Wm. G. Wood, writing from Providence, R. I. states that inquiries which he has made concerning the message given through the mediumship of Mrs. Jennie S. Rudd, by a spirit purporting to be that of Rev. Isaac White, late of Newport, R. I., of Trinity Church, lead him to pronounce it a truthful one. The message was printed April 28th. Among other points in evidence he atates that he met Rev. Daniel Henshaw of Provi-dence, rector of All Saints Church, on High street, on Sunday afternoon, April 29th. and asked him if he knew Rev. Mr. White, of Newport; he re-niled in the affirmative, and further said. "Rev. aac White died in the latter part of December, 1875," as stated in the message, which the clergy-man had, of course, not seen, Mr. Wood informing him for the first time of the fact of its mblication.

Upon the unsteady flower that rocks in the breeze the semantes her purch, and gathers her boney; thus man en-ops the firsting things of Aerthly life while all things of unider his feet. - Ascroth.

poetry, expecting by that time that his hearers will be so, confused that they will not know he has taken his flight.

But in some of his discourses his "poetry' takes on a form of adjuration to the bigoted and unthinking masses of the Orthodox Protestants in America which is worthy the clearest attention on the part of all friends of free thought. Not that Cook as an individual possesses any importance, but because of the indices which the positions he assumes give of the animus of the theological leaders themselves. Occasionally the real, though carefully hidden, sentiments of the creedists slip bodily from his unguarded lips, giving those who will look with the eye of reason an inside view of the Hades of hate which rules too surely the evangelical mind of the present day. For instance, in one of his lectures he (Cook) says, in the face of his denunciation of the free thinking of New England, that "all men are going to think for themselves by-and-bye." The "flood of democracy," he says, "is upon us." And then he asks, in his triumphant way, " is not Congregationalism, which has the same spirit as the spirit of the age, the sect to minister to it? Is she not the Church to match the demand of the times which she has brought into existence?" How very plausible! Finally he swells out in the full proportions of his purpose, and bursts forth as follows : "Let us bring America into a religious theocracy / We shall come slowly out of our troubles, and they are fearful ones, and they are just ahead of us. The thing which brought them into existence must be carried through. Congregationalism has brought independency into the world, and our evils never will be oured unless we carry through our idea

of a theocracy." We have it there without any disguise whatever. We can see the intent of Old Theology precisely as it is. It means to rule, and that is all there is to it. "There are no political ideas," says Cook, in conclusion, "of half the importance

of this that crossed in the May Flower. There never has been, and never will be, a safe republic in which God in Christ is not the supreme power." All of which, according to the published report, was rewarded with "applause." Once let such ideas as the shove enter into and take possession of our government, and instead of continuing republican it would become the veriest tyranny in the world. We should have no liberty but that which priests and self-styled 'good men" would choose to allow us. Cook is another Calvin. He drives rough-shod over the convictions and opinions and sentiments of others, and bids them open their mouth and shut their eyes while he proceeds to dose them with his peculiar purgative. What an improvement he is, to be sure, on Jefferson, and John Adams, and Benjamin Franklin!

Read "Jo Cose's" idea of "Organization," on our fifth page. He hits the nail squarely on the head. If you do n't believe us, ask Bro. Peebles.

On Sunday, June 24th, the Free Lecture Association of New Haven, Ct., took a recess of two months. The exercises during the day assumed the form of a discussion on "Free Physical Education," in which Prof. R. W. Hume, and others, took part, showing that in the opinion of a majority of the members of the Free Lecture Association, it was the duty of the State to satisfy the physical as well as the intellectual needs of all children requiring its assistance. Of the eventide service the Morning Journal of that city savs :

"In the evening, under the auspices of the Free Lecture Association, a grand concert was given by the Heine Quartette, in their usual admirable style. Between the selections Prof. Hume (who is an experienced teacher of clocu-Hume (who is an experienced teacher of elocu-tion) delivered recitations of poems of various countries. They were well delivered, and all re-ceived merited applause. The two most admired were 'The Three Warnings' and 'John Wilde of Rodenkerchen,' a translation from the Ger-man. The closing selection was 'The American Flag,' which was given con amore,' and, to use the stage expression, hy ught down the house. The Free Lecture Association will reopen in Sep-tember with lectures by Mr. Felix Adler and the Rev. O. B. Frothingham."

A recent letter from Philadelphia contains the following: "We are starving to death for a camp-meeting. The idea never came into our heads until lately, and it has assumed wonderful proportions and is sure of success. The grounds have been offered to us gratuitously, and some of our wealthy Spiritualists favor the enterprise."--Well, then, all we have to say is, "Go-ahead !" Camp-meetings properly conducted are during the heated term to be commended, therefore we are gratified to learn that the Spiritualists of Pennsylvania intend imitating Massachusetts in this respect.

A. J. Champion, writing from An twerp, O., says: "I am always made to feel sad when I see true and noble worth neglected or abused. It is very strange to me that so valuable a paper as the Banner of Light, containing, as every issue does, so much mental food, and that, too, with such finish and in such good taste, should want for patronage. It certainly does not speak very flatteringly for the future of true Spiritualism, for which you and other noble workers have labored so long and faithfully."

The dedicatory concert under the auspices of the Hutchinson Family, at the Sabhath School tent, near the Pavilion Hotel, Revere Beach, took place at the time appointed, on the afternoon of Monday, July 9th. The large tent was well filled, in spite of the descending rain. The exercises - varied and interesting - were presided over by J. Green Jones, Esq.

"He digged a pit, he digged it doep; He digged it for his brokher: But in his sin he tumbled in The pit he digged for t' other."

J. William Fletcher writes us from 14 Southempton Row, London, June 27th, that he has been most kindly received in England, and has found an amount of business in waiting for him which far transcends the limits of his bodily strength to meet, as his health has not improved to a degree commensurate with his hopes. We are sorry to learn that he is still called upon to bear company with physical ailment, as in common with his many friends in America we anticipated his speedy recovery through the change of scene, etc., incident to travel in foreign lands. Mr. Fletcher is at present, by his development, practically the only trance test medium in London. and the friends in that city do well in utilizing his powers to the fullest extent. In our next issue we shall print the fourth of the series of interesting letters written for our columns by Mr. Fletcher, this one being dated at Rome.

Thomas Gales Forster has gone to England. He sailed from New York last Saturday. Before departing he wrote from Philadelphia to a friend in this city, asking us for letters of introduction to the prominent Spiritualists of England and the Continent. The letter did not come to hand until Bro. Forster had sailed, consequently we could not do what it would have given us great pleasure to have done: namely, recommend him to the transatiantic friends as a first-class trance speaker and a veteran Spiritualist, who has done a vast amount of work for the cause in this country. Any favors rendered our countryman, Mr. Forster, during his sojourn abroad will be fully appreciated and reciprocated by us.

The spiritual magnetic healer, Dumont C. Dake, M. D., is at present exercising his romarkable healing power in Iowa. He will not visit Council Bluffs (as purposed) until August, remaining in Marshalltown until July 14th; the remainder of the month he will operate at Des Moines, thus affording invalids in that vicinity an opportunity of consulting one of the most gifted physicians of the day.

The "Widow Van Cott," female -revivalist, talked good Spiritualist doctrine when she told her hearers at the Sea Cliff Camp-Meeting recently, that she was never going to die, but only by and byeto move into her heavenly mansion on Halleluiah avenue, Eternal City, Country of Heaven, and asked them to call upon her there.

Purchasers of "The World's Sixteen Crucified Saviors" will find that each copy of the work now sold at the Banner of Light Bookstore (No. 9 Montgomery Place, Boston), is illustrated with a fine likeness of the writer-Kersey GIRVES. 12 -----

A petition has been received at the Interlor Department asking that the Sloux Indians may be removed from the Spotted Tail Agency to the Ponca Reservation. Thus the old story is indefinitely repeated. The Sloux have wrought great mischief in the Territories, but no one can ay they were not abundantly provoked to do so. Driven from pillar to post as the Indian is, it is small wonder that he is a troublesome customer to deal with. If the Sloux are stationed at the Ponca Agency, the chances are that they will before long be driven thence too, by the injustice and rapacity of the whites. There seems to be no resting-place for the unhappy sayage this side of the Happy Hunting-Grounds.—Philadelphia Leisgraph

If the white men knew that their trespasses upon the reservations of the Indians would, from the great spirit-world, react upon their own heads with signal vengeance, they would deal mor justly with the red men. Spirit-power is unlimited, and the ascended Indian knows how to use it.

We received last week a friendly call from Dr. Edwin Verres Wright, of Washington, D. C. (formerly of Boston), who, after an absence of some fifteen years, has temporarily returned to this city. The Doctor purposes to attend the Spiritualist Camp-Meetings now in course of preparation. He is well known in various sections of the country as an entertaining lecturer on scientific subjects, anatomy, physiology, hygiene, etc. His address while in Boston will be 124 State street, care A. W. Holway.

We shall in our issue for July 21st print. No. 2 of the "Round-the-World" series of letters by Dr. J. M. Peebles now running through our pages. Dr. Peebles's last note, dated Melbourne, Australia, May 27th, stated that in about two weeks he should be on his way again to visit. India and other countries. He gave us as his safest letter address, Cape Town, South Africa.

John Wetherbee, Esq., has promised to cook the goose of the Herald writer who is egotistical enough to really suppose that his pen has put hors du combat all the physical manifestations. The explanation offered by him of the Herald in regard to the modus operandi of slatewriting in the presence of a spirit-medium is simply ridiculous.

We have been allowed the perusal of a private letter written by Ira Davenport, jr., (of the "Davenport Boys," to his father, who is now in Boston, and dated at Liverpool, New Zealand, in which it is set forth that his brother, W. H. Davenport, (reported ill in a recent issue of the Banner,) is now rapidly failing in health.

It is announced in the daily press that Dr. William Carpenter's book on "Mesmerism; Spiritualism, etc., Historically and Scientifically Considered," is to be published the present sesion in this country. We shall be pleased to consider Dr. C.'s considerations when we see the work. - dill har st!

The Camp-Meetings

[We have received from the managers of the various Spiritualist Camp Meetings now in process of preparation the following announcements. which are respectfully recommended to the attention of the public.]

Highland Lake Grove Camp-Meeting. Arrangements for the opening of this popular enterprise are being rapidly pushed to comple-tion. There is every indication that this meeting (which commences im Friday, July 20th, and continues to Aug. 6th.) will prove one of the largest and most successful tent-convocations ever held in Massachusetts. During the past week the managers have received applications for tents from parties in various and widely dis-tant sections of the country, even as far west as tant sections of the country, even as far west as

Colorado. Arrangements having been made to forward "Campers" and visitors from New York to the meeting, via the Norwich line of splendid steam-ers "City of New York" and "City of Boston," and the N. Y. & N. E. Railroad, landing them at the Camp-ground at reduced rates of fare, it is expected that the delegation from that city, also Philadelphia and Brooklyn, etc., will number over one hundred. Tickets can at present be ob-tained by the friends in that locality, by applica-tion to H. V. Wilson, Brooklyn, N. Y. The many Spiritualists and Liberals of Provi-dence, R I., and others on the route of the new road from Providence via Blackstone, reach the Camp direct at excursion rates of fare for the Colorado.

Camp direct at excursion rates of fare for the first time, and hundreds will avail themselves of the opportunity thus afforded them.

Last week a list of prominent speakers who would take part at the meetings was given in these columns. All who have the interests of Spiritualism at heart should attend the Grand Convention on July 27th, 28th and 29th, where many questions of importance will come up for consideration. In connection with this Conven-tion—one day, the 28th, being devoted to a dis-cussion of the best methods of advancing the in-terests of the Children's Lyceum cause throughout the nation-the following card is issued by the manager of the Boston school :

the manager of the Boston school: To Friends of the Children, sverywhere: It is to be hop d that there is not a city or town in the country which desinet contain a proportion of friends to the Children's Lyceum movement; and in behalf of the young I wish to extend an invitation to all Lyceums, and their friends, to be present at the Convention to be held at Highland Lake Grove, on the 23th inst. Those workens who cannot be present are requested to forward statistics and opinions, in writing, to my address, that we may know who are favorable to the movement; and what can be done to make the exercises, it possible, more instruc-tive and entertaining. Come, Friends in Plymouth. Rockland, Salem, New York, Brocklyn, Philadeiphis, and all other places wher-ever located where a Lyceum now lives or has ever lived: Let us awake from the condition of lethargy, and unitedly and entertainty outer the field for extended and colpera-tive work! J. B. HATOH. Address 31 Lexington st., Charlestown District, Boston. During the camp meeting the Children's Pro-

During the camp meeting the Children's Progressive Lyceum of Boston will have a recep-tion tent, which will be arranged for the comfort of all who may visit the grounds. The tent will or all who may visit the grounds. The tent will be beautifully decorated with flags, flowers, etc. All the conveniences of a good reading room will be found there, as it will be suitably provided with chairs and tables for the free use of all. The proprietors of the Banner of Light, Messrs. Colby & Rich, will place upon the counters, for sale, all the popular works of Andrew Jackson Davis and other liberal writers. Mr. Charles Hobbs will also provide copies of the Banner of Light, together with all the daily and weekly papers. together with all the daily and weekly papers, stationery, etc. The tent will be under the per-sonal supervision of Mrs. C. O. Hayward, Assistant Guardian of the Lyceum. At intervals Prof. A. Bond's Lyceum Orchestra will play se-lections. All visiting the grounds are invited to call at the tent before leaving for home.

