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Foreign Correspondence.

A SECOND PILGRIMAGE AROUND

THE WORLD:

THE SOUTHERN ROUTE.

BY J. M. PREBLES.

To the Editor of the Banner of Light :

ternal, Christ-like spirit of peace.

NUMBER II.

Off from the treacherous ocean again, and

treading on solid land in Australia! It is diffi-

cult for me to give a pen-picture of the beauty

of Sydney harbor. Rivaling in loveliness and

magnificence the harbors of Lisbon, Rio Janeiro,

and Naples, it would afford, to say the least, a

ses acreage, where the fleets of the world might

anchor and peacefully rest. And then it has

frowning fortifications, with Armstrong guns,

loop holed walls, and rifle pits-all far more in-

dicative of religious pugnaciousness than the fra-

Sydney-queen city of the Southern Pacific-is

in conception and general appearance emphati-

cally English. Everything has an outlook of so-

lidity. The hotels are neat and commodious.

The streets, though well paved, are as irregular

and, if possible, more misleading than those in

Boston ; while the public gardens, overlooking a

bit of land-locked sea, and running down to the

crystal water's edge, are to the city an ever-glit-

end of good things to any one who will secure | If those twilight ages had been different from | the rich prairie-lands west of the Mississippi all me that honor.

. A second quarterly report by Mr. Brown says : "Though a large reward has been offered for a sight at these 'tailed men,' they have not been produced, nor has any reliable white man seen them.

In the meantime the Rev. W. G. Lawes, just returned to Australia from a two years' tour through these islands and New Guinea, says in the Melbourne Daily Telegraph that-

"The natives on the west side were generally of a low type, closely approaching to the aborig-inals of Australia, while those on the cast side were a far superior race of men. He found good houses among them, those of the chiefs being three-stories high, and some of them with stee-ples. The women, too, occupied a good social position, notwithstanding that they performed duties which would be considered degrading among Europeans. While on the island he had heard of a race of men with tails, but he had never seen any of them, and from what he could learn it appeared to him that the greater the distance from the locality of these people the longer their tails became." "The natives on the west side were generally

And still later, Sir Charles Wilkes, after a long exploration among these islands, assures us that "the report of the 'tailed men' was a mythic tale of the cunning natives to gratify the curiosity and try the gullibility of Europeans." So fades away the tale of the "tailed men," though published in both the London and American papers.

THE SOUTH BEA NATIVES.

Traveling in these southern equatorial regions I am not only seeing the isles and the islanders, but frequently meeting missionaries, sea-captains and explorers, of whom I gather important information relative to the Polynesian races.

With A. R. Wallace and other savants, I think that the vast oceanic region known as Polynesia is an area of subsidence, and that its wide spread groups of islands and coral reefs outline the position of an ancient continent. And, in my humble opinion, these Polynesian islands were anciently peopled with the remnants of this sunken continent, in connection with the old Malays, who either sailed or drifted to these islands by way of the southeastern fork of New Guinea. Pursuing their course easterly and southward with varying winds they naturally reached Samoa, the Hervey group, and then a multitude of those ever-green isles that stud the Pacific waters.

The South Sea Islanders have been wretchedly if not wickedly underrated by a class of surfaceobservers who, to give plausibility to some pseudo-scientific theory, have pictured them as races of ethnological hybrids, half human, half animal. It possibly may be true that some of these Islanders have no such word as God, or any term that ds to the con in the language. This is doubted, but nevertheless if true what of it? The Polynesians in the Hervey group have in their dialect no word for "thanks." But who so illogical as to affirm because of this that they have no appreciation, no conception of gratitude ?

what they were, the present would not have been what it is. The activities of the golden past,

converging, culminate in the present. If coal, as geologists tell us, is but buried sunlight-sunlight once organized in bud and leaf and ancient forest-sunlight that the process of combustion, liberating and modifying, has resurrected in flames and flashes of living beauty, may there not be buried in our brains and souls the mental sunlight of the most distant antiquity? -builed to brighten up and glow in the action and inspirations of the nineteenth century. The conservation of forces is necessarily as true mentally and spiritually as physically. Nothing is lost. Not a thought-not a brain-wave dies out of existence. And so in the heart and intellect of universal man are stowed away the pleasures and pains. the heroisms and the fidelities, the aspirations and moral attainments of innumerable ancestors. Accordingly the lives and benevolent deeds of the unselfishly good are so built into ours that. though their names are forgotten, they have a controlling if not a conscious power in our souls. This is the living Christ-" Christ, the hope of glory" in us. This thought uppermost, Carlyle thus wrote of Jesus:

"He walked in Judea eighteen hundred years ago; his sphere-melody, flowing in wild, native tones, took captive the ravished souls of men, and, being of a truth sphere-melody, still flows and sounds, though now with thousand fold ac-companiments and rich symphonies, through all our hearts, and modulates and divinely leads us." A quick passage-only two days-and here we are at Melbourne, the capital of Victoria.

THE RECEPTION.

Our steamer, the City of Sydney, having been telegraphed from the "Heads," with names of passengers, I found in waiting at the Saudridge Pler Messrs. Terry, Bonney, and Purton. These gentlemen conducted me to the office of the Harbinger of Light, where had already gathered a circle of friends. The hand-shaking ended, the refreshments and fruits disposed of, I was taken a guest to the sunny home of Mr. Purton, a printer and publisher of means and culture. On the following Thursday evening, the Spiritualists giving me a public reception at Temperance Hall, the following address was read :

". To Dr. J. M. Peebles : DEATS BIR-Your former visit to these shores marked an epoch in our spiritual history, and stamped indelibly upon its earlier pages the record of your labors and abili-

By it we were for the first time brought into immediate relation with the greater body of our brethren, and our native development was united to the more complete knowledge of the Older World's.

You proved yourself a capable and acceptable representative of the great movement adorned by so many illustrious names of every age and country, in whose ranks we have been proud to enroll ourselves.

occupied ?

Politics are running just now at fever heat in the city and throughout Victoria." The two bones of contention are land-taxation and freetrade versus protection.

SPIRITUALISM IN MELBOURNE.

Supernaturalism pales before the lamp of science. The beauty of phenomenal Spiritualism lies in its naturalnesss. All mediums are prophets, and all their manifestations and inspirations must be tried in the crucible of reason. Communications are colored not only by the conditions of spirits, but by the prejudices of the mediums. And yet there is a general likeness in the responses received, whether in Europe or Asia, America or Australia.

Saying nothing of counterfeits and excrescences, the progress that a rational Spiritualism has made in Australia, and especially in Melbourne, during the past five years, may be put down as among the cheering signs of the times. Then I was hissed in the streets; caricatured, in the Weekly Punch ; burlesqued in the theatre ; and called in the Daily Press "a Yankee trickster," an "infamous athelst," the "seer of the ages, ' a "long-haired apostate," and " prince 'mong the spirits that peep and mutter." But now the journals, especially the Argus, the Herald and the Australasian, treat me with the same consideration they do other public teachers.

It is now nearly two months since my first lecture, and not once in the Opera House have I spoken to less than two thousand, and sometimes there have been present over three thousand listeners, either sitting or standing. To God, angels and ministering spirits-to Mr. Terry of the Harbinger of Light, and other true and faithful workers, be all the praise, all the honor !

The Spiritualist Society is united, and increasing in both numbers and influence. Already have they learned to appreciate the necessity of organization, knowing that in union there is trength. The free-thinkers of the city usually work in harmony with the Spiritualists. This is commendable.

The Children's Progressive Lyceum is enjoying a good degree of prosperity. The officers, knowing their positions, delight to feed the lambs. Their energy puts to shame the apathy too often manifest in America. Childhood is the time of seed-sowing.

I have not seen Thomas Walker, the English trance speaker, since reaching Australia. After giving a very successful course of lectures in Sydney, he went to Auckland, New Zealand.

Mr. Charles Bright, a very talented man, is engaged to lecture permanently in Dunedin, New Zealand. He was formerly connected with the Daily Argus in Melbourne.

the mind with all that pertains to the lives of these great men, therefore we drive to the Parthian Hill, the oldest part of Rome, and the site of the city as built by Romulus, B. C. 753 years. It was the custom of these ancient rulers, whenever one succeeded the other, to build his new palace directly over that of the ruler whom he superseded; therefore on the Parthian Hill we have three palaces one above the other, and yet so well preserved as to give us a complete idea of each. There are also the remains of many ancient temples; the excavations have been so made, that you enter these palaces from the side, and a lovely garden, called the Farnese Garden, spreading over the entire area of the palaces, is still undisturbed. It does not seem as if these, places could have ever been the habitations of men, for the lofty corridors, the small high rooms, many of them with the marble statues still standing, the frescoes upon the walls still bright and perfect, the tessellated floors in perfect state of preservation, give one the thought that they must belong to beings of some other sphere. I had nearly said an upper sphere, but I remembered the palaces are underground. Some poet asks a question in this wise :

- "Who would not say the forms Most perfect, most divine, had by consent Ficeked thither to abide sternally Within those silent chambers where they dwell In happy intercourse ?"

It is a place that the mind peoples with grandeur and magnificence, notaltogether remantic either, since we remember the traditions of that time.

We pass out of the gateway and walk on for a short distance, and the magnificent proportions of the Coliseum rise before us. Like many other smaller structures in Rome, it is circular in shape, about 1841 feet in circumference, and 159 feet in height, the superficial area being about 6 acres. It was built A. D. 80, and it is said to have taken 60,000 Jews 10 years to crect the building. Its seating capacity was 87,000; it was inaugurated the same year that Titus died, A. D. 81, when 10,000 captives and 5,000 wild beasts were, there slain in 100 days. It was used for a fortyess for a long time, and afterwards as a quarty-fromwhich many churches were built. By its consecration as holy ground, however, on account of the many martyrs supposed to have been killed there, the ravages were stopped, and some slight modern work has restored its form, and thus it will stand through the coming centuries, as it has through the past, a monument of one of the earth's greatest nations. Here was the spot where the gladiatorial sports took place, where man and beast stood face to face, death's mantle soon to cover all, while the wit, the beauty, and the power of ancient Rome looked down from those now silent boxes, and found the highest erjoyment in the misery of those helpless victims, nuch the same as the Christians in this enlight-

tering crown of beauty.

Spiritualism has a strong foothold in Sydney, considering the length of time it has been before the public. Dr. J. Bowie Wilson had been for several years a zealous worker by way of distributing books and literature generally; Mr. Gale and others had kept their light upon the hilltops, when Mr. J. Tyerman, removing from Melbourne to Sydney, opened a broadside upon the strongholds of sectarianism. The battle was sharp and decisive. Old Theology got the worst of it, and Spiritualism became an established fact in Sydney, with regular Sunday services. Mr. Tyerman, a settled speaker, is now on his third year's engagement.

Unfortunately, I reached Sydney a little late to meet the ubiquitous Bishop Bugmion, who had just left for Bockhampton, Queensland. This wandering Greek-Church Bishop, a priest by inheritance, and a Spiritualist with open vision and other gifts, haunts me like a ghost. Though often upon the point of meeting him in London and upon the Continent, we crossed paths like two comets, each passing on his way. When visiting America, a few years since, upon a sort of a politico-religious mission relative to colonization, which, like other Utoplan schemes, proved an utter failure, the Bishop stopped with s family of wealthy sectarian-supporting Spiritualists, in Memphis, Tenn., and preached, if memory serves, in one of the evangelical churches. His allotted work seems to be as yet in the church, and with a class who, in their own estimation, are molded from some sort of superior clay. Spiritualism can never be bottled, nor confined within any little church enclosure.

HUNTING FOR THE "MISSING LINK."

Believing in evolution, but not in the Darwinian method of development, I delivered an anti-Darwinian lecture in San Francisco, which to certain Spiritualists was far from being Orthodox. The day following a city official, claiming to be something of a scientist, put into my hand the San Francisco News Letter, containing (under the telling heading, "The Tailed Islanders of Kallli,") the pretended testimony of a Sydney missionary, (to New Britain, just east of New Guines,) the Rev. George Brown, who it was assumed had seen among the "natives. tailed men"-the long-sought link ! Here is the original paragraph, taken from the printed report:

"I have explored a long line of coast on New Britain from a point about twelve miles beyond Cape Pallier right down to Man Island. By Cape Pallier right down to Man Island. By the way, the natives here are most postfice in their assertions that there are most postfice in their assertions that there are most postfice in their assertions that there are dwarfs, and that the tail which they are dwarfs, and that the tail which they represent as being hard and stiff is an extension of the spinal bune, and that if the people wish to sit down they must first dig a hole to receive this causal they must first dig a hole to receive this causal they must first dig a hole to receive this causal to receive the monkeys. Do monkeys talk? contains the distribution of or light with opens they must first dig a hole to receive this causal to receive the monkeys. Do monkeys talk?

While the hypercritical Zulus of Africa puzzled Colenso in regard to the Pentateuch, the South-Sea heathen sorely perplexed the Rev. W. W. Gill relative to the Mosaic account of creation. When seeing these missionaries close their eyes and pray, "the chiefs," says this Mr. Gill, "asked, What are you doing?"

"Thanking God for his gifts. Where does your God live ?-In Heaven. What is his name?-Jehovah Does your God eat food ?-God is a spirit.

After a pause-

Has this God a wife ?-No. Whence came mankind, then ?-Out of the carth, fashioned by God. He breathed into him,

and he became a living man, such as we are. At this the crowd laughed outright, and ex-claimed, 'You are liars.' The missionaries persisted it was the truth.