EXERCISES FOR THE FIRST SUNDAY.

Addresses will be made, on Sunday, July 22d, by Mr. E. V. Wilson, at 1034 A. M., and by Miss Lizzle Doten at 254 P. M. Those who are then present will enjoy a rich treat. The exercises will conclude with a Grand Band Concert, under direction of Prof. Alonzo Bond.

Lake Pleasant Camp-Meeting Notes. Andrew Jackson Davis is expected to be pres-ent at this meeting, and Glies B. Stebbins will speak and make a visit at the camp. Cephas B. Lynn lectures there on the 17th and 19th of

August. E. V. Wilson will have a large tent and give public test seances. Bishop A. Beals will hing and speak, and also make a prolonged stay. Mrs. Thayer, the flower medium, is announced as coming, The Bliss mediums of Philadelphia have also been invited to attend. J. Frank Baxter has been positively engaged. He will be at the grounds for two weeks—will sing, give public tests, and deliver a lecture on Sunday, the 26th. Harvey Lyman, Springfield, Mass., is receiving many letters of inquiry, and is very busy in ordering and locating tents. He will supply all who write him. \$7 pays for a 10x12 tent. The Fitchburg Band have prepared a new programme of music, having received a large importation of the best foreign music the past year. Baggage and camp furniture free over the railroads. Tickets half fare. Ground rents \$1,00 to members. There will be a meeting at the Lake on the 13th of August to take measures to perfect the organization, and alter the Constitution so as to hold the annual meeting for the election of

BRIEF PARAGRAPHS. ORGANIES!

Organize, organiza soon, For some of us want to be leaders Eloquent souls from the moon Come to the earth as pleaders.* A President we must have,

- A scribe, and something more, A fellow to hold the bag, As they did in the days of yore, The folks have a millstone got, And the day will come we 'll rue it,
- If we don't organize soon And help them to see through it. As Moses the Israelites led;
- And Jesus his ten and two. We'd like to lead the Spiritualists,
- And tell them what to do, And tell them what we are.
- Rattlebrained-running free, And what they are coming or going to,
- It puzzies a seer to see. So it's plain we must organize soon.
- Form ourselves into a church, Or the devil will take the hindermost.
- And the rest be left in the lurch. JO COSE

*Don't, for heaven's sake, print this "bloeders." It is not so intended, and some one might take ournee. Be-sides, I wa peare man, and if an irresuisible force should meet an immovable body the consequences might be awful.

Correspondents who wish their favors promptly attended to should invariably forward their communications to us direct, instead of through third parties. This course would save us a deal of trouble and much misapprehension on the part of the writers.

People go to watering-places during the heated term "to bask in the enjoyment of unrufiled serenity," says an exchange. Digby thinks the " unruffed seconity " spaken of must mean when the ladies go in to bathe.

Jesse D. Hull, a brother of Moses Hull, passed to spiritlife June 17th.

A traveler visiting Sweden, noticed the care for neglected children, who are taken from the streets and high-ways and placed in special schools, and inquired if it was not costly. He received the suggestive answer: "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery, and crime, to become afterward a scourge to society, as well as a disgrace to himself."

Young ladies out West who want husbands are offered as " premiums " to single gentlemen who subscribe for the Kansas Olty Times.

APPLE DUNFLINGS BAKED. -Three and a half pints of four, one quart sweet milk, one teaspoonful sait; mix to-gether; then add three teaspoonfuls Boston Yeast Powder; take one dozen sour apples, pare and core them whole: grease well with lard one dozen common cups, fill them half full with batter, then place the apples in, fill the cavities in the latter with sugar and a little grated nutmeg, or cinnamon; cover with the remainder of the batter; bake about one hour, in a moderately hot oven: if no cups, use a large dish.

- "I say I won't have any such arrangement in my house." " But, my dear, see how nice it would be, and-"
- "No, no, no! I tell you I won't allow it."

"Why, I can sit in my down-town store, and converse with you, my dear, at home. How nice that would be." "Nicei nice indeed! Do you suppose I want you to hear everything that is said when callers come especially to see

mett "But I'm determined to see Mr. Bell, and have him

connect my office and house by a telephone. "Then I'll separate-I 'll get divorced, I will! "

"Tut, tut, wife, do n't make a fool of yourself. I was only joking." "'Oh, my dear, I could n't believe you would be so eruel

as to disturb our domestic relations in that abominable

way. You are a dear good man." And so the female head of the family conquered, as is usually the case.

TO DRIVE OFF MICE.-If you are troubled with mice. gum camphor placed about their haunts will keep them away.

Now then, if borroudars of the Advertiser will turn over a new leaf and become subscribers, it will materially aid us in our enueavors. - Cape Anne (Anese). Advertiser. Ditto concerning the Hanner of Light borrowers: We

are glad, in one sense, that as a class they exist, as their ac-tion shows a certain amount of interest in the cause it advocates; but really each reader ought to feel that simple justice demands of him or her some effort toward assisting its publishers in bearing the pecuniary load incident to its support and circulation.

Girls, don't be afraid to work. Ruth gleaned in the harvest field and got just as good a Boar any girl in the neighborhood.

A daily contemporary says, "Judge Hilton might have got out of his scrape [with the Jews] all right, if it had not been for one thing-Justin D. Fulton has come to his aid and assistance. That settles it."

Current Events.

As we go to press the war in Asia looks favorably for the Turks, but that in Europe has the aspect of a Russian tri-umph, The crisis in Bulgaria is rapidly approaching. Tirnova has been captured by the Russian, and they are advancing with a force of 90 000 on Gabrova. They have also cut the Tchernavoda and Kustendje R iliway at Midige, and even threaten Kustendie itself. Varna has been d clared in a state of sirge, and it has been definitely decided that the Roumanian army is to pass the Danube, Ar-rangements for crossing are being pushed with celerity.

In Armenia, on the contrary, the crescent seems to be driving the cross before it. The Tarkish successes there continue. The Bussians have been defeated in their at-tempt to capture Ardanutsch and driven back on Ardahan, at which point they are coucentrating a large number of troops. The Turks claim a victory at M isonguedik at tor a severe engagement, and also at Ohovksti, which place they have bombarded and burned. The itusians now hold-ing the citadel at Bayazid have been summoned to capituinto by Iamail Pasha, who is satisfied that they will soon comply.

The Turkish Army on the Danube, according to Mr. Cockerell's letter to the Cincinnati Enquirer, written re-Cently at Shumia, is composed of only about 140,000 ... bong Ads men. ... Of these 40,000 were then stationed at Shumia, 80,000 at Rustchuk, 25,000 at Silistria, 5,000 at Turtukal, 5.000 at Nikopol, 15,000 at Widdin and 10 000 at other points on the river. Opposed to these, according to the best ac-counts, are 250,000 Russians. Mr. Cockerell says the Turks may possibly bring forward 20,000 more men, but they have practically every man in the field.

The abandonment of Montenegro by the Turks is confirmed, and of 15,000 Bashi-Basouks who entered Montenegro with the Turkish army, fully 11,000 are dead or missing.

Gen. Grant is at present in Germany.

A terrific whiriwind passed over the town of Pensaukee, Wisconsin, on Bunday night, July 8th, destroying nearly all the buildings in the p'sce. Bix persons were killed and several others wounded. The tornado lasted but two min-utes, and was not over one thousand feet in width. It caused a loss of some \$300,000 in property.

United States troops under Lieutenant Buills have recently parsued Mexican cattle thieves across the Rio Grande, drove them into the mountains and recaptured a portion of their plunder.

A band of Nez Perces Indians (which people, by the way, are represented as being Ohristian converts] were en-countered by Captain Whipple's command on Clear River, Washington Territory, July 21, and defosted, the soldiers burning the lodges and provisions, and capturing about one thousand horses. On the 4th the Indians who crossed the Salmon River were attacked on the Onttonwood and driven back, and at last accounts General II sward was in pursuit. In this engagement one officer, ten men, and nany Indiana were killed.

New Publications.

THE GALAXY for July-Sheldon & Co., New York City, publishers-has the following attractions in its table of contents: "The Gospel of Culture," by Titus Munson Coan; "Thou and I," from the Spanish of " Bonalde," by Mary Ainge De Veret "Miss Misanthrope "-Chapters XXI., XXII., XXIII., and XXIV., by Justin McCarthy; "Charlotte Bronté," by Amanda B. Harris; "George Sand," by Henry James, jr.; "Zizi, the filte Distoc-ive," by Frances T. Richardson; "Arabesq 1e," by Emma Lazarus; "The Embroidery of History," by G. E. Fond; "The Depression in Business," by Chas. P. Metcalfe; "A Day at a Country Homeon the Hudson," by James Manning Winchell; "About Dreams," by C. B. Lewis; "Our ice Man," by Nors Perry; "The Heart of England, " by Richard Grant White; "Drift-Wood," by Philip Quilibet; "Scientific Miscellany;" "Ourrent Literature;" " Nebulæ."

A. WILLIAMS & CO., 283 Washington street, (corner School) Boston, send us the July numbers of SCHUNER'S ILLUSTRATED, and ST. NICHOLAS, which they have for sale. The first named insgarine commences with an illus-trated article on "Bow Shooting," by Maurice Thompson; a curious medicy, choicely illustrated, and entitled " ' The Bailte of Bunkerloo''-in which Lord Nelson, Benedict Ar-nold, Judas Maccabeus, "The Veiled Prophet of Khorassan, " and the "Gallant Six Hundred " figure among the combatants-is furnished by William Henry Bishop; Tourguineff, the Russian novelist, has a 25-page story entitled "The Nobleman of the Steppe "; "The Last Indian Council on the Genesce " (illustrated) is an enjoyable production, as also "Richmond Since the War." Much other matter of marked interest in the shape of stories, poems, miscellany, etc., combines with the regular departments to make the present number of value to its patrons and readers generally. BT NIGHOLAS has for a frontispiece "Nellie in the Lighthouse," and the sketch describing it is recommended to the young as a less on of fidelity. The articles ou "Gunpowder," "The Stars in J.Hy,""A Boy's Life on a Map of War," "George the Third "and "Talk about Swimming" are particularly maritorious in character, and there are other excellent contributions in prose and verse, which the reader will flud specially fitted for perusal in this warm solstice.

DEMOREST'S ILLUSTRATED MONTHLY for July-ISsued at 17 East, 14th street, New York Olty-has a colored fashion plate, a steel plate plcture of New York and environs, an engraving, "Charlotte," illustrative of "the Sorrows of Warther, " together with many valuable hints concerning the arts of millinery, dress-making, etc., plans of an architectural nature, and admirably arranged letter-press, in which prose and poem find happy blendiug. FRANK LESLIE'S SUNDAY MAGAZINE-odited by Rov. C. F. Deems, D. D., of New York-is received for July. The issue, which is No. 1 of Vol. 2d of this attractive publication, contains choice music, a map (supported by an in-teresting illustrated description) of the shipwrock-voyage of Paul the Apostle; a full page picture of John Bunyan in Hedford Jall; a fine story, the scene of which is laid in Russia, etc., etc. It musters some 130 pages, full of entertaining matter, and richly deserves to be called-us its publishers claim for it-"the chespest magazine in the world." Parties wishing to know more concerning it can direct to Frank-Leslie's Publishing House, 537 Pearl street, New York City.

BATES OF ADVERTISING.

ach line in Agnie type, twenty cents for the M, and fifteen cents for every subsequent in

services, AFROTAL NOTICIES, - Forty comis per line, Minion, each inservices. BURINES CARDS, - Thirty comis per line, Agnie, each inservices. Payments in all cases in advance.

49 For all Advertisements printed on the 5th age, 80 cents per line for each insertion.

AP Advertisements to be renewed at continued raise must be left at our Office before 18 W. ou Baturfay, a work in advance of the date who re-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosissend lock 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. My.12.13w*

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-DR. BUTTER-FIGURE LAUGE, QF BLANK.—DR. BUTTER-FIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. BUTTER-FIELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y. (Jung Awareus Burger Curre of Branc GUARANTEES EVERY CASE OF PILES.

Ap.21.13w*

Change of Locality.

DR. WILLIS may be addressed at his summer residence, Gienora, Yates Co., N. Y., until further notice. Jy.7.

Caution.-Purchasers of the Peruvian Syrup (a protected solution of the protoxide of Iron) are cautioned against being deceived by any of the preparations of Peruvian Bark, or Bark and Iron, which may be offered them. Every bottla of genuine has PERUVIAN SYRUP (not Peruvian Bark) blown in the glass. EXAMINE THE ROT-TLE BEFORE PURCHASING. 2w.Jy7.

THE VANILLA CHOCOLATES of Walter Baker & Co., Boston, are considered "par excellence." Their goods have been a century before the world, and have won the highest position over all competitors in the exhibitions of London, Paris, Vienna, etc. Sold by grocers everywhere.

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 are not answered. 4w*.Jy.14.

DR. S. B. BRITTAN treats chronic diseases, es pecially such as are peculiar to the female con-stitution, by *painless methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, Rooms at 232 West 11th street, New York.

cessary.