Had Adam a wife?—Yes. Who were her parents?—She had none. Then how did she come into existence?—She was formed out of Adam; a rib was taken out of his side, and made by God into a woman.

At this, says the writer, the heathen multitude laughed immoderately, and wanted to know whether Adam was not much hurt, &c."

The Polynesian dialects are rich in natural postry. When reference is made to old age, they compare it to "a mountain top yellow with the rays of the setting sun." Natural death is to "follow the track of the fading sun." Sickness followed by a peaceful death is "to go to the region of the sunrise." Man is compared to the fruit of the cocoanut tree, the milk symbolizing the "pure whiteness of the spirit." Humility is to "creep like the roots of a tree." Burying is "planting for the morning." Birds are named after their "notes of music." In the European sense, "a curse is not possible in the native language," says the Rev. Mr. Gill; and yet, not only do Christians fight and cheat and curse, but according to the Evangelist Jesus himself "cursed the fig tree." After telling us that the "syphilis and scrofula brought among these dark-skinned races by Europeans threaten their very existence." this Rev. Mr. Gill further informs us, under the caption "A Painful Question," that "a leputation of natives once waited upon him in the islands to inquire whether there were any white heathen."

FROM SYDNEY TO MELBOURNE

But which way ?--- by sea, or by railway and stage? Considering the hot, dry weather, the sea took the preference.

Let us cogitate as we sail. If there is a living present, is there not also a living past? And are not we the legitimate bairs of all the ages ?...

Are the blocks with which we build. "

Hot only was here allying past in remote an set that as Senity with living bouchts dramine and sno-

enroll ourselves. A scholar, an orator, and an author of estab-lished and extended reputation, your talented advocacy, during your previous visit, gave us an impulse toward spiritual enlightenment which has not passed away. We have increased in strength, and we trust also in higher attain-ments, but as Spiritualism is not a specialized ac-tivity bars at present we have here content to tivity here at present, we have been content to merge our, aspirations in the more popular efforts for the progress of humanity, viz: political, religious, and social. Ever holding you in affectionate remembrance we have followed with continued interest your prominent and successful career in your far distant pilgrimages.

Your presence to night is at once the realiza-tion of a cherished hope, and the source of very general satisfaction. It assures us that we are not forgotten by our more favored kindred across the waters, when you smid the otherwise multi-tudinous calls upon your attention once more find time to meet your many colonial friends and well-wishers anxious to revive in your memory the recollections so fresh in theirs. In the name of the Spiritualists of Australia, and more particularly of this city, we bid you welcome, confident that, despite all temporary and ex-ternal pauses, the great truth, which is sup-ported on this mundane sphere by such able ex-ponents as yourself, and beyond by the great and read of all time will are howed by the great and good of all time, will ere long obtain the univeral recognition of the rationally minded. That which you have taught and teach, and

which our experience, in common with that of thousands of unbiased critics and scientific ob-servers, has proved beyond all reasonable doubt, must in due time become assimilated by religion and science and honored in every home. Such at least is the lesson of history, that 'ever the right comes uppermost and ever is justice done.'

In this faith we now greet you, hoping that your stay with us may be one even more pleasant than the last, an event to which we may look back with gratitude, and from which the future may gain additional brightness."

The Hon. John Mcliwraith, ex-Mayor of Melbourne and one of the Australian Commissioners to our Centennial, occupied the chair. The music was excellent. The Lyceum children, present in full force, declaimed and went through with their marching and calisthenic exercises. Then followed refreshments and dancing.

THE CITY OF MELBOURNE.

It is generally conceded that no city ever attained so great a size with such rapidity as Melbourne. Less than forty years ago the foot of no white man had pressed the soil where this city of 250,000, with its imposing structures, parks, gardens, arcades, art-galleries, public libraries, and magnificent church-edifices, now stands.

There is little poverty in the city. None seem to be ont of employment. Mechanics get good pay. The Trades' Unions insist upon eight hours work only, each day. The Victorian Government admits the legality of their position. Recently these Unions made a great public display: Choice government lands can be obtained in this portion of Australia for \$5,00 per sore on eight years time, payable in yearly installments. A shipload of American emigrante, has just chedi Sydney, Aus., from the United Statesmy the newspapers. What does it mean? Are

The Davenport Brothers continue to give exhibitions in different portions of New Zealand. Mr. Tyerman, who has done such a noble work in Sydney, is now suffering, so I have this hour learned, from impaired health. He contemplates a tour to America.

While there are several speakers about to take the rostrum in this country, there are a goodly number of mediums in Melbourne, and some well-established circles, most of which, however, are strictly private. The members of one of the sóances are all Israelites. The regular circles at Dr. Motherwell's, Mr. Brown's and others, are opened uniformly with prayer. The members care more for communion and culture than wonders and magical marvels.

The chilly winds of autumn are approaching. June and July are the coldest months in Southern Australia.

Melbourne, Aus., April 24th, 1877.

MEDIUM IN ROME.

To the Editor of the Banner of Light:

"I am in Rome I Oft as the morning ray Vivita these eyes, waking, at once I cry. Whence this excess of joy, what has hefallen me? And from within a thrilling voice replies, Thou art in Rome !"

Thoughts, best expressed in the poet's sweet words, are born to every mind as for the first time we watch the rising sun gilding the seven hills of Rome with its golden glory. The land that Cæsar trod, the palaces in which he lived, the temples where sacrifice was offered up, the walls within which Virgil read his "tale divine, and a mother wept tears of delight." the river Tiber, still whispering the story of the by-gone years, the very pathway that Horace trod, are all so plainly pictured on the mind, that we no longer seem living in this age and time, but to have stepped back hundreds of years, to be fighting in the same battles, to be inspired by the same spirit; and indeed to form a part of the Rome that was, rather than the Rome that is. For all that is ancient and old seems neveltheless to be so closely connected with the present, that it is impossible to dissociate one from the other in the mind. Modern Rome, as it is called, is a fine city, and presents far more attractions than any other city in Europe; I might with safety add, than any other in the world, unless it might be home attractions, and I should then be inclined to vote for Yankeedom a while longer yet. There have been fewer people traveling this year than before for a long time, yet Rome seems filled with English and Americans; they turn up at every corner, and the politics of the States form a general topic of conversation. There is only one thing to be done here, and that is to do the city: and shall I take you, kind reader, in this little note, to some of the principal sights in and about Rome? I say principal sights, because there are objects of interest enough to keep one busy in Rome for many weeks. We

ened age teach that the saints in glory find their keenest enjoyment in contrasting their happiness in heaven with the misery of the sinners in hell-such Christians always supposing themselves to be saints in prospective; thus does human nature repeat itself.

Leaving the Colliseum to the left, we pass under an arch and enter the Applan Way; on either side of this lovely drive are tombs, in which the great men of those times were buried ; some of these tombs have, however, been made into forts, so large and strong are they. The Appian Way is 260 miles in length, and was once the direct route to Naples and Pompell. We stop for a moment before a small chapel and enter it; there are several fine pieces of statuary, one of St. Sebastian, "killed with an (h)arrow in his side," as our English speaking-guide puts it. Surely a remarkable death, which must have been harrowing to his friends. A monk lights some small candles, and we follow him down a flight of stone steps, and ere we know it we are in the Catacombs! The aisles are high and narrow; on each side are shelves cut into the solid rock; the body in its winding sheet was laid on the shelf, a piece of marble fitted over the opening and then sealed

up. Here and there were little chapels where service was held; they have excavated several miles, and it is held that these catacombs are connected with those in Naples. We leave these cold vaults with a sigh of relief, and as we come again into the sunshine, feel how good it is to live, and what a blessing life is, albeit trouble and care fall to the lot of so many of us.

Crowds of people are now thronging the street and we follow them until we come to what is called Romulus's Circus. Here an immense coucourse of people are gathered together. The Cir-cus, in which 1500 years ago exhibitions were held, is scarcely more than a circular wall. some twenty feet in height, and the people have all assembled here this bright April day to witness "the races." There in the private boxes sit the nobility of Rome, while just beyond, in the Royal box, the Princess Margueritte, Prince Umbella, and several others of royal blood. A ring is made inside the circus, and the racing begins; the horses are in fair condition, but very poorly trained, and they proceed around the ring in zigzag fashion. Three are entered for the first contest; the race is a short one and rather amusing, although the people seem interested, and the victorious horse is driven to the Royal box; the Princess hands the driver a flag of gold and silver; the band strikes up a lively tune, and amid the shouts of the people the flag is borne around the ring. Altogether, it was a scene long to be... remembered, although the race would be looked upon as a failure in America. But we are fast people, and are expected to have fast horses. There are the ruins of the forums, temples and churches (each with its own peculiar history), which are pointed out, but one must become have all read of the Casars; we know of a traveling encyclopedia to remember one-half their power in war, and we like to treasure of them. The churches in Rome are next

by St. Helena from Jerusalem. Opposite this chapel is the Basilica of St. John Lateran. Constantine founded this basilica in the fourth contury; sloce-then it has ranked as the mother of all Christian churches; there is but little left of the old church; in former times it ranked higher than St. Peter's. The Popes have all been crowned here, and for 1500 years it has retained its privileges. One of the first forms observed by the Pope, is the ceremony of taking possession of the Lateran. There are five entrances; the front, consisting of an immense colonade, is very impressive; the entrance in the centre has a bronze door taken from the Temple of Prace in the forum; the top of the facade is decorated with fifteen statues of Jesus and the saints ; in the Interior are the colossal statues of the twelve apostles, also the table upon which "the last supper was eaten," and by the looks of the table, it must have stood a small chance at that celebrated banquet. We next visit the Pantheon ; it is built after the same form

as the Collscum. Here service, as in every other church in Rome, is held. The Pantheon is very interesting, in that it was once covered with bronze, which has been taken away, furnishing enough material of this kind for St. Peter's chair, the altar and statues in St. Peter's church ; also eighty cannon were cast from it. It is particularly noted, however, as being the burying place of Raphael; the statue of the Madonna in this church was his gift, and executed by Lorenzo Mott; in 1833 his tomp was opened, the remains identified, and a cast taken of his skull. Quite nor here is the site of the dungeon made famous by the devotion of the Roman daughter, who nursed there her father/condemned to die of starvation-at

least so tradition has it Just outside the city wall is the temple of Vesta and the pyramid of Caius Cestine; it is after the plan of the Egyptian pyramids, but is built of white marble and much smaller; it is of course a monument to this illustrious man. And yet amid all the monuments and churches of Rome, St. Peter's towers above them all; from any point of the city its magnificent proportions can be plainly seen, but it is impossible for the mind to measure its immense size, except by going to the top of the rotunda and looking down upon it. The height being 68 f. et, this 14 not a very easy thing to do; the length 468 and the width 50 feet; across it a man seems small, in any other save his own estimation. The altar is very fine, and is of bronze and gilt. Nearly opposite to the altar is a colossal statue of St. Peter, in a sitting position; one foot is extended, and his far famed " big too" has the appearance of a pugnose which is endeavoring to express the disgust of its possessor. This toe will soon need the services of Dr. Kennison or some other chiropodist, as it is in great danger of being lost. Every man, woman, and child, who ever expects, hopes, or de-sires to see his saintship in heaven kisses this beloved toe, and the consequence is, the statue of St. Peter will soon need a new one, unless the people get more common sense-and alto-gether it is much easier getting the former than the latter.

There is also a chair of ivory called St. Peter's chair, sur-There is also a chair of ivory called St. Feter's chair, sur-rounded by fine statuary, and also a pleco of the original cross, a lock of the Virgin Mary's hair, the handkerchief that Pilate's wife gave Jesus, which after he had used it left the print of his face upon it, and some other relics; these were all shown to the people, after the *missriers* the day be-fore Easter Sunday, before an immense audience, amid the shouts, chants and prayers of the worklipers. I reflected in this wise : there are only 365 Catholic churches in Rome, and only 5,000 priests and monks, and prayers begin at 3 o'clock A. M. and only last until 10 p. M., and if prayers and churches will save a people or city, wight not Rome to be of all others the most blest?

And yet with the building of these churches and the in-coming of these priests, the sun of Rome's greatness has set No more the statesmen, no more the orators of the forever. grand old past, but imilators of those masters, who with all their power are only able to reproduce in a small way, but never to originate. And so will it be with every land and with every people who shall follow in this course. Put God into the Constitution and you take the backbone out of the American people; give the power into the hands of ministers and priests, and no famine or plague will ever bring more destruction to the intercels of the people, for there are such things as religious leeches, who are able to save your soul only as you are able to take bonds in their religion. Instead of saying "God save man from the devil," I say, "God save man from himself.

As ever, despising aught but the truth, I am, J. WM. FLETCHER.

Children's Department. TALES OF THE SUN-RAYS. Dedicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSEN: Written down through the mediumkhip of Adelma, Baroness von Vay, of Gonobils, (in Styric,) Austria, and translated specially for the Banner of Light by Dr. G. Bloede, of Brooklyn, N. Y.

the young gentleman had thrown her one of the last rosebuds, nipped by the frost, and she had said : "Good luck to the huntsman!" and he had returned a sweet, loving smile. The little rose lay warm upon her bosom, she had kissed it so many times! "Poor child!" I thought, "I know already how cold he lies there !. I saw him sink ! I received his last sigh! Poor child, kiss thy rosebud !"

No. XVIII.