Ink for One Cent a Quart. The AMERICAN INK CO, will soll the recipe for making their famous luk Powders for one dollar. Materials sufficient for a quart of luk cost less than one cent, can be thad of almost any druggist, are casily combined; powders converted into the most heautiful glossy black ink in three minutes. Has received the high-et commendations of editors, dergymen, teachers and overybody who has used it. F. W. Warner, principal of one of the American chain of Commercial Colleges, asses "It is the fines this I have ever used; invaluable of heaving anich lastre not secured by other luke." Heav. J. W. Pe-hand, a well-known Baptist clorgyman, says: "I can write one-quarter faster with this than with any other luk, it flows so freely. If ought to be intreduced into every school in the Union." The luk is not the less highered by years editor of the Manchester Mirror, having used it in my office for thirteen years for all pursues while a colphing in k was not required, fully endore all that has been sail in the score put not endited. Will sond it on receipt of put the recipe in the market, I will sond it on receipt of price, part paid. Andress John N. CLARK & Manches-ter. N. It., your office. Calabase to discussion. MBS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jy.14.

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 6th ave., New York City. D.30

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MURSE, the well-known English lecturer. will act as our agent, and receive subscriptions for the Basmer of Light at fitcen shillings pervest. Parties desiring to as subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, How, E., London.

ECOURTER, N.Y., BOOK DEPOT. WILLIAMSUN & HIGHEE, Booksellers, 62 West Main street, Rochester, N.Y., Keep for sale the Spiritual and Ecourt Works published at the BANNER OF LIGHT FUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEFOT. WELD & JAUKBUN, Bucksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PENNSYLVANIA AND NEW JERSEY SPIRIT-UALISTS in favor of organizing a Camp-Moeting Association, will meet at Circle Hall. 48 Vine street, Phil-adolphia, Monday, July 16th. at 8 o'clock P M. JAMES A. BLIES, M. M. CHEW, July 14.-1W^{*} W. W. WINNER.

CAMP-MEETING OF THE Spiritualists of Massachusetts

The Eighth Annual

5

Spiritualists of Massachusetts W 10.4 FOLK, July 20th, and close Aug. ch. First class board by day or week, and close Aug. ch. First class board by day or week, and supplies to house keeping, may be obtained on the grounds at reason-able prices. For trate and oth error running at the star-bon or by letter addressed to R1001 A12050N 2 HATDH, High and Las e Grove, Norfolk, Mass Boad's celebra-con and the bar neuployed, for the starth. A General Convention of Spiritualists will be held on Friday. Satur-day and Sunday, July 27th, 28th and 20th. Spiritualista everywhore are urged to send delegates. Tuesday and Fri-day, will extra strate for for the starth. A General Convention of Spiritualists will be held on Friday. Satur-day and Sunday, July 27th, 28th and 20th. Spiritualista everywhore are urged to send delegates. Tuesday and Fri-day of each week (after Joly 20th) will be special Plante bet speakers will address the people. The Grand Opening Phil. On Sunday, 25th Bre. 26, W Milson will ledures, and probable give "tests" from the rostrum at 10% of clock, and Hiss Eleste Docles, inspirational speaker, will led-ert, Mr. Wilson will also be in attendance taily theor-stor, and speak and give tests from spirit life. Many of our best test and business mediums have chosen Highland Lake Growt to 'comp't this scanon. Cars leave Boston at 8, 12:15 and 3:30 daily. And on Picnic days and Sundays at 900 A. M. All regular trains over the N. Y. and N. E. Railroad and

at 8, 12:16 and 3:20 daily. And on Fichio days and Sundays All regular trains over the N. Y. and N. E. Railroad and its concections, it.cluding the Norwich stramers from Nuw York, will take visitors to and from the Grove at greatly reduced rates of fare. Call for Camp-Mowing Ex-cursion tickets at all stations. For timotable of Regular and Special Trains and Fares, see R. R. Camp-Meeting Posters at all stations July 14. **RICHARDSON & HATCH.** Managers.

lake pleasant CAMP-MEETINC.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold their fourth aunual Camp-Meeting at Lake Pleasant, Montague, Mass., from

August 6th to August 31st.

Public services commence Aug. 12th, and continue to Aug. 27th. Programme of Speakers.

Funday, Aug. 12-Dr. H. B. Stever, of Boston, Mass.; Glies B. Stebbins, of Detroit, Mich. Tuesday, Aug. 14-C. Fanile Aliyn, of Stoncham, Mass. Wednesda), Aug. 15-Bishop A. Besis, of Versailles,

N.Y. Thursday, Aug. 16-Mrs. S. A. Byrnes, of Wollaston,

Thursday, Aug. 16-Mrs, S. A. Byrnes, of Wollaston, Mas-Friday, Aug. 17-Cephna B. Lynn, of Ballston 'pa, N. Y. Bunday, Aug. 19-Cephas B. Lynn; of New York City. Bunday, Aug. 10-Cephas B. Lynu; E. V. Wilson, of Lomoatd, lillitols. Tuesday, Aug. 21-Mrs. Augusta Hope Whipple, of Bos-ton, Mass. Wednesday, Aug. 22-Barday, Aug. 22-Bishop A. Beals, of Versailles, N. Y. Yriday, Aug. 24-Mrs. N. J. T. Bigham, of Eim Grove, N. Y.

Friday, Aug. 24-AIFS. N. J. T. Brignam, of Lim Grove, N. Y.
Sunday, Aug. 25-J. Frank Baxter, of Winchester, Mass., and Prof. William Denton, of Wellesley, Mas.
Regular board at \$5.00 a weak Graceries, pravisions, and other articles required for housekeeping, can be ob-tained on the grounds.
Excursion Tickets at reduced rates will to placed on the Vellmont and Massachusetts, the Fitchburg, and ...ll connecting roads.
By addressing the Secretary, a Circular giving full in-formation will be sent to any pariy.
DR. JOSEPH HEALS, GHERK FIELD, MASS., President. JOWN H. SWITH, SPHINGFIELD, MASS., Scrutary, T. W. COLUIN, SPHINGFIELD, MASS., Tressdert, July 14.-4W

Ink for One Cent a Quart.

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IS A VEGETABLE PREPARATION,

TNVENTED in the 17th contury by Dr. Win. Grace, surgron in King Jamos's army. Itouros Wounda, Sore Bieast, B To Lips, Ers sipelas, Rings orm , Borns, Piles, Buntons, Warrs, Finples, Blintors, Corns, Folons, Ul-ers, Rois, Itch, Shuss, and all skin discases and emp-tions of whatevor nature. Price 2) cents hox at all drug-gists', or sent by mail on receipt of 30 cents.

PREPARED BY

66 Harrison Avenue, Boston, Mass. July 14,-6m

SETH W. FOWLE & SONS.

Camp-Meeting.

hold the annual meeting for the election of officers at the Lake in August. Printed circulars, giving full information, can be obtained by writing John H. Smith, Look Box 1260, Springfield, Mass. Mr. H. A. Buddington, Chairman of one of the Lake Pleasant Camp-Meeting Committees, for-wards us the following, with a request that it be upbliched in our columns. published in our columns:

The Directors have engaged B. P. Brown, the artist at 863 Washington street, Boston, to take spirit pictures at Lake Pleasant. A committee from the board visited his rooms July 1st, and made a very careful examination of Mr. Brown's method. They were assisted by a skilled photographer, who after watching all the details for several hours reported over his own signature as follows :

Signature as follows: This is to certify that I have attended several sittings for the production of so called spirit-photographs to day at the studio of R. P. Brown, photographer, and thor-oughly examined his camera, chemicals, plates and all ar-ticles unaily used in the production of negatives upon glazs. I superintended every detail in several instances, and certify that no other visible means were used than all photographers use in the production of ordinary negatives upon glazs. Yet in some half-dozen instances there were produced abadowy forms of persons' faces more or less dis-ting descriptions of the sitter and in watching the device appeared simultaneously. In some instances instances no 'riends who were dead. "Tam/estimed that no 'true or the shadows as insuces was midergoing by importion."

the process, was undergoing my inspection. A. D. PRENINS, Photographer, 308 Main strest, Fitchburgh, Mass.

The committee obtained some half dozen good spirit pictures, of which more than half were recognized. Mr. Perkins, who is not a Spiritual-ist, expressed hims if, as did all, as pleased with the open and candid manner shown by Mr. Brown

Lake Pleasant people will find the attraction of a good spirit artist a great inducement to go

In our last issue we printed a paragraph bearing on the excitement created by the singumirrences at the home of Mr. McComas, as Int DO detailed by the Wheeling, W. Va., papers. Full particulars of the case will be found on our eighth page.

J. B. Snipes has a letter in the New York Herald for July 3d, in which it would appear that the late materializing scance given at Ropublicen Hall the city, by Mrs. Wilson, was of second of manufactory character. to say

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The National House, Haymarket Square, near the Ros ton and Maine Hailroad Station, is one of the ruost home-like hotels we have ever resided in. The terms are moderate, the table excellent, and the location cannot be excelled in the city of Boston.

STORM MUSIC. BY CHARLES T. DAZEY.

BY CHARLES T. DAZEY. List! through dusk silence warningly there steal The first, how notes of alry violins. With one shrill chord the symphony begins, With one shrill chord the symphony begins, White of the thunder's dispacen pead Rolis through the flaune-itt sky- Gui's charlot wheel. And hark! what trumpets blow from you black cloud, White the strong trees in sudden to roor bowed Seem from the tempest fleeling: then reveal. The horror of their angulish by deep moans And wallings keen, far tossing to and fro Their tangles brancher, where the angry wind W resks all his mighty passion uncoudined-Then laves their ansittered, it is brave men laid low, By war's hot breath, to die 'mid battle gronne. -[Scribner for June.]

Rabbi Isaac of the West Forty-fourth street (New York) synsgogue remarks good-naturedly, '* When we are poor and ignorant, we are Jews; when we are well-to-do, we oo Israelites; when we are rich and influential, we are called Hebrews."

A dry goods firm in Springfield received from a granger customer a letter inclosing funds in part payment of his bill, and saying, "When I thresh my potato-bugs, I will forward the balance,"

FROM THE PERSIAN OF SAADI.

Thirty-seven city ministers sailed from New York for their annual summering in Europe, on a recent Saturday .

The Hawkeys thus replies to the query of a correspondent. "The 'paleocrysto sea' in its common acceptation is a paleontothontograntic paralexelotithean accemization, a sort of diffused boreantogical bithean aragmont; in short a biodoclesianthara clotcorathian phalnages; a kind of stuff they put into scap to make it thin."

At the edge of a valley, at the foot of a mountain, or on the verge of a mighty forest, when the air is still and caim, the least breath uf music or aveil of sound travels afar, and comes hack over the quistude with a clearness that is manical. So, when the heart is big with emotion, or the mind caimly ponders some truth only half grasped, how a little tone of love or sympathy, or encouragement, will bound over the heart's valley, up to its mountain peak, and through its trackless forest, and return with fourfold vigor, and seem, not as an ermo, but a fons direct from the very chambers of heaven. - Bart Marble.

Why cannot two slender persons ever become great friends? Because they will aimsys be slight acquaintances.

The French city of Chalon-sur-Saone is about to erect a monument to Niepce, the discoverer of the deguerreotype. In 1829 he formed a coparinership with Daguerre-who also had been prosecuting similar researches, but died soon after; and his associate therefore became chiefly known in connection with the discovery. Nispos was born in 1765.

"Much remains unsung," as the "gentleman "-cat remarked to the brickbat when it abruptly cut short his sernade.

-Harvard's '' Rah, 'rah, 'rah, '' scoording to a clerical speaker, at the Tals commencement dinner, is '' the sound d'a whipped our.''. Such courtesy is brautiful to contem-phate. The clergy man 'is a bot-in-law of Henry Ward Bestner. -- Boston Here Id.

The translation of the Bible by Julia Smith, one of the Glastonbury din 113 daters, is now finished. It is the first. translation of the Bible ever made by a woman, and she acquired all her inowiedge of Hebrew, Greek and Latin mainly by her dwar alless, at a time when no college admittid womens to the private the state of a

mitted women, A the installation of the last new ambielts is a clied the risk doubt of the last of the last is wantiette is a clied the risk doubt for the last of the last of

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of 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.

According to a late number of the Denver (Col.) Daily News, J. V. Mansfield, the notable sealed-letter-answering medium, is now in that city, and is awaking the popular attention regarding his gifts in a marked degree.

The New England Church (Rev. Mr. Murray's) held its last service prior to its usual vacation, in Music Hall, July 1. The date of commencement of the third year will be Sept. 9.

James Wason, late President of the Liverpool Psychological Society, has passed to the higher life. He was very prominently identified with Spiritualism in England.

The New Jerusalem Messenger, (Sweden borgian) of New York, commenced, on Wednes day, July 4th, its thirty-third volume, with a fine dress of new type.

The address of Miss Susle H. Wixon is 41 High street, Fall River, Mass.

An interesting message from Spirit Dr. Lyman Beecher is printed on the sixth page.

Convention at Lockport.

Convention at Lockport. The Spiritualists of Western New York are invited to meet in Querrery Convention at Good Tompiars' Hall, in the city of Lockport, the first Friday, Saturday and Sun-day in August next. Meetings on Friday, Saturday and Sun-and on Saturday and Suurday at 9, 2 and 70° clock. Groot speaking, musican's linging usay be explosed, and season of sumula interest will doubtless be enjoyed. As the p-riod s-introd will be a meason of comparative leismre in cities and form, we hope for unusually large sb-tradance from them, as also a gool turn-out from the more busy circuid distinct. "Unr Lickport friends join in this general invitation. Let us not disappoint them in the numbers repairing to their Meson for a spiritus invitation. J. W. SLAVER. GEO. W. TAYLOR. Mus. E. GENDORY, SOME

Apirituniist Meetings in Besten.