Fog, fog, fog ! The "City of Lagoons," too, lay in midst of fog. The sea and the sky seemed melted into one. There lay the black gondolas on the Riva and the Canal Grande; the proud, stately ships, anchored in the harbor, could scarcely be seen on account of the dense fog. The air was damp and cold; the gondollers and fishermen, the boys in tatters, the little lame beggar-child, the old man with the guitar, the small white dog on the arm of the brawny man, they all were shivering, the fog laying so heavily on chest and lungs. The sun shone from the sky like a moon, piercing, pale and faint, through the fog.

But I would shine, just on this day! And therefore I broke a path for myself. I shone on St. Mark's Place. Everything was void, empty, desolate, not a soul to be seen. But I shone as much as I could, and enticed other sunbeams to come out.

Look! now it began to stir ! life in Venice ! The gondollers, fishermen, boys and little dogs basked; the old man sang and played the guitar, and the little girl begged in the most pitiable tones. For now they were by and bye crawling out from the old palaces, the people from all countries. St. Mark's Place was soon alive, and all languages were spoken as in the time of Babylon.

But I had only shone because I wanted to see a bridal-pair, which was going to be married to-day in the city. The persons were indeed not very young, but not old either. I had known them very long, since of old they were my good friends. I had seen how for many years they had longed for this hour, how they had bravely and faithfully borne life with all its trials, and how their love had never wavered. And now, at last, they were to belong to each other. A painful chilly fog had lain on them for years, and now at last the sun rose brightly, which was to warm the evening of their lives.

They entered a black gondola, which rocked on the green waves and drove spinshing toward the church of Maria della Salute. I shone brightly through the huge church-windows, and when the quiet "yes" was heard I brought a blessing from God's kingdom.

No. XIX.

For several days already I had shone upon a little rosemary bush which stood in the window of a garret-room. A young girl put it into the window every morning, as soon as the sun shone, and watered it carefully every evening. Everything looked nice and clean but very poor in that garret-room. The young girl was sitting at the window, doing fine lace-work. She had no time to look into the Sun-rays; she worked constantly the whole day, without looking up. At her side sat her old blind mother, knitting a coarse wool stocking. They often talked of the girl's brother, a sailor on the high seas, and many a deep sigh, many a warm praver was sent after him.

The winter was hard, as it is wont to be in Holland. The poor blind mother was shivering, the fingers of the girl often grew stiff over her work, and the rosemary-bush, too, longed mightily for spring. Outdoors the storm howled over land and sea; for many a day I had not been able to shine at all, for thick snow-clouds were hovering over Holland. When I returned at last, and shone, the rosemary-bush stood frozen, dry, and dreary, at the cold window pane. The rigid ice flowers would forbid my looking into the garret room, but I shone through, nevertheless, and breathed warmly upon the panes till the ice-flowers wilted down. Alas! I saw then that the poor girl was lying in bed, coughing and feverish, and beside her the blind mother. It was bitter cold in the room, and to day they had spent their last money, and to-morrow-"Yes, to-morrow," sighed the blind mother, "we have no bread." And the poor girl wanted to get up and work, but, tired and worn out, she fell back upon the hard couch. "Tomorrow," she thought, "I shall perhaps be dead ! Butmother !"

Lo! this thought kept her up ! No, she would not die to leave her mother alone! And then they sat quietly near each other-the blind mother and the sick daughter. They did not murmur, for misery brings the submission of despair. There came a knock. It gave a sting to the girl's heart. "It is the landlord!" she thought ; " he is going to put us into the street! Come in !" she cried faintly. It was the lettercarrier. "A letter from America," he said, and left. A ray of light shot through the souls of mother and daughter. "From the brother ! from the son !" they cried together. "We are saved, mother !" said the girl, weeping and trembling with joy and thankfulness. "Now we have wood and bread t he sends us money !"" The lean, wrinkled hands of the old blind woman were lifted for prayer. "God bless my son !" she said, with warm tears rolling down her checks. And this blessing of the mother, this thankful prayer of the sister-I carry them to the good son, and likewise lay them down at the throne of God; for he had saved the lives of both.

Banner Corresyondence.

Vermont.

WEST BURKE .- A correspondent writes : "The Friends of Progress in this locality celebrated the Fourth of July by a picnic and social gathering in the grove at Mr. F. Way's. Mrs.' Albee of Derby Line, Vt., and Mrs. A. P. Brown of St. Johnsbury, Vt., were the lecturers. After listening to soulstirring addresses from the two lady speakers, an organization was perfected by the election of officers and the referring

tion was perfected by the election or oncersand the referring of the Constitution and By-Laws to a committee for revision. In the evening guite a number attended the seance at Mr. Way's, held by the Hoime es, who are doing a spiendid work and meeting with grand results in their materialization cir-cles. They have held eleven civeles thus far, largely attend-ed and giving universal satisfaction. Much interest prevails, owing to the wonderfully strong phase of the manifestations."

EAST CALAIS .- Henry B. Allen (the Allen Boy Medium) gives in the following words, (in the course of a letter address ed to The Messenger,) his opinions on the oft-repeated question of skeptic and investigator alike : "Why can I not communicate with dear departed friends without the foreign agency of a medium?

"The way I look at it is this: In the earth-sphere friend ships are formed on the material plane. Associations, organic sympathy, and other outward relations, may induce endearnents which may appear to be lasting; but absence, distance, and changes of magnetisms, sometimes cancel these affeo tions. Nothing is enduring which is not spiritual. If a friend having passed the change called death, has his love based or the spiritual plane, and the earth-friend remains as before the difference of condition amounts to a magnetic gulf that cannot be passed over except by mediation. A medium con-tains the blending elements of the physical and spiritual natures, and is able, therefore, to conjoin the two parties for exchange of thought by word or sign. The medium is the telegraph that opens from shore to shore. The spiritual batteries are very delicate. The least agitation of mind-dis-turbs them and dilutes the truthfulness of what is communicated. So we need candor, calmness, and a childlike sincerity of purpose. If a person is over anxious, he may thus defeat his object; even if he is mediumistic, in such a state he can do nothing. A medium of less intensity of feeling is needed to restore order and open intercourse. Mediumship and the magnetic forces are of the deepest interest to mankind, and need to be studied."

California.

IONE CITY .- Walter Hyde of San Francisco writes : "Out sister, Mrs. F. A. Logan, gave an address to a large audience in the Bantist church in this city on a recent Sunday evening. I confess surprise at the willingness on the part of trustees and the clergy to open their churches to her inspired utterances when they know her to be a Spiritualist and a medium; and when they invite her to speak they are as likely to choose the subject of Spiritualism as any other. 'Verily, the world

Spiritualists will do well to omit finding fault with existing Institutions, lest they be stumbling-blocks in the way of the spiritual unfoldment silently going on in the churches. The spirit speaketh to the churches, and their members are learn spint speaket to the enditiones, and their memoers are team-ing the way to heaven. In our journeyings we find the Ban-ner of Light in many dwellings. How fortunate that though freighted with gams more precious than gold, its price is within the reach of all."