Expression fust recollings in Reading. EAGLE HALL, SIS Washington Street, -7 of Oirche every Sinday morelog at 10% A.M., Inspirational speaking at Signal 7% 7.% (dood radium and speaking all systems) and the street of the street is a street of the street is a street of the s

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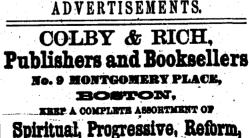
NEW YORK BOOK AND PAPER AGENOY. OHANNING D. MILES keeps for sale the Basner of Lights and other Spiritual Papers and Reform Books pub-listics by Colby & Rich, at the Harvard Rooms, 243 street and 6th avenue, and Republican Hall, 55 West 33d street.

PHILADELPHIA BOOM DEPOT. DR. J. H. RHODES, 239 North Ninth street, Philadel-phia, FR., has been appointed agent for the **Example** of Lights, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, FA, desiring to advertise in the Bauner of Light, can consult DE. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, BEMARKSTREET, BAN N. E. corner Eighth and Arch streets, Philadelphia, has the Hammer of Light for sale at retail each Saturday morning.

OHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, MU Mudison street, Chicago, Ill., koo ps for sale the Banmer of Light, and other Spiritual and Liberal Papers.

MRB. M. J. REGAN, 620 North 5th street, St. Louis, MCB. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Wirthmai and Ecorm Works published by Colby & Rich.



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JULY 14, 1877.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim, and published

We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the modium ship of MIS. SARAH A. DANSKIN.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

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

As most of the messages given at the Banner Cir-cles and published on this page are from entire stranger-spirits to our medium and ourselves, it is desirable that those who from time to time may recognize the party com-municating, should forwards u. is verifications to this office for publication. A few do so, but we verbally hear of nu-merous verifications, yet those most interested fail to give us the proof. This is to be regretted. But we hope those interested will in future do us the favor to respond to our request.

Guestions answered at these Séances are often pro-ponded by ludividuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in

Ty correspondent". 42" Mrs. Rudd holds no private circles. Lewis B, Wilson, Chairman.

Vacation Season.

The Public Free-Circle Room is closed. The Séances will be resumed the first week in September.

RUPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRN. JENNIE N. BUDD.

Invocation.

Father, may we gather fresh flowers of truth, and bring them here to day. We ask that thy loving hand may be placed upon our brow, that we may feel that we are nearer to thee. May thy presence be felt in all the earth, until man shall know there is no need to fear; that immortality is sure; that the life beyond is pure and holy. And oh, may we be able to utter thoughts that shall make men and women better, purer, and holler.

Questions and Answers.

CONTROLLING SPIRIT .- We will listen to your

Questions, Mr. Chairman, Ques.-[From the audience.] What is the most suitable diet? and how should a mediumis-

tle person dress? Ans.-Mediumistic, persons should be careful of their diet, should be careful of their dress, careful to eat that which agrees with the hu-man body, and put nothing into the stomach, which will produce inharmony in the system. We cannot tell them just *what* to eat and drink, for individuals vary in their make up and pecultarities. Each individual must find out for himself what is best for him. Many are bene-fited by an entirely vegetable and fruit diet; and were we to recommend a dlet which we think would more favorably develop mediumship than any other, we should probably prescribe that. In the matter of dress, we recommend that you dress sensibly. Were we a lady we would wear clothing in accordance with the best rules of life, so that they should not interfere with our locomotion; we would try to be naturally and nicely dressed—not to outrage the feelings and nicely dressed—not to outrage the feelings of the community. At the same time we would endeavor to bring about us a power which we know would be for our best good. At the present time great attention is being paid to different colors. We are not now prepared to speak on this subject, but the time will come when more information will be given in rela-tion to this point, which will be of use to all mediumistic individuals especially. mediumistic individuals especially.

Q.-Is it necessary for a mediumistic person to sit with a medium to be developed?

A.-There are instances where mediumistic people gain a force and power by coming in con-tact with other mediums, and thus borrowing or getting a force from them that assists development; but to slt with a medium, or to slt in a circle, is not always necessary for the develop-

Q.—Can spirits control persons, and make

never have emanated from him." Yet I feel a desire to obey the call that comes from the chil-dren of earth who wish to hear from one who has passed beyond the portals of the grave and has passed beyond the portals of the grave and learned something of the great hereafter, and to such I would briefly say: Yes, it has seemed to me much as I expected. When I viewed it from the inner portion of my being—when spirituality triumphed completely over materiality—then did my soul wish for a spirit-home like the one I in-habit to-day. But when the teachings of former years possessed my nature, *then* did I look for something such as had been taught me. I rejoice that I can now see, hear, and still work on ; that I can nice my hard upon the heads of my chile can place my hand upon the heads of my children and feel the assurance that they are pro-gressing, and know that I can aid them to do so. I have done so, and I shall continue to, especially so for one who works for the good of humanity. No matter what the world may say, I know that down within his soul there is a true purpose, and that his great, noble heart takes in more of liberality of thought than many who condemn him, and I rejoice to be able to stand beside him from week to week and whisper in his ear some insplration that touches the hearts of those whom he addresses. I am glad that while many are going forth to

proclaim to the world their ideas of God, I can say He is all Love, all Power, all Wisdom. And would you love God in this sense, love your neighbor. Would you worship God, then do what the highest dictates of your soul bid you do. Go forth and learn of Nature and of Nature's God. These flowers before us breathe a prayer to heaven, [lilles of the valley,] for their sweet white blossoms speak of purity and light divine. Lyman Beecher.

Aunt Polly Miller.

You give me very small room, sir. [To the Chairman.] I am quite a good sized individual. I do wish you would give me somebody that's big enough for me to control. Lor bless you, sir, you nint big enough yourself, and I'm sure this thing unit big enough. I do n't like to be

pinched. 1 wish you would say it's Aunt Polly Miller. I am particularly interested in sending a message to my nephew John. He reads your paper. to my hepnew John. He reads your paper. I know he 'll look for it when he sees my name, and 1 wish to say: "John, I am doing the best I know how. Your father is with me, and your mother, too." Say to him that I can see the Miller blood in him. Say to him I am often there. I have been in the woods with him late-by J see his disconcelements. he need n't he ly. I see his disappointments; he needn't be disappointed at all-it's a good thing for him. He need n't worry about things; we'll take care of 'em-his father and mother and I will take care of 'em; he need n't be troubled about 'em to him that I am often near him, in his home I help him. I do all I can to alleviate every trouble. I know every outgoing and incoming. I have had my hand on his head many times, of late, since he has been building that house. Say that Addie helps me. Give a "God bless you" to all the family. That's all. But, sir, when I come again I hope you'll have somebody bigger; it squeezes me so much, for I weighed almost three bundred wounds. If I am have say I not three hundred pounds. If I am large, can I not do a greater work, of greater weight and more power? I thank you for the privilege of coming.

W-

Mr. Chairman, I come here this afternoon not as a stranger. I know something of this spirit return, and I have known it for years. I fought disease as long as possible. I had my ideas of life, of all that was going on. I saw the best friend I ever had-my wife-pass away. I closed her eyes, and feit that I had but little more to do on earth; but the time came when I became interested in another individual, and when my home was brightened by the flowers of light and truth that were brought there by that medium; and I now realize more than ever how brightly those flowers bloomed, how grandly I enjoyed them. I feel to thank God for every bright thought, for every kind act that came to me. For the dark ones I do n't care. But when life crew to a close, and I shut my eyes on all that was mortal, I found that my confidence in those that I trusted, or should have trusted-my relativeswas most *torribly* abused, and when I look upon earth and find that they did n't care a straw for me, excepting for what they could get out of me, it makes me feel vexed. But to that indi-vidual medium who gave me the bright light, who gave me the hand of friendship, who brought to me the treasure of love, I thank her from the very botto: a of my soul, and I only regret that my own blindness, my own procrastination caused me to have the circumstances surrounding me which surround me to day. I have field from earth-far away-and when she often asks at evening, "I wonder where he is, if he returns? want to say to her, I have gone to the spirit-world-fled away from the scenes of earth-got as far away from 'em as I can, and I 'm going to learn all I can of the spiritual. If I visit an in-dividual on earth, it will be her. If there is one individual that is dear to me, or that I care for, it is that one, and I will do all for her in my power, when I have learned my spiritual lesson. Then I will guide her and come to her and help h r all 1 know how. Mr. Chairman, I don't propose to give my

I have been gone from earth some five years-I think it was five years last Feburary-the last week in February. I believe it was the twenty-sixth, or thereabouts. I passed out from Minne-apolis. My name-George D. Stone.

William A. Bradford.

My name is William A. Bradford. I left the old form in Foxboro'. I am a Spiritualist. I believe I have tried, since I have been in spirit-life, to learn all I could about it. I want to know all I am capable of understanding. I find my-self in a viliage or town which contains many trees and vines. It's called Vineyard Villa. It is a beautiful home, and I feel that all the strug-gles of life are mede up to us here: for as I is a beautiful home, and I feel that all the strug-gles of life are made up to us here; for as I stand in the doorway and gaze upon the beauti-ful fields of flowers, and wander through the bright forests—for they are bright in themselves, every leaf seeming to have a life and to speak of spirituality—I feel that life is made up of work, and that I shall soon find my accustomed place, or rather that I shall soon find a work to do. I have been here already over three years, yet I feel that I am young in this life, I feel that I know but little of it, but I am ready to come back and assist others to come—as many as I back and assist others to come-as many as I possibly can-that they may say to you and to the world, "We still live." I was something more than fifty-three years old.

Thomas Blake.

Please say it's Thomas Blake, of Trenton, N. J. I passed away, or rather my folks will call it "died," of pneumonia, about two years ago last May. I've forgotten what day of the month it was; it doesn't matter. I believe it was on Thursday, just at night. I did n't believe in on industry, just at hight. I didn't believed in it, this return, and none of my folks believed in it, but then I felt just like coming, and I'm going to come, and not only that, but I'm going to hitch a telegraph on to the Banner, and I'm go-ing to have my friends see it. That'll be all I care for. I was about forty-five years old—going on forty-six on forty-six.

George M. Smith.

I do n't believe I live in a field where there are bright flowers, and vines, and prety things. It's been to me a kind of a'dark place. Did you ever go into the woods where it was damp, and see the tond-stools growing? Well, it's just about that kind of a place, so it has seemed to me, since I've been here—a kind of a dark place, a kind of a tead stool place. a kind of a toad stool place. I've got about tired of it. If there is any brightness, any sun-shine, and any of those flowers they talk about, I'd like to see 'em. I can see the flowers here to-day, but I'll be blessed if I've seen any flow ers afore since I parted company with the old body. Now, stranger, if you can direct me to any place where those bright flowers are, and where there is sunshine, I'd like to go there. I want, if there is any bright light and sunshine, to find it. I'm sure I don't want to go back to

that damp, toad stooly, thorny place. [If you had worked for a bright future when here, you would have found it.] Worked for it ! What's a feller to do, I'd like to know? S'pose you was brought up in a dram-shop, born on the back side of one, lived in one, and died in one, how much better would you have been than 1? We can't help being jest what we are. [I supwat to, yes, I want to. I'll pray. I'll get on my knees, and pray to everything you say, if you will soon better your condition.] I hope so; and if I do, I'll come back here and tell you. Can I get out in a month? I am going to start for it. I'm resolved to work for it, to dig for it, and I 've allers found that whatever I got here

was on the plan of "Root, hog, or die," and I do n't believe anything comes easy. My name is George M. Smith, of Milwaukee. That'il do well enough. I went out with con-sumption — wore out — tired out — tumbled out, and I aint any better now. I was about thirty years old. 1'm going for that light which I be-gin to see already.

Hettie Bishop.

Mr. Chairman, it gives me much pleasure to come here this afternoon, and, although I occupy the place immediately after the one who has only received the darkness of spirit-life, yet I must acknowledge that to me the spiritual has been very bright. I scarcely lost one moment from the time the old body was laid away until the spirit came to the beautiful sunlight, enfran-

chised and free. I have been able to grasp the

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

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

BY WASH. A. DANSKIN.

Dr. Rush, in his enlarged sphere of thought and action, seems to be as much devoted to the relief of suffering humanity as when he was-working day by day in his profession on earth. To how many minds he has been giving impres-sions, or how many susceptible organisms he has controlled for the sum of direct us have no controlled for the cure of disease, we have no means of knowing, but in the labors marked out through Mrs. Danskin he seems never to rest. His patients are not confined to Liberalists, or those who claim to be Spiritualists, but in every class of society, and among all phases of religious belief, are persons who apply to Mrs. Danskin for treatment. While many of them profess to have no faith in or knowledge of Spiritualism, they still feel confident that some intelligence of a higher order than has heretofore been used in the treatment of disease will be used for their special benefit.

Only a few weeks ago a lady who bore every mark of gentle culture and pleasant material sur-roundings, applied to Mrs. Danskin for a diagnosis of her case, and to my astonishment direct ed it, when written, to be sent with the medi-cine to the house of one of the most popular clergymen of the city—the pastor of a very big-oted and aristocratic congregation. He was her relative and friend, and no doubt held in high

relative and friend, and no doubt held in high esteem by her. Yet she did not hesitate to seek relief outside of Orthodox religious opinion and established medical authority. A bluff, burly son of the sea—one who had spent the greater part of his life on the ocean— found himself growing worse under the course of treatment prescribed by his regular physician, and was persuaded by some of his friends to try this new system that is creating so much interest in the community. He cause, and was greatly in the community. He came, and was greatly surprised that Mrs. Danskin could describe his condition so much better, as he said, than it had ever been done before; but fearing that he had shown some weakness in this admission, he added, "I want you to understand that I have no faith in Spiritualism, and if faith is necessary to a cure, I can never be cured by it." Dr. Rush immediately controlled Mrs, Danskin, and said, "Take the medicines accurately, as directed, and believe what you phease."

believe what you please. This abrupt style of reply was perhaps better suited to the man, and had more effect than an elaborate argument. He faithfully followed in-structions, and now his bellef is as firm, perhaps, is our own.

Thus our friends of the higher sphere are work ing carnestly and efficiently to spread among the people not only the beneficent influences of their skill and wisdom, but through this channel to awaken their dormant spiritual faculties, and compel their belief in that which removes dis-ease from their physical structures, and, gives a healthler tone to their mental faculties.

Mary Forster.

I died at Green Farm, Connecticut. Mary Forster is my name. 1 was in my sixty-third year; widow of George Forster. I died of pneumonia-and in that death it was well, for earthly things and I had parted company for a long, long time before. I walked with the day trying to feel contented, but of times the spirit became restive in its prison house. So all who read this will see it was an agreeable disappointment when the eyes were closed on this scene and permitted

to open on the other. No one need fear death if all have as peaceful an exit as I. Though seeming to suffer and struggle, still there was no pain. The nigher I was drawn to the freedom land, the less painful my sensations grew. I heard those who had gone before and I knew them, but the joy was so over-powering I could not find expression.

The Lord taught me to worship him in quietude and silence. The Lord taught me to carry all my sorrows or vexations within myself. The Lord has taught me to lay down my burden and take up the joys of this new life. Free as the little bird to warble in the early morn, and never to be checked by the voice of the human. More sweet to die than to live. Most gladsome to meet your kindred and have them greet you. This has been my case, and to thee, oh Angel of Light, who brought me hither, I give thanks, for without thee I would be as naught.

Message from Spirit Philip P. Bliss. to the Editor of the Banner of Lights

I have just finished the perusal of the Memoirs of the late Philip P. Bliss, edited by D. W. Whittle. I procured that publication in order to become better acquainted with the earthly career of that lamented child of song. I had heard very little of the life labors of Mr. Bliss prior to the terrible Ashtabula Bridge disaster, in which he and his wife met a sudden and distressing death. From the public notices of his misfortune I obtained the general information that he was a most popular composer of Sunday School music, and an efficient teacher of Orthodox religion. I knew his death was greatly lamented by those who are most actively concerned in the propagation of Protestant Christianity, and that he was regarded as a shining light in the Christian world. The memoirs of his life fully justify the high esteem in which he was held by his Christian brethren. He was beyond all question one of whom it could be truly said, "An honest man is the noblest work of God." His honesty and

earnestness, in laboring to advance what he believed to be essential truths, gave him a hold upon the sympathies of his co-laborers such as few men ever acquired. His mental, moral, and social attributes were in harmony with his other personal attributes, which were of the most attractive nature, and rendered him an object of general admiration and love to all who made his acquaintance. It is much to be regretted that there are too few such men to be found in society, in this selfish and groveling age of human progression. I deemed this much proper as an introduction to what I am about to relate of my acquaintance with this noble, fearless and conscientious soul since his transition to spirit-life.

It has been my custom as opportunity offered to have private spiritual sittings with Mr. James A. Bliss, at present at No. 1027 Ogden street, Philadelphia. At these sittings I have received many communications from spirits who controlled him, which afforded positive proof not only of the truth of Spiritualism, but the reliable nature of Mr. Biliss's mediumship. On Wednesday morning, January 17th, last, I called upon Mr. Bliss for a private sitting. He seemed to be less controllable than usual, and it was nearly a quarter of an hour before he gave indications of spirit-control. At length he seemed to lose consciousness, and his appearance and actions became those of a strong man in mortal agony. His face wore the expression of excessive pain, he seemed to be gasping for breath, his hands and arms were violently convulsed, and he appeared in every way to be struggling in a violent death. When the control became complete, the following words were uttered in a broken and interrupted manner: "Hurled in a moment into eternity! Hurled in a moment into eternity! Oh! how sudden. Little did we think when we left our children that morning that we were so soon to pass away by a violent death." Supposing that what might follow would prove interesting, I prepared to write it down. I could, however, only take down a part of what was said, as I strictly followed the words which were uttered, and I could not always keep up with the speaker. The following, however, is literally what was said as far as it goes :

"I tried my best to work for the good of my fellow-men. I was honest in my endeavors, but I may not have had the whole truth. This was so sudden—so sudden. To my friends, my volce is hushed in death, and my mangled remains, dear to them, alone are left to them. But I am not there in my grave-I am immortal-I am immortal. I find the change so great-so entirely Immortal. I find the change so great—so entirely different from what I expected, that I feel that my life was a partial failure. I turned from those who had the real truth, to preach the popular truth. There was much of the Phari-see in my nature, but I did not know it. I would have scorned to do as you, and sit with a medium; but I have returned so soon through a channel which I despised. I here to understand this thing better in the fuhope to understand this thing better in the fuhope to understand this thing better in the fu-ture. My hopes of heaven and immortal glory have vanished from my sight. I find myself but a man. I am in the Valley of Disappointment. I expected too much. My soul is immortal, it is true—it is true. I hope to learn the first rudi-ments of this immortality, which I once believed existed; but, oh! such erroneous ideas of it among the people. Had I my life to live over again, how different I would use the gift God had given me. How differently I would have had given me. How differently I would have instructed them. "All over the land the people are saying, 'Bro. Bliss is at the right hand of the Father in the arms of Jesus.' This is an error, as I found to my sorrow, and if those who hear my voice from the so-called silent land will heed it, they will take warning by the real truth. I beg your pardon, sir, for taking up your valuable time; but I feel it my duty to say to the theological world: 'Come down from your lofty heights to the truth."

them act against their own wishes?

A.-Spirits can most undoubtedly do that. We can control persons and make them do whatever we please to have them do provided the power or force we exercise is perfect. There is probably not a medium extant but could tell you that many times they have been forced against their will by spirit-power to do certain acts. The higher controls the lower. It is so throughout all nature. In fact, were we never to use force, we should get but little work out of all the mediums in the land.

Q.-[From the audience.] What will be the hereafter of those mediums that make victims of their friends, to benefit themselves in strength, and power, and wealth? Which are the most to blame, mediums or their bands of spirits?

A.—Both are to blame—the mediums, and the influences that surround them. A medium desires certain gratifications, certain powers, and calling to kimself the members of the band that surroands him he asks them to do his bidding, and many times it is the case that the influences are subservient to the will of the mediums, rather Man the mediums subservient to them. We do not speak of this as a usual thing; but there are cases like the one in question, where spirits become slaves, as it were, to the power that allows them to control.

Q .- Is not the lack of memory an imperfection of the body merely? In the spirit world shall we not be able to remember what we desire to retain?

A .- The lack of memory pertains to the human organization, and is really a physical deformity. When the spirit is freed from the body it can remember whatever it will : but whenever it comes the same as when in the body. Hence comes the great difficulty which you find in con-versing with spirits through mediums—they fail to remember much of their earth-life, much which you believe they should teil you. This is why, also, their age is sometimes given errone-ously.

Lyman Beecher.

Friends, as there are gatherings around you in every direction at this season of the year [anni-versary week], and as I was wont in times past that which seemed to me right and proper, and feit it was given to me from the great Father of all inspiration, so would I like again to speak. Many times a high inspiration possessed me. I feit as if I could reach into the very heavens and bring down an influence that would affect each one in the congregation beyond what they had ever realized. I have passed through the valley and the shadow of death, and it is all well with me. I spake in the days gone by that which I gonceived to be the highest truth I could grasp. I well know that angels stood very near to me at times, that their hands were faid upon my head, that they breathed their words of love into my ears. I know now that at times I stood very near the portals of the spirit-world, and that I could almost feel the rush of the mighty ones as they came about need the rush of the mighty ones as they came about one. I know that Spiritualism is powerful, and they within the last few months it has been feit in the city of Boston. It has lib-eralized thinking people and brought out a new train of thought; it has made sonis grow larger, and hearts expand with love to God and love to man. I feel to thank those who are instrumental in giving us an avenue through which we may immed to those we know in earth-life, though The giving is an avenue through which we may speal to those we know in earth-life, though we may not be able to meak with the old-time me and power. Yet is a privilege to have one one through which we can speak to others. We may not be received by those who knew us we though may say, the balleve it not; it could

whole name. I know no other way of reaching my friend. I know she reads your paper, and I will simply say it is W--, tō ().

Harry M. Bagley.

I am Harry M. Bagley. I went out from this life with consumption, in 1843, from Newark, N. J. I have a friend who has asked me many times, as I have communicated with him, Will you please go to the public circle, where the communications are printed, and send me a mes-sage?" He 's in the far West, but he never fails to see what's going on in the spiritual world. I say, Joe, I've come, I've seen, I 've conquered, and I have brought Ellen with me; with a crown of bright lilles. And remember, Joe, that as you do unto others it shall be done unto you. God will bless you, and the angels too, if you only do right to those entrusted to your care; but if you do wrong and misuse them, remember there is no personal devil to reach you, but there are hundreds of spirits from the Sum-mer-Land that will put in an appearance to torment you.

Mary E. Long.

My name is Mary E. Long. I once lived in your city, near Cambridge street. I return here that I may make myself manifest to one who asks that I would come. I have been gone many years, somewhere about thirty; but I felt called upon by the party who asked me to come, to return here to-day. I do n't know the disease I died with, but it was some trouble of the chest and internal organs. I was not the best individ-ual in the world. I feel that I led many astray, but I have been doing all that I can for the world. since I went away, and I hope to grow happier and even to progress faster hereafter.

George E. Smith.

Will you please say that George E. Smith, of Rome, New York State, has come here to say to his friends it is well with him; William, you need not worry any more. I am as happy as I can be under the circumstances. I do n't care what comes. I am ready for all things, and very soon I will influence a medium in your place, in the place where I mead away. I was some the place where I passed away. I was some-where about thirty years old.

George D. Stone.

George D. stone. Good friends, I thank you, yes, and bless you, that this great avenue is open for the acceptance of the spirit world, that we can journey hither and speak our words freely without the elightest impediment being placed in our way. True, there are some spirits here to-day who say the medium cannot present them as they wish to be presented; but I feel, as I come, here, as if I should be thankful for all favors; and especially for the great privilege of being able to return to earth and to proclaim this great and mighty truth. It is a truth that I enjoy. I rejoice in it.

spiritual. I have been able to visit the different climes in spirit-life, and I trust the time is com-ing when I can visit the different planets, and shall meet the spirits that live on those planets, for each planet has a spiritual life as well as yours. I have found my home as bright and brighter than I expected. I have clasped the hands of dear beloved ones. We know each other here, and not only have I clasped the hands of those I knew on earth, but I have come into sympathy with those whom I never knew, only by thought and by the teachings which their writings brought to me, of sympathy and love and power; and I find that I am not confined to a little city, not a little town, but that I can glide a little city, nor a little town, but that I can glide quietly round and visit each and every place I desire to. Why, this world is such a complete world ! yet it is much like your world ; the people here have much the same dispositions that you have, and, as you send them to us from time to time, they seem to gravitate to the places to which they belong. It is not necessary for you to believe that when you cast off the mortal form you are going straight to some heaven where you become purified in an instant. I assure you much of the spiritual beauty you will enjoy depends upon your own exertions while here. In fact, it looks to me, as I return to earth, as I hold the hand of the brother who has just left us, that you have a religion which is worse than the Orthodox religion, for they have the privilege of repenting at the last moment, and jumping im-mediately into a heavenly home above. You have no such privilege, for according to the deeds done in the body are you judged. If you have a beautiful home you must have beautiful thoughts and beautiful life deeds. If you would have a home like the one described by the brother who preceded me, you can tell how to obtain it. But I advise all of you to remember that the thoughts, the life acts, and the purposes of life—these are building the beautiful mansions

in the home above. Please say it is . Hettie Bishop, of Leonidas, Mich. I was sometimes known as Mary M. Bishop. I am no stranger to the Banner of Light. I have been gone away something more than two years.

Maria M. Sawyer.

Please say that Maria M. Sawyer, who depart-ed this life in September, 1847, has found her way to the Banner of Light, and for the first way to the Banner of Light, and for the first time feels that she can make manifest her feel-ings. I was a Methodist, while here, in hellef, but I know now that I was mediumistic, and that was the cause of the trances which came to me in revival meetings. I now know that a truer light is dawning. Were I here, I would lay hold on this beautiful philosophy, and I would do all I could to make others feel is power.

Calista A. Vining.

Calista A. Vining. I want to send A letter to my sister Julia, who is a reader of your paper. My brother George laughs at her and says this thing is n't true, it's all nonsense; but if any of his friends will make their appearance and give him some proof that it is true, he will look into the matter. Julia often reads messages to him, and begs him to listen. Sometimes he listens very quietly, then again he takes his hat and leaves the room. Now I have come here to say to George, "I wish you would listen," and to Julia, "Gare not, for it's all bright and beautiful. I have met father aud mother. I have met your husband's father and mother. I have met your little boy, John, Tell George that if he will look about him he will find there are influences form the summer-olime." Calista A. Vining, of New York City.