SAN BUENAVENTURA .-- J. A. Shaw writes: "I am obliged to stand in the front ranks of Spiritualism here, with a few right and left hand supporters. We had Mrs. Watson, of Titusville, Pa., here eighteen months ago. She accom-plished a good work, as also did Dr. York at a subsequent period. Mrs. C. M. Sawyer was here for a short time, and gave good satisfaction.

Warren Chase and lady will be here soon to spend a brief season in this land of all-summer. We feel quite well pleased with the progress of truth in this place."

Massachusetts.

WALTHAM.-A correspondent-S. Johnson-writes that by the request of the spirit-guides of the Waltham circle of Spiritualists, a picnic and circle was held on the brow of Prospect Hill, Thursday, the 28th day of June. After par-taking of a most substantial repast, the exercises commenced taking of a most substantial repart, the exercises commenced with the ever-harmonizing sound of music; then followed a prayer and address from the invisibles—remarks succeeding these exercises from other intelligences through the different mediums present. "The occasion was heartily enjoyed by all attending, so much so that a repetition is desired, to which with happy anticipations we look forward at no distant day."

EAST PRINCETON .- We should like to give our testimony that we consider Mrs. Jennett J. Clark one of the best clairvoyant and test mediums; for we have been intimately accuainted with her for seventeen years. Mrs. Everett has been cured of two severe and dangerous fevers, through her mediumistic powers. Mrs. Clark is now located in Plainville, WM. S. EVERETT, Conn.

slastic Spiritualists that it has been my pleasure to meet with, and the same can be truthfully said of his excellent lady. Here the church has great power, and uses it to stem the tide of progress. Some of the ministers have a knowledge of the of progress. Some of the ministers mays a knowledge of the divine philosophy, and very privately whisper that they are convinced, and express the conviction that the people are not ready for it. But the truth cannot be hid; the people will have it; and as we lecture to those who attend, we can see here and there a member of the church, who has come away stealthily to get some progressive truth, and last Sunday they received it from a discourse on 'Heaven, Hell and the Invisi-ble World.' We have not yet organized a society, but hope

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soon to do so.'

ROBERT DALE OWEN.

To the Editor of the Banner of Light:

Having received a number of letters from Spiritualist friends making inquiries respecting the state of Mr. Owen's mind, and of what occurred during his visit, of two weeks, at my house a short time previous to his passing away, I have thought it best to reply through the columns of your journal. An additional reason for doing so is, that my account may be a contradiction of the false report which has been circulated by the New York Times, and two or three other papers, that previous to his death he repudiated Spiritualism.

On the 25th of May last, Mr. Owen wrote me apprising me of his intended visit, and after stating that his principal object was to procure medical advice, he added: "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 interests us both." I give this extract to show his continued interest in Spiritualism.

He came to my house on the 1st of June, and remained with us until the 15th .-- I soon became satisfied that his case was hopeless, and called to my assistance Dr. Kenney, the magnetic physician. The controlling spirit of the latter examined Mr. Owen, and told him to have no uncasiness as to the result, for he would soon be well, but in a private consultation with me afterward - the same day - he told me that he would soon pass away, and it was that he meant when he said he would soon be well.

When Mr. Owen had been with us about a week, Mr. and Mrs. B----, of Boston, visited us, and remained three days. Mrs. B---- is one of the most interesting private trancemediums I have met, and we held seances each morning and evening, Mr. Owen being present at most of them, and at one of these the presence of his father, Horace Greeley, and Daniel Webster, was announced, and each had a kind word of greeting for Mr. Owen, who had formerly been personally acquainted with them, when the controlling spirit said that Commodore Stringham also was present, "and he says he became acquainted with Mr. Owen across the water, when he and Mr. Owen were there." "Yes," Mr. Owen replied, "I became acquainted with the Commodore when I was Minister to Naples, and he was in command of the Mediterranean fleet, with its headquarters at Naples, and we were in each other's society much of the time, often dining and visiting together, and we became much attached. Has he anything to say to me?" The reply was: "Old friend, you cannot stand at the helm much longer. You have sailed a good ship, and your course has been well kept; the voyage is nearly ended; you are in sight of port; you will soon come to anchor, and it is now time for you to retire to the cabin and let other hands take the helm. All your friends await your coming on the other shore, and will be glad to greet you. Do you understand?" Mr. Owen replied that he did.

The few present were saddened; they knew but too well the import of what was said, and Mr. Owen himself comprehended it equally well, but did not seem to be cast down. and remarked that he was prepared and willing to meet the change at any time. When we met for the next seance, Mr. Owen was resting himself in his own room, and we did not disturb him, and then the intelligence informed us that his earthly course was nearly run, and that very soon he would retoin those of his friends who had passed on before him, and who now were impatiently awaiting his coming. The previous scance was the last at which Mr. Owen was present.

In one of our first conversations after his arrival at my house, when the possibility of a fatal termination to his discase was referred to, he expressed a hope that his life and strength might be spared until next winter, so that he should be able to write three more articles for Scribner's Monthly, which would conclude the chapters of his autobiography, he having already written three, and placed them in the hands of the publishers of the magazine. But in a day or two he seemed to have lost this desire, for he did not afterwards re-

No. XVI.

This Sun ray spoke clearly and earnestly : "Men believe they are alone with their thoughts. They know not that they are surrounded by invisible beings who can read their thoughts. Many a man thinks many a thing in the face of the bright sunshine, and believes it will never come to light. The Sun-Elves, however, and the spirits who crowd around men, they steal upon their thoughts, and thus the thoughts of men all come to light some day.

"I have read to-day in the minds of so many! It is often very sad and appalling, and often, again, lovely and refreshing, to know the thoughts of people. One reads, or rather sees, there how the thoughts wander and cross each other in their heads; now noble and good, then wicked and criminal. I often hide behind the clouds whenever it gets too bad. 1 saw a man who pondered over a plan of revenge. Alas! how muddled and dark it looked in his head and heart! Ho thought out every tittle how he would contrive it; he brooded under the very sunbeam over his wickedness, and I had to read everything. But the very moment he was about to accomplish his outrage, the ceiling of the room fell in, and his head, which had conceived so many wicked thoughts, lay there crushed. And when his spirit awoke he found all his black, wicked thoughts faithfully imprinted on my Sun-ray. In large letters they glared at him terribly, and he shook and trembled. Yes, the thoughts of men stamp themselves not only on their own brains, but on the sunbeams, too, and that bad man had to realize that now.

"But I saw another man, also, who thought of works of mercy and charity, of benefits he was to bestow, and all his thoughts were good works. He, too, was overtaken by a hurried death, and lo! when he became a spirit he beheld all his good thoughts fulfilled in splendid pictures, and an angel said to him: 'What thou thoughtest was already half doneto will is half to act!' And the good man was happy and blessed. Oh, men, do not think thoughtlessly in the sunlight! for, in sooth, the thoughts are fruits of the mind, and the image of what you thought awaits you in the spirit realm. All will be as clear as sunlight."

No. XVII.

It was in autumn. The earth had donned her many-colored garment. The foliage was mingled, green, yellow, and red. The sun went down earlier, and we had but a few hours to shine. Men said : "What a pity that the days grow so short!"

This is the time on earth for hunting. The noble game is then chased and killed; there is slaughter in the animal kingdom on foot and high on horseback. And the hunters like to see the sun shine upon it.

It is a curious picture-this chasing through forest, hills, and valleys! I joined such a wild pursuit to day! There they flew on their fleet steeds over hedges and ditches, following the fox. But what was that? Look here! the boldest rider has been thrown ! all stand around him. "He is dead !" they say. - Thus to fall and die in the midst of high give and mad joy, pursuing the game ! And I to look at this! Yes. I accompanied the bier, on which the pale, quiet youth lay. toward the castle, into the very room. I saw how his mother, sinusit by the deep woe and bereft of consciousness, sank upon

the cold corpse. inchild, a fresh girl in the full bloom of youtb, was sitting. the bad seen the hold hunter ride out this morning. Nay,

I believe they have since once more met joyfully and embraced each other, and then it was cozily warm and merry in the garret-room, and the good God and the bright Sun-ray rejoiced over it.

[Continued in our next.]

Written for the Banner of Light. DEATH IN THE CAGE.

BY GEORGE WENTZ.

In China old, in any city street,

You still may see what stirs your noble rage, Yet scarce gives pause to any passing feet-A man within a cage!

A narrow, upright box, so cunning made That on his head atop the sun doth pour; Hung by his jaw, he lacketh much of ald From toes that touch its floor;

And there attached a scroll that bears his name, His age and race, and occupation late, His sentence-death-and what he did to shame The laws of sovereign State.

And also this: the penalty extreme To him who, softened at the heart, should think-However great the culprit's need might seem-To give him meat or drink.

And there he hangs, and moans and shrieketh shrill In supplication, as you pass his way, And then grows faint; but no less pleadeth still To-morrow as to-day.

But not for aye; quick nature's chord is broke, And heart-strings snap when too intense the strain ; The third day comes; his need is looked, not spoke, And he is past his pain.

The air is still; no living sound near by, Save where the crowd a little space away Strives eagerly, beneath his glazing eye, For place to see a play.

And he is dead ! One life the less is naught In all the millions that survive in pain; When man is valueless, the simple thought Of how he dies is vain. .

Now he is dead write Ohina's thousand years Beside this woeful picture here apart : Age may adorn, but how unloved appears Gray head that hath no heart !

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Turn, mortals, turn, who press to see the show Of life and death on Drama's mimic plan: The kindling eye that sees this death shall know How man avenges man f

Mrs. Clark has left Boston, where she has resided for many years, and made Plainville her permanent residence. The citizens of Plainville and surrounding country would do well to extend to her their friendship and patronage, as her powers are of a high order, as a public speaker or medical exam-iner. W. H. SMITH, Boston, Mass.

New Jersey.

ANCORA.-J. William Van Namee, M. D., writes, July 1st : "I have been very ill, but am now slowly recovering, Mrs. Thayer has been here recently, and has held a successful circle. She grows stronger and stronger in her mediumship, and is gathering many warm friends around her. She returns here next week for a rest.

Mrs. Glasby, the test medlum, is at her home here resting from her duties in the city. Annie Bulwer, the inspirational medium, is also here, rest-

A number of strangers have been here attending the Eddy scances, which are now held regularly. Mary Crow, a magnetic bealer, also resides here, and re-

ceives patients for treatment at her home in the pines. The climate is charming, the country beautiful; it is just

the place for invalids and those worn out with hard work. J. Madison Allen has lectured here for two Sundays."

Michigan.

JACKSON .- W. N. Choate writes : "Our cause has a firm hold in this city. We have regularly organized circles, but at the present time no public meetings. We are particularly the present time no public meetings. We are particularly favored with the presence of some excellent mediums. Mrs. M. K. Buozer, a clairvoyant physician from Grand Rapids, Mich., has located here. Her psychometrizations are unsur-passed, and altogether she is one of the most effective and re-liable mediums in the field. Her powers are simply wonder-ful, while her intelligence and ladylike deportment win her coloride with all the meta friends with all she meets.

We have also a poetic medium in the person of Mrs. Had dock. She is a quiet and unassuming lady, and quite intel lectually inclined. Her improvisations are pronounced by connoisseurs equal at least to those of any living person, showing with peculiar effect the subtle and profound capabilities of language in the expression of poetic thought."

Texas.

GALVESTON.-H. A. Moore writes, July 5th : "Col. Eldridge has been lecturing here for the past month on Spiritualism. He is a vigorous speaker, using moderate language, and so plain that a child can understand. Through his exertions the Spiritualists of Galveston have effected an organizations the Spiritualists of Galveston have energied an organiza-tion that bears the stamp of permanency. They have secured a commodious and comfortable hall, and services will be held every Sunday in the future, Mrs. Talbot, a most excellent lady and fine inspirational medium, having tendered her ser-vices to the society for the present for Sunday evening lectures."

Wisconsin.

FORT ATKINSON .- Mrs. Frances E. Hyer and her hushand have removed from New Orleans to this place, and in a business letter to us Mrs. H. says : "I shall resume my labors soon in the field, in which I believe I am peculiariy fitted to work. I hear of spirit manifestations in this vicinity fitted to work. I hear of spirit manifestations in this vicinity which require such interpretation or explanation as I am able to give; and many are asking 'what they shall do to be saved,' who are neither too learned nor too wise to listen to such counsel as I can offer. So while you noble pioneers are so widely dispensing the 'bread of life' which is weekly distributed through the excellent pages of the good old Ban-ner, I, in my humble way, am educating minds to a compre-hension of the beautiful truths contained in our philosophy."

North Carl Virginia.

BIOHMOND.-H. N. Bothery writes, June 28th : "When I cause here four months since, I made the acquaintance of sion to humanity ended. The Given, Ewan, Eq., who is one of the most carnest and enthy. Death to him is immortal life.

fer to the subject.

While with us he suffered severely, but not intensely. Perceiving, from the first, that his case was hopeless, I gave him slight encouragement as to the final issue, and led him to lufer, rather from what I did not say than from what I did, my opinion of the result. When Commodore Stringham addressed him in such significant language, he construed it correctly as declarative of approaching dissolution, and when, the following morning, I questioned him as I had done before as to his willingness to lay down the burden of earthlife, and enter upon the spiritual, he emphatically declared, as he had before done, his readiness and desire to meet the great and final change whenever it should come. His only apprehension was that his sufferings might be prolonged and increased, but from this he was mercifully delivered, for he passed away on Sunday, the 24th of June, nine days after he left my house for his home at Lake George.