Wm. Dunham.

William Dunham was my name. I was sixtyfive years old. I lived on Livingston street, Brooklyn, N. Y. I am told to return ; whether it will give pleasure or displeasure to those I have left behind, I cannot say. My mind was always free to accept truth when-ever it was presented so as to accord with my

common sense and understanding. Since out of the physical form I have searched in the broad domain of God's universe to see whether a law did exist that enabled a spirit to commune with mortals of earth. I have found it, and thus far I have tested it. I cannot yet tell whether I am

There tested it. I cannot yet tell whether I am to derive pleasure from it or otherwise. Now, while I am speaking, a thrill of joy pass-es through me. I feel as if new life had been given me. Would that I had scanned more mi-nutely lato this philosophy before I was sum-moned to the other side. However, I will stand now as a scholar to be taught by those who are more advanced in knowledge than I.

When I have learned the lessons of this life more completely, I will endeavor to reach those who are gathered in the home I left-those who oved me, and whom I love most dearly.

I thank you all most kindly for your attention to me. I thank the angels for the privilege of this converse with you. I thank my God for having instilled this peace within me. To thee, oh Father, be all the honor and the glory; teach me the ways so I may do the mill me thy ways, so I may do thy will.

Augustus Coley.

At Greenwood Lake; Augustus Coley; in the thirty fifth year of my age; son of Daniel and Maria Coley. I resided on Macon street, Brook-lyn. "To be or not to be?" is a question, but I and the future before me. What a consoling thought that the Author of my being has endowed me with faculties eternal-given unto me one of the grand attributes of Deity : a mind fashion-ed, quickened, and full of power to bring its

It has been truly said. Death is swallowed up, and victory has been gained by the spirit over the grave. Now why speak I thus? Not of myself, but of him who sent me. My father is in the spirit-world. He recognizes me as a son, and I him as a father. We have become travelers together; he dotting out to me all the beautiful pictures that lie within the universe of God.

Self government is awarded unto all who ac-cept it and who can be taught by the invisibles. I am not a delver on earth; I have left all its pleasures, all its delights. I am a roamer in the spirit-world, seeking to find that which I could never gain on earth. The day is advancing when each man will do his own thinking, his own preaching, and his own acting. Until the day I preaching, and his own acting. Until that day I will now bid farewell and go on searching and finding, finding and searching until the mind grows satisfied.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. HUDD.

JENNIE S. HUDD. TO BE FIIINTED IN OUB NEXT: Michael McDermott; Julis H. Styles. Avory Babbitt; Hufus Feari; James H. Lounsbery; Jason Leach; Josephine E. Lilly; Garrie Wood. Heien G. Curtis: Maria Javis; Horace W. Chandler; James Lawrence; Henry Languan; Mary Ann Drew; Carrie Gibson; John Dow. (Owing to our limited space, the remainder of our list of spheringements of "Imagings to be sublished II in second

anouncements of "messages to be published " is neo rily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MES. SARAH A. DANSKIN.

Janet Lockwoud; Marecka Welsh; Eliza Foster; tan; Virginia Bonerata,

Here the control weakened, and what was subsequently said was too confused for me to catch the words. The spirit just before yielding the control announced himself as P. P. Bliss, who was killed in the wrecked railroad train at Ashtabula. Ohio.

Two days after the above scance I had another private sitting with Mr. Bliss the medium. He was soon controlled by "Billy," his boy spirit guido, who announced the presence of the spirit of Mr. P. P. Bliss. He told me to take the pencil and write down what the spirit would say to me. Surprised at this second visitation of the spirit of a man who had been an entire stranger to me, I told "Billy" to ask him how he came to be drawn there. I received the following reply:

"DEAR SIR AND BHOTHER—It is indeed true that I have a mission to perform in earth-life. You have asked me a question, "Why I have been attracted here?" I am willing to tell you the reason, although it may astonish my theolog-ical brethren. I came the other day professing sorrow and repentance. I come to day to per-form, or rather to undo some of the errors of my ministry to the people. Do not think, sir, that I reject Christianity, for I loved it too well; but I find I made so many great mistakes. You ask. "DEAR SIR AND BROTHER-It is indeed true reject Christianity, for I loved it too well; but I find I made so many great mistakes. You ask, 'Why I return here, in this place?' What more fitting place could I find? If, for instance, you wish to go to New York from your good city, where would you go but to the dépôt? If you wish to send a despatch to parties in New York, where would you go to, sir, but to the office of the telegraph company? I find this is the month-plece I can use to make myself known to the peo-ple. These two attempts have been my first and only endeavors to communicate. My first attrac-tion here was the particular relationship which may exist between myself and this medium. My tion here was the particular relationship which may exist between myself and this medium. My next attraction was the harmony of the instru-ment I used—that is, the medium—and the pas-sive condition of the receiver's mind, which is yourself. I was much opposed to the doctrines of Modern Spiritualism, for in them I thought I saw the ruin of all the theology that has been handed down for centuries; but, sir, I have found out my mistake, and I, as an honest man; cannot do otherwise than acknowledge the server; and try, if possible, to redeem the past. "It is a fact that there will be attempts made to suppress this great truth, for so I now regard it only because I have to; for: if it is is true it is worthy the attention of all manhind. But have the ignorance of mankind. A short time ago these words would not have fallen from my lips;

JULLY 14, 1877.

BANNER OF LIGHT.



but J, like Saul of Tarsps, have opened my eyes to the really true light. Allow me to be counted as one with you in the defence of the truth, how-

ever depressed it is. "May God bless you, may be help us jointly to do good to mankind, to bless them in isbors of love. Amen."

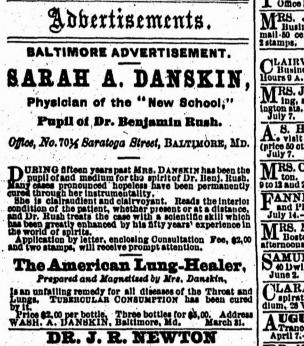
These communications were given under the circumstances and in the manner described. I feel very confident they are from the spirit of him who was known in his earth-life as Philip P. Bliss, and that he intended and desired that they should be made public, as a part stonement for his honest but mistaken efforts to enlighten his fellow-men in relation to the future life; a life of which he was himself ignorant, until translated by a sudden and violent death to the spirit state. I am confident that neither Mr. Bliss, the medium, nor myself had anything to do with influencing those communications. , Indeed, I was never more surprised by a spirit-communication than I was by these, and I have abstalned from publishing them until now, in order to allow time for fully determining their genuineness. If those communications are, as I have every reason to believe them to be, the more or less imperfect utterances of the spirit of P. P. Bliss, what a lesson do they not teach to those who, in the name of Jesus of Nazareth, inculcate the erroneous dootrine of a vicarious atonement for human sin and ignorance. Will they heed the solemn warning of one who from his home in the spirit-world has come to apprise them of their mutual error. and to warn them against perpetuating the ignorance of which he was himself an unconscious victim, until enlightened by hisspirit-experience. after his sudden and unexpected translation from the physical world? At all events, I shall feel I had not performed my duty to an honest, sincere. spirit did I not make known his message to those whom he addressed through me as his amanuen-

sls. On reading the Memoirs of his life I felt that I had too long delayed the fulfillment of what I feel to be my duty in the premises, and hence this request for the use of the columns of the Banner to discharge that duty.

With fraternal sympathy with you in all your efforts to uphold and advance the cause of truth,

I am most truly, J. M. ROBERTS. Burlington, N. J., June 18th, 1877.

P. S.-I ask permission to add that there was no known relationship between Mr. P. P. Bliss, the spirit, and Mr. Jas. A. Bliss, the medium, and no acquaintance whatever between them. J. M. R.



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A RANCOUNCE ANGELS, edited and managed by spirits, heretwisted monthly, containing gression, will be isued the ist and 18th of each month from its office of publication, 5 Dwight street, Boston. Mass., commencing January 1st, 1877. Price per year, in-cluding postage, 8, 160 iess time in proportion. All letters and matter for the paper (to receive attention) must be ad-dressed (post-paid) to the undersigned. for sale as above. Price \$1.50, poinse io conts. D. C. DENSMURE, Dec. 16. Publication of the condense.

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CIVIL, RELIGIOUS AND MEDICAL

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A DISCUSSION

Between Mr/E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Ohristian. Subject discussed—Resolved, That the Bible, King Sames's version, sustains the Teachings, the Phases, and the Phenomena of Rodern Byiritualism. Frice 25 cents, postage Fronts. For all wholessle and retail by COLBY & RIOH, at No. 5 Monigomery Place, COMMET of Province street (lower Scor), Beston, Mass.

[Continued from first page.]

ing window, which he slammed so forcibly that it was felt throughout the house (as was told the next day), and has never more molested me."

The account of this wonderful affair is signed by Mr. Georges Carton, 36 rue Magnau, Paris, and Mr. A. Conrera, rue de Pessas 63, Bordeaux. Following the above is a sketch of an event in the life of Lord Herbert, of Cherbury, which will interest the readers of the Banner if they are not already familiar with it: "Lord II. was born in the seign of Elizabeth (1581), and died some months before the execution of Charles I. (1648). He played an important part in the affairs of that period, and never lost sight of his duties, nor failed in an honorable discharge of them. In one instance he writes : " Never in my childhood had I to reproach myself with a single falsehood. Dissimulation was so contrary to my nature, that if I had committed a fault I acknowledged it when questioned." During a mission to France he completed a work, De Verstate, on which he had been engaged for several years; and, though it was highly commended by the learned Hugo Grotius and the illustrious theologian, Daniel Pilenus, he had very perplexing doubts concerning his duty to publish it. Tormented almost beyond endurance respecting it, he one day fell upon his knees and invoked aid from heaven; he prayed humbly but most earnestly that his conscience might be relieved, and that he might of Mr. Foster. receive some sign by which the clouds and doubts therein would be dissipated. "I had hardly finished," he says, "when I heard in the heavens a singular noise which resembled nothing heard upon the earth. I was in ecstasy, and at once took the resolution to publish my work. I know that what I state will appear strange, but I solemply swear that it is the truth which I affirm. and that the said mysterious noise could not have been produced by any natural cause. The heavons were clear, without a cloud, and I think I could distinguish the quarter from whence came the sounds."

This (in brief), with a "Response to Mr. Algol," is from the able pen of Mr. Tonoeph. The former is to be continued.

The Rovus gives also a little sketch of the way in which the young girl, Amelie, was developed. as a powerful medium : at first indifferent, though attending a séance where some remarkable phenomena were witnessed, but suddenly, when seated with the family to play dominos, finding the tiny raps attending her, then independent writing, and finally whisperings in the ear from the invisibles.

Several other articles in the Revue are worthy of more than a passing notice, but space is lacking for them.

BELGIUM.

Le Messager is all that I have to quote from. from this quarter-The Messenger of the 1st and 15th of June. It has a continuation of the "Conference at Liege," an interesting communication on "Modern Astrology," the "Physiology of Magnetism," and "Catholicism before the time of Christ." The former begins: "Astrology, that is to say, the art of reading in the stars human destiny by the aid of the telescope, has for a long time fallen into disuse, and it is astronomy that bas given it the coup do graco. But it seems that this is an injustice, for it is an astronomer of and do they thus follow Christ? Let us see : In merit. M. Flammarion, an astronomer of Paris, who has the honor of its rehabilitation." The writer then goes on to state that Mr. F., by the love of his art and in his anti-religious hatred, seeks to scale the heavens and to dethrone Him who reigns there too peaccably. Some speculations are then added respecting the gradual cooling of the sun-its flame diminishing, as evisurface, and, consequently, a corresponding contents : "A general study of the religious dl of ice. The "statistics" given in The Messenger, re-Europe, are of the utmost importance, and should stimulate us to renewed zeal in behalf of present tranquility "; " Chile," the inauguration humanity. "In Switzerland, where instruction is obligatory, only 4 out of 100 cannot read; in Holland, 3 out of 100; in Norway, 4 or 5 out of 100. In Denmark every child go is to school till 14 years of age. In Sweden, where instruction is also obligatory, there is not one that cannot read. In Germany the same system prevails with children from 6 to 14 or 15 years, a measure soon accepted among the customs of the people; while among the soldiers only 5 out of 100 cannot read. In France, of 100 recruits 23 could neither read nor write. Of 100 marriages 34 couples could not sign their names. Instruction not obligatory. Belgium ditto, and of the recruits of 1862, 30 could not read or write. In England half of the inhabitants cannot read : Instruction not obligatory. In Austria there is the same condition of things. In Italy, (still more Roman Catholic) of 100 inhabitants 71 know not how to read. In Spain (still more Catholic and still worse) of 100 75 can neither read nor write. Portugal the same as Spain. In the Argentine Republic a truly sad state of ignorance exists, and shows what should be done for the enlightenment and freedom of the⁹people." The Revelacion of Buenos Ayres, first, and The Revelacion of Alicante subsequent. ly have published these startling facts. Mme. Dufaure has, in The Messenger of the 15th, some excellent thoughts on the subject of "Justice and Love"-contemplating the lower animals, "the joyous quietude of their promenades without apparent aim, appearing to us free, well conditioned, without care, without those chagrins which accompany us from birth, and, under a thousand aspects, better provided for than man." It would seem that the more we advance in refinement and knowledge, the more we are capable of suffering. In the course of her remarks Mme. D. says: "I do not know how to name the mobiles of certain acts, of which every one has had some evidence, particularly with the dog, if we deny them the stamp of intelligence, of sentiment, of free choice. I knew one of these interesting servants of man to obstinately remain near the dead body of his master for forty-eight hours ; then, escaping by some means from the room in which he had been confined, joining at a great distance the sad funeral procession, taking his place near the hearse, and moaning piteously as he went." We may know more of the capacity, the worth, the delicacy of the souls of brutes, perhaps of flowers and plants, when we ourselves are disincarnated." Several dignified and able articles have appeared in The Memonger purporting to come from the spirit of Socrates. One of these, with "The Crime of God," the "Physiology of Magnetism," which cannot be too much studied, and the ever esting "Catholicism before Christ," from the pen of the Viscount de Torres-Solanot, make the principal features of this number under

BPAIN.

El Uritorio Espiritista, of Madrid, 15 also at hand. It abounds in items of interest to Spiritualists from all quarters of the globe. Its more lengthy articles are "Spiritualism Classified as a Science." (from the Revue Spirite already noticed,) a letter respecting Spiritualism in the different provinces, (not very encouraging,) by Don F. Migueles, and "Spiritualism in the United States," a translation from one of our papers by Señorita Doña Eliza Visino. Don Migueles visited many cities to examine into the state of affairs of a spiritual nature, but found, as in our own country, many who were only to be enticed by physical phenomena, caring nothing for the esoteric beauties of our faith ; many who were convinced that they knew all there was to be known concerning it, and others who were timid, fearing the disapproval of neighbors. In some places, however, excellent mediums were discovered. In Santiago, in Oviedo, in Corunna and Valladolid, an exceptional interest was manifest. Near Santiago there was a young country girl possessed of wonderful faculties. Two bars of magnetized iron held over her horizoutally, half a metre distant, were sufficient to suspend her body in the air. The article on "Spiritualism in the United States," is devoted principally to the stupidities of the trickster Bishop and the genuine phenomena in presence

The proceedings of the Spanish Society, under the name of the sessiones de Controversio, in the month of April last, are spoken of in the Critic as markedly impressive on account of the lofty sentiments maintained throughout the discussions, by the various speakers. "In the past month were given also very interesting conferencias by our illustrious brothers, the Sres. Rebolledo and Huelbes." The able engineer and inventor, belonging to the Society of Santiago de Chill and founder of that of Lima, D. R. Caruana y Berard, has just arrived in Madrid. The Revista Espiritista, of Barcelona, mentions the visit which its editor has made to the central societies of Spiritualists of Sabodell and Tarrasa, where 'a great number of brethren were assembled on the occasion, and which will result in great good to the doctrine." In Spain a movement is also being made, looking toward a reunion in Paris of delegates from the different Spanish spiritual societies during the great approaching universal "Exposition " Will the American Spiritualists do anything in this direction? Mr. J. William Fletcher is noticed as giving somnambulic lectures in London.

BOUTH AMERICA.

The Revista Espiritista, of Montevideo, April 15th, opens its fair columns with "The evil which we deplore comes from afar." It is a consideration of the different religions of the world, of those which are new, cemented on the foundations of the old-"amaigamating Christianity nuevo with the paganism antiquo"; treating of the Council of Nicea, of the work of Tertullian and of the popes of later times, of the despotism and injustice, of the tyranny of a fanatical clergy, etc., etc. "And the clergy," it says, "by this method "-after several columns, in which J. de E. admirably portrays the progress of events of a spiritual nature-" condemn human knowledge; St. John iii: 10, we read : "You a master in Israel, and do not know this?" But space forbids that I should add more than a simple hotice of interesting matter emanating from the "Circulo de Los Piedras."

El Eco De America. Seven more numbers of this grand periodical have been received. The valuable material of one would fill the Banner; denced by the increasing black spots upon its | hence I can do no more than briefly state their change in the earth, and a total transformation | question conformable to the universal opinion of of all that now has life. Our planet is to roll a the Catholic church"; "Correspondence from The Catholic people of Rome have suffered cruelly in these days by garding education in the different countries of the blasphemies pronounced against Christ's vicar and also against God himself"; "Peru," its of the statue of Wheelwright; the "Effects of Luxury,"its influence on the young parlicularly; "The remains of General D. Jose de San Martin"; "Important facts concerning Paraguay," noble sentiments pertaining to the duty of its citzens, and of the honorable patriotism of Sr. Gill; "The Jubilee of Pius IX," and the Pope's "Alocution." and the "Precious Gifts" made to him; the important "Message of Governor Gill," of Paraguay, April 2d, 1877, with pages of other attractive matter.

foreign Correspondence. ECHOES FROM ENGLAND. NUMBER NINE.

BY J. J. MORSE,

English Agent and Correspondent of the Banner of Light.

Things spiritual have not altered in any material manner since my last. Neither has there been much alteration in our commercial fortunes. Trade continues dull, and there seems to be no speedy prospect of its revival. The exclamation, I never knew things so bad," is well uigh universal. Still, in spite of the existing depression, the faithful keep to their posts. Earnest-hearted and self-sacrificing laborers coöperate with the angel-world, and the glorious cause speeds on its WAV.

The release of Dr. F. W. Monok has been among the late events. At present I have not yet seen him. I have received a note from him, though, by which I find that-as I expected-his health has sustained a severe shock owing to his recent incarceration. It is satisfactory to know that his medial powers are unimpaired, and in the Medium and Daybresk, June 14th, there is a most excellent report of successful phenomena obtained in the Doctor's presence. The Doctor writes me that he contemplates a visit to the United States, on a lecturing and mediumizing

tour. Should he do so, I am sure the American Spiritualists will receive him with the cordiality and generosity that are so associated with them. Dr. Monck is an able platform advocate, dealing with Spiritualism from its religious and ethical aspect, and presenting his matter in a clear and forcible manner. Should he come, he ought to be kept well employed.

Since my last, the third annual general meet-ing of the British National Association of Spiritualists has been held. The attendance was small. The report-modest alike in substance and di-mensions-was adopted without discussion. During the past year one hundred and ten new members had been enrolled. There had been a loss of eighty-one members. Of these, fifty three had been stricken off for non payment of dues, long in arrears; twenty five had resigned during the year expired; and three had passed on to the brighter land. Notwithstanding the above reductions, the new members elected have more than replaced those removed, in fact, by an excess of twenty nine. The Association now has four hundred and two members on its books. The more wealthy members have to a large extent contributed to its financial success. The bulk of the membership does not seem to take the pecuniary interest in it that might be the case. It is a matter of regret that the courteous Secretary, Miss Emily Kielingbury, has been so severely taxed in mind and body, that it is absolutely necessary for her to have a two months' vacation. It is ru mored that she intends to spend the time on your shores. An analysis of the balance sheet of the Association-as submitted at the annual meeting-shows an income for the past year of 2464, 18a, 43/d. Expenditure. 2453, 12a, 33/d. Balance in hand, 211, 6s, 1d. The Spiritualist of June 1st, commenting on the above facts, re-marks: "Next year the Association will proba-bly be in a flourishing state, solely from the or-dinary income arising from members' subscriptions; and it is a great result to have established such a large and useful institution in so short a America, with its numerous Spiritualists, time. has not been able to do the same." Concerning the progress of Spiritualism in

London mention must not be omitted of the Free Gospel meetings at Doughty Hall, under the di-rection of Mr. Burns. They are well attended, and meet a want among metropolitan Spiritual ists that could only thus be ministered to, while occasional meetings in the rooms of the Pro-gressive Library and National Association, upon week evenings, afford opportunities to discuss interesting experiences and ventilate various opinions.

Recent copies of The Spiritualist and The Medium have contained some very flattering notices of Mr. J. W. Fletcher, a Boston medium, who is now staying over here. Received by Mrs. Makdougal Gregory, meeting Lady Campbell, Mrs. Guppy-Volokman, etc., and giving scances at the rooms of the National Society and the Dalston Association, Mr. Fletcher has been most kindly entertained by all he has met, while his me-A late number of The Medium contained the fol-

about 16 years from its commenorment. The total cost of reclamation is set down at 555.000,000 france, but, huge as this sum is, the undertaking is boked upon as likely to prove a most remunerative greculation. The success of heachens will add to the higherion a new province 198,000 heachens will add to the higherion a new province 198,000 provious experiences in connection with the Hastiam Bea, it is recknowd that at least 173.000 hectares of the laud thus won will be applicable to saricultural purposes, which, at an average value of 0.000 france only per bectare, will rich-ly repay the enterprise and treasure lavished on his gigan-tic ubdortaking."

What a number of attempts have been made what a number of strempts have been made to form ideal associations, so that practical and lasting results might be accomplished. That emi-nent-and, as some consider, eccentrica-man, Mr. Ruskin, comes before the world with the latest effort in this direction. He calls it "Equality Country," and the London Echo thus mentions it: Country," and the London Echo thus mentions it: "The place in the neighborhood of Sheffield, which Mr. Ruskin has selected for a revival of the experiment made in this country by Hobert Owen, and initiated, in more re-cent times. By the distinguished Ecotomic circle to which Margaret Fuller belonged, is called Totley a narme neither striking ure elegant enough, one would think, for such a venture. The site selected consists of thirteen sores, now or late the property of Mr. Nadgeri and tweive families have united to start this newest effort of socialism. Al-though one member of the company is and to have means, they have all preferred to go to Mr. Buskin for the momey which shall start them on their new career. Their estate is to be known as Kquality Country i and every member will work upon an equal footing with all the rest, throwing their estrings lutes common stock. As far as they ran, they will alm to produces or manufacture all they required but at frast they included into large communities, it is ex-pected that they will do without church or chapel, and working has the blue kty. The only attempt of this near they start hav since the United Hate, and that is based upon a deeply-easted and peculiar religious conviction. The blakers themewives, taking their start in England, do not believe that the country affords a forvabile find for one onterprise like theirs, and we think they are right." Well, sir, I will pow close this letter. Let our failt be since one cour east a conduct eact on un labors

Well, sir, I will now close this letter. Let our faith be sincere, our zeal ardent, and our labors earnest. Let us shun all that can debase us, strive for all that can advance us, ever cultivate the sweet spirit of charity, forget follies and in-juries in our fellows, avoid them in ourselves, and ever assist with loving deeds and counsel all who need it. Then shall our hearts be filled with that peace that ever flows from purity of thought, deed, and effort.

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

The Children's Syccums.

Willimantic, Ct.

On Sunday evening, June 17th, the Children's Progressive Lyceum, of this place, held a floral service, which called forth the encomiums of all who attended-and Excelsior Hall, where it trans. pired, was crowded to repletion. The occasion was the third annual observance of Flower Sunday" by this organization, and was characterized, so says the Hartford Daily Times, by oncert ever exhibited in Willimantic.

From the notices of the event given in the col-umns of the Willimantic Journal, Willimantic Enterprise, Hartford Times, etc., we condense the leading facts contained in this sketch.

Excelsior Hall was beautifully decorated with flowers. A large lambrequin spanned the alcove. The cornice was bound with evergreens, the centre filled with laurel blossoms, the lambrequin below was bordered with peonles, the centre filled with daisies surrounded with evergreens; the ourtains were decorated with ferns and roses while from each end and centre hung large ever-green and daisy tassels, and upon each side of he stage were raised platforms filled with em biems and choice bouqueta, while hanging at each side was a beautiful daisy anchor and a harp of roses. A beautiful pyramid of roses rested upon the desk in front with bouquets upon ta-bles at each side. Two hanging baskets swung from the centre light, while flags and laurels adorned the gallery. At the right of the stage was placed the armor of Truth, consisting of a shield of evergreen and laurel blossoms, and a sword trimmed with beautiful vines, while the base was relieved with bouquets of flowers. The exercises were conducted by M. W. Q.

Fuller, and were very interesting and appropriate.

They opened with a concert, commencing with "Glorious Morning," sung by a quartette, fol-lowed by the chorus of "Flowers" and "The Flower Queen," sung by the Dyceum-in which different flowers presented their rival claims for gueen, and the rose was chosen—and a solo by Miss Hattle Williams, closing with "Merry, Merry Elves," sung by Miss Hattle Babcock with full Lyceum chorus. The concert was followed by selections in "Silver Chain" readings, declaby selections in "Silver Chain " readings, decla-mations, mottos, etc. — Miss May Holland receiv, ing special gratuitations as a speaker. The closely arch, "Emblem of Life and Character." The arch was composed of thirteen separate parts, each part put in place by the young ladles and gentlemen of the Lyceum, announcing the em-blem and following with appropriate selections closing with a chant. Miss Eva Isham arranged the arch and made the selections for the emblems. All the participants performed their parts well. A great share of the credit for the fine floral low did slowly more from the busices to the floren their backs to the flore, busice from the takies and book-cases were thrown all about the room, assistance in arranging the same. A prominent feature of the ent-trainment was the thorough-ness and enthusiasm with which all entered into their duties. The account in the Times at its conclusion makes use of the following well-earned language of praise: "The self possession of those taking part, the beautiful, rendering of the selections, showing the appreciation of the selections, showing the spreciation of the sent to those who have attended it and taken part in its exercises." mations, mottos, etc.-Miss May Holland receivattended it and taken part in its exercises."