His mind, during the time of his visit, was clear and unclouded, and his interest in everything relating to Spiritualism was unabated. On the day he left us he promised to communicate with me at the first opportunity which should present after he had passed away. The mediums upon whom I principally rely being absent, the opportunity has not yet been furnished, but when it is, I have no doubt I shall receive joyous tidings from him-if not from his own lips, at least from his dictation.

As an author, Spiritualists best know him by his contributions to our literature. His "Footfalls" and "Debatable Land" have not been excelled by any works on the subject, in ability and usefulness, and they have had a circulation unequalled by any others. They will always deservedly remain standard works on Spiritualism.

All Spiritualists knew Robert Dale Owen, either personally or by reputation-they knew him, also, either from the good he had done them, or humanity in general; and as I am writing for Spiritualists, it would seem to be a superfluous task to eulogize him, his character and works. His mind was comprehensive and logical, and more than simply intellectual, for in the highest sense he was intelligent. He not only possessed a vast fund of information, gathered largely from observation and experience, but with a tenacious memory and keen perception of the relations of things, he without apparent effort could draw upon it to an unlimited extent, and, through the exercise of his descriptive powers, impress clearly and forcibly upon the minds of others the ideas which were so real and tangible to his own mind. His conversation and manners charmed both old and young, learned and unlearned, and while interesting he instructed all. All who knew him esteemed him, and those who knew him best, loved him. An atmosphere of sincerity, gentleness, kindness and purity surrounded him, and every carnest, aspiring soul, when brought within its influence, felt spiritually and morally invigorated and strengthened. His presence was truly a benediction.

Robert Dale Owen has fought the good fight, he has nobly accomplished the work assigned him in his earthly life, he has exchanged the corruptible for the incorruptible, the mortal for the immortal; and has received the crown of rightsour ness, but he has only passed to a higher, a brighter, and purce sphere, with his interest in the good cause undiminished, and from whence, with increased power and energy, he will assist the advancement of the great work to which he was so faithfally devoted, and which he so ably and undring ly prosconted wills here. He is not dead, matter is his mis-slott to humanity ended. The crystal gates are ever open. THURSDAY SHOWSTAT Jun - Cili

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BANNER OF LIGHT.

SUNNER.

Lo I lasy summer, swarthy, in the sun Lies panting, with bare breasts upon the hills, Swathing her limbs in hazes warm and dun, Where splendors into dusky splendors run, And sultry glory all the heaven o'erfills.

Not a white dimple stirs amid the corn, Not a low ripple shivers through the leaves : Since, wrapped in gold and crimson gleams un-

Came, dashing through the east, the regal morn ; No, throated twitterings gurgle round the eaves.

Flooded in sunny silence sleep the kine; In languid murmurs brooklets float and flow; The quaint farm gables in the rich light shine, And round them jasmined honeysuckles twine, And close beside them sun-flowers burn and

Amid the growing heat I lie me down, And into visions swarms the moted air; Gleams up before me many a famous town, Pillared and created with a regal crown Outshimmering in an orient purple glare.

Lo ! lowly Tadmore burning in its sands-Baalbeck and Babyion; I see slow streams Gliding by mosque and minaret—see gleams Of seas in sumset—slips of ashen strands, And drowsy Bagdad buried deep in dreams

See swarthy monarchs flushed in purple rings Of silken courtiers ; through half open doors Catch the spice odors, and cool breath of springs Leaving forever in a maze of wings; See light forms dancing over pearly floors;

Sleeping seragiio's spire and tremulous dome Winking in drowsy splendor all the day. See forest haunts where thick the lions roam, See thirsty panthers splashed in bloody foam, Leap terrible as lightnings on their prey;

Or stand with Cortez on a mountain peak Above the Aztec city-see unrolled Gem-threaded shores of Montezuma weak, See the white temples swarming thick and sleek And sunny streets stretched up by towers of gold :

See silken sails float by, ambrosial, Laden with spices, up a Persian glen; Or stand on Lebanon, 'mid the cedars tall, Or hear the soft and silver fountain fail Of water down a jut of Darien.

But lo! a waking shiver in the trees, And voices 'mid the hay cocks in the glen; The sun is setting; and the orimson seas Are shaken into splendor by the breeze, And all the busy world is up again !

Spiritual Phenomena.

MATERIALIZATIONS AT "OLD OR-OHARD BEACH," STATE OF MAINE.

To the Editor of the Banner of Lights

On Sunday evening, June 23d, I had the inexpressible pleasure of being present at a private seance given by Mrs. Robert I. Hull (late of Portland), at the cottage owned by Dr. Wentworth, situated some twenty rods from high water mark, in the midst of & lovely pine grove that reaches to the sand-hills on "Old Orchard Beach." The cottage was new and clean, the inmates cheerful and apparently contented and happy, including the finely organized and sensitive medium, who seemed to have recovered almost entirely from the dreadful and almost fatal nervous shock she received some twelve months more or less ago, by an alleged "exposure " at the hands of, as it is to be hoped, six ignorantrather than designing "doctors" in Portland.

I will here just mention that as yet Mrs. Hull has never sat as a public medium (so called), and this circle, like the only other two I ever attended in her presence, was purely amateur and gratuitous. The company consisted of Mr. and Mrs. John M. Peck and wife, of Portland, both dear and cherished friends of Mr. and Mrs. Hull, (who apparently accidentally arrived at "the beach " in time to attend the seance); Dr. Horace Wentworth, of Boston; Mrs. Staples, of "Old Orchard"; another lady whose name has escaped my memory, and myself. An extempore cabinet was formed by darkening the windows of the dining-room and drawing a curtain across the door between it and the kitchen, wherein the company formed the circle. The evening was pleasant, cool, and caim, and there did not appear to be present a ripple of discord or suspicion calculated to disturo the mind of the medium, and thereby weaken the manifestations. I have before described the unmistakable spirit presentation of Mr. and Mrs. Peck's deceased daughter, Agnes, under the most perfect and unimpeachable test conditions I ever knew or heard of being instituted, that occurred in Portland, at a seance with Mrs. Hull, at which I was present, a few days after the alleged "exposure," and at a time when the medium seemed in a dying condition. This beautiful materialized angel was now the first to present herself, clothed as before in purest white. After making two or more essays from the folds of the cabinet, Agnes succeeded in reaching one end of the circle, where her parents were seated. The mutual demonstrations of love and affection that followed were very touching. After tenderly embracing and kissing both her parents, Agnes moved round on the outside of the circle, placing her hand on the head of each member as she passed them, until her further progress was stayed by a stove that stood in the way, when she retraced her steps to the cabinet. In response to a mental request of Mr. Peek; his daughter came from the cabinet and took a package of sugarplums from the hand of her mother, which, after a few moments of rest, she proceeded to distribute to the different members in the circle, giving