Cheating the Red Men.

HOW THE SOUTHERN UTES OF COLORADO HAVE BEEN DEPRAUDED; NOT & CENT OF THE AN-NUITY FOR WHICH THEY SOLD THEIR LAND YET PAID TO THEM, THOUGH SOMEBODY AT WASHINGTON HAS THE MONEY,

(Colorado Correspondence (June 30) of the New York Sun.)

I write from one of the fertile ranches in the valley of the Bio Los Animas, a northern tributary of the San Juan river. On the right bank of this stream, some sixty miles north, stands the prosperous town of Silverton, the seat of San Juan County. The town site is in Baker's Park, named after the brave ploneer who was lost some ten years ago in the monntains, only a few members of his expedition finding their way back to the philas. The park contains about one thousand acres of smooth, level land, through which run the Animas and several tributary streams. It is heavily timbered. In the valley there is a fine deposit of coal, and many rich mineral lodes crop out from the mountain on either side.

But my purpose in this letter is simply to call attention to the fraud and outrage that have been, and still are, perpetrated on the Southern Utes, the original owners of this rich country. I get the facts from one of the first settlers, and from representative men of the Southern Tites themselves.

Beveral years ago a treaty was made with the Utes, through their Chief, Oursy, by which a vast section of country in the southwestern portion of Colorado, now known as the Ban Juan country, was added to the United States and opened for settlement. The tract thus coded, however, did not include that portion now known as La Plata County, which was occupied by a band of Bo Utes, under a rival chief, Ignacius, who did not acknowl-edge the jurisdiction of Ouray. Subsequently, between three and four years ago, a supplemental treaty was made with these Indians, by which the valuable mineral lands and fertile valleys of the country they occupied were ceded to the Government for an annuity of \$25,000. These lands were at once opened to sattlement, and to-day there is a claimant for every foot of arable soil. Saw-mills have been brought in, timber is being taken from the mountains, towns are springing up, mineral lodes have been opened, and placer mines are being worked.

Yet not one cent, in any shape or form, have these Indi-ansyet received for their former hunting-grounds. As ansyst received for their former hunting intension as Red Jacket, one of the chiefs of the Southern Utes, asked the writer, "Do you call this a swap?" "To the credit of these Indians, be it said, they have borns their wrongs patiently and without committing any

hostile acts, though not without murmuring. Last Fall, indeed, they felt that patience had ceased to be a virtue, and ordered the ranchmen in the valleys of the Blo la Mancas and Los Pinos to leave the country; but the'ranchmen did not obey, and they were not molested. These Indians are a superior tribe, and some of them have con-siderable flocks of cattle, horses, sheep and goats. They feel deeply the outrage perpetrated upon them, but are powerle s to right themselves or obtain justice.

An investigation made last season by a prominent gen-tieman of Washington showed that \$250,000 in United States bonds had been duly placed to the credit of the Interior D-partment, the accrued interest of which was to be paid to there Indians. Within two years after the comstion of the treaty, over \$47,000 of this accrued interest had been drawn through the Indian Bureau-by whom and for what purpose could not be ascertained. Certain-it is these Indians, to whom the money belonged, never received a cent of it.

I may add that the agent accredited to these Indians has never been upon the reservation, although required by law to reside on it. He prefers to stay at home in "ierra Amarills, a pleasant town of New Mexico.

(From the N. Y. Daily Times, July 1, 1877.)

An Ohio Ghost Story.

QUEER ANTICS IN A STAID QUAKER FAMILY'S FANTRY AND PARLOR.

Correspondence of the Pitteburg Commercial.

MARTIN'S FERRY, UHIO, June 27, 1877.- A very curious phenomenon has just occurred in this community. The scone of action is about five miles in the country back of town, on a main road leading to Cadiz, at the house of Mr. William McComas, a wealthy farmer. The community, around Mr. McComas are almost all Friends, Quakers, and are not in the habit of producing sudden excitements, hence their reports, together with those of well-known citizens of this place and Wheeling, stamp it with truth.

citizens of this place and Wheeling, stamp it with truth. About nine o'clock Monday morning Mrs. McComas heard a noise in the pantry. and on going in to learn the cause was aurprised to ase almost everything there falling from the shelves to the floor, and on replacing some cans of fruit saw they would not atay, but recie about and fell to the flowr. Being alarmed, she at once wont and called the men from the floids where they were at work. On-coming into the house they were struck with amazement with what was going on. The neighbors were sent for, many of whom came at once and saw sights such as to three most abunce during the most of the source of the abade. The cooking stave moved from one side of the abade. The cooking stave moved from one side of the mom to the other. A large miano, weighting about eigh-hundred pounds, moved out from the wall half way scross the parter. Two clocks, stationary upon mantels, fell of upon their faces on the floor. They were replaced and din to stop running, nor were they injured. A feather bed and rested on the floor, while a feather bed upstairs, was carried from on 'foom throws a lineid were thrown of the stoy. A sewing-machine was thrown almost across the room. A sewing-machine was thrown almost across the room

MEXICO.

All I have from this region is the Ley de Amor, which, with other valuable communications, continues its able and judicious articles on the "Importance of Education "; than which no theme involves so much relation to the well-being of our race. I shall try and turn to this again. But I have yet:

Annali Dello Spiritismo of Turin, Italy. This ever-welcome periodical has a remarkably handsome type, and is edited, with great ability. Its leading articles are: "Demonstration and Defence of Modern Spiritualism "; a continuation of the "Discourse pronounced in Chicago," by Mrs. Richmond ; "Dissertation Spiritual," by the spirit of Samuel Guppy, and "Spiritualistic Miscellany." The Banner of Light is noticed in its columns. "Mone agilat molem" merits a more masterly pen than mine, but I can say that its testimony in favor of our faith wears the grace of truth and soberness.

The Free Thinkers of Atlanta, Ga., have organized a society to be known as the Liberal and Scientific Association. Its objects are thus clearly set forth in Art. II. of its Constitution :

Grarry set form in Art. 1. Of its Constitution: "The objects of this Association shall be for mutual im-provement in the higher fields of philosomby, literature and science: to estabilish a room or rooms for discussion, and for giving public lectures and scientific demonstrations: to privice and sustain a library of reference and a reading-room for m bubers. This Association shall forever remain attrictly non-sectarian, and no religious or political tests abail be required as qualifications for membership; and no net mitter thall be censured or held culpable for his honest belief, but, on the contrary, the spirit of charity and good will toward all alls, irrespective of faith or belief, abail be a cardinal and controlling feature of the Association."

AN EPITOMEON SPIRITUALISM AND SPIRIT MAG NETTEM. Colby & Rich, publishers, No. 9 Montgomery Place, Boston.

This is a small, inexpensive volume explaining in a general, conversational way the author In a general, conversational way the author's views of Spiritualism and magnetism. It also states facts obtained from personal investiga-tions, together with corroborating testimony: The book will not, by any means, meet the wants of a profound thinker, but in its rational estimate of the value of spirit communication and in its views concerning organization it is calculated to do good.—Sants Barbars (Oal.) Indes: Index.

A little girl was gasing up at the starry sky one clear night. She seemed to be vary much compiled in thinking, about something. Her mother sold to her, "What are you thinking about, my dear?" "Ob, mamma," she sold. "Twas thicking if the outside of herver is so beauti-tal, how very beautiful it must be inside."

lowing : "TESTIMONIAL TO MR. FLETOHER From Members and Visitors of the Dalston Association of Inquirers into Spiritualism.

From Memory and theory of Digitization. of Inguirger and status Spiritualism. To J. William Fletcher, of Baston, U. S. A.: We, the undersigned, having stiended one or more of a sories of scances, and received communications through your medial powers. In which evidence of the identity of departed spirit-friends has been afforded to our ontire sat-isfaction, it is with pheasure we perform the duty of testi-fying our conviction, from individual experience, as to the genuineness of your mediumistic powers. THOMAS BLYTON. Bild ENNICA RONDI, M. THERERA WOOD, CAROLINE (OUNEII, NINA 'ONNER, BARTAH DEARDER, J. GARRAND, MINN. ENMA (OOK, MISS KATE ('OOK, AUGUSTA BRITTAN, JOB, T. DALES, HENRY COOK.

ILENRY COOK. 72 and 71 Navarino Ruad. Dalston, J London, E., May 30th."

And in The Spiritualist of June 1st the editor narrates the details of an interesting scance with the same medium, whereat was Mr. Serjeant Cox, Prince Albert of Solms, Mrs. Makdougal Greg-

ory, and others. Spiritualism in the provinces still pursues the even tenor of its way, and though the summer has at last appeared, and with exceptional heat, provincial Spiritualism does not relax its efforts one whit. Recently a new society was formed in

the town of Derby, for the purpose of banding the local Spiritualists together. It is called the Derby Psychological Society, and bids fair to be useful adjunct to our forces in the district.

The Spiritualists of Nottingham lately held a conference and reörganized themselves for more active efforts; and no doubt during the next season they will do much service for the cause, while in Glasgow, Newcastle on Tyne, Man-chester, Birmingham and other towns the work is making sure and steady progress. Recently while in Glasgow I was privileged to attend one of Mr. David Duguid's scances. Mr. Duguid is, as yon well know, the medium through whom were given the illustrations which accompany and the matter which composes the book " Hafed Prince of Persia." During the progress of the scance I had the pleasure of conversing with the estimable Hafed, and his witty confrore, Steen. But the matter most noteworthy was a compli-mentary picture, by Jan Steen, presented to me in honor of my guide Tien Sten, presented to me The picture is in a circular form, and represents a scene in China, the centre piece being a Chinese pageda. It, the picture is availy one and a pageda. It, the picture, is exactly one and a quarter inches in diameter, has a background of mountains, and at sides and middle distance luxuriant trees, while a limpid pool laves the base of the eminence upon which is the pagoda. The ploture was obtained under these conditions: A case of paints and pencils was laid on the table. The medium tore a corner off from an ordinary card, used for mounting photographs, and he was then securely bound to his chair, the light extinguished, and in the space of seven minutes the picture mentioned, and another a little larger, were produced. They were executed direct by the spirits, in total darkness, and we found the medium tied as we had secured him. To execute two oil paintings in seven minutes, in utter dark-

two oil paintings in seven minutes, in uter uncon-nees, is a feat that neither Carpenter's "uncon-scious cerebration," or Lankester's "elusive wild beast," are capable of accomplishing. Your Teutonic readers will no doubt be inter-ested in the following item from The Farmer, concerning the drainage of the Zuyder Z-e:

Concerning the draining of the Zuyder Zre : "Active preparations are going on for the immediate commencement of the long projected work of draining the Zuyder Zee. A dam of kinnetres (M miles 1, 504 yards) long; and 30 metres tored at its base, is to be carried arrows the guil, built up to a beight of half, a metre above the ordinary level of high tids. Upon this pumping-ma-chines of 10,000 horse-power will be erected, capable of pumping up from the schemed are and discharging on the controle of the dam 5.300,000 woble metrys of water daily. Taking the average depth of the water at dy metres, if its setimated thas the work of pumping will be completed in

Camden, N. J.

On Sunday afternoon, June 24th, the Children's Progressive Lyceum of Camden held its usual meeting. This one, however, being the closing session of the season, our groups were well represented. After the songs, calisthenics, and silver chain recitations, we had miscellaneous exercises which consisted of reading by Mr. Rogers, Mrs. M) E. Aldrich, Maurice A. Rogers, Abraham Daugherty, John Swall, Charles Daugherty, Thomas F. Rogers, Kate C. Grindle, Geor-gie Miller and Mrs. Lillia G. Reader ; a recitation by Ada Vail ; instrumental music by Rose Vernon and Eddie Vernon, which was well executed ; a song and a hymn by Mrs. Lillia G. Reader and Kate C. Grindle, and an address by S. C. Fuller, of Trenton. After these services came the march which is the most beautiful exercise of the whole which is the most beautiful exercise of the whole meeting. We then had the "Words of Wisdom" read, which were very interesting, the wing movements followed next, and the meeting was closed by singing the spiritual doxdogy. We have suspended our sessions for the senson with better prospects than ever before—having taken in accurate new memory with the convert

taken in several new members, with the expectation of more when we renew our meetings We shall still hold our exercises weekly at the houses of the members during the warm season.

The Lyceum will renew its sessions on the first Sunday of September next.

K. C. GRINDLE.

Brooklyn, N. Y.

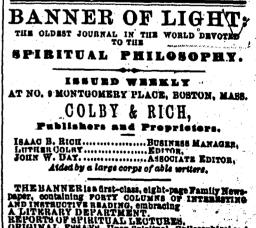
J. B. Hatch, Conductor of the Lyceum in Boston, furnishes us with a report of his recent visit to the Children's Progressive Lyceum of Brooklyn, which we shall print next week.

Our fellow-citizen, Mr. Andrew Jackson Davis, and talented wife, are having a "good time" with their admirers in Boston. The Spirit-ualists' Sunday School, called the "Children's Lyceum," was founded by Mr. Davis, and Mrs. Davis was conductor of the first Lyceum ever organized. On Sunday, June 17th, Mr. and Mrs. Davis attended the closing meeting of the season of the Boston Lyseum, and were the recipients of a "flural tribute" from the teachers and

To Correspondents.

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

D. C., DUTCH FLAT, OAL.-Every position is filled, and no chauges can possibly be made. Thanks for your kind wishes.



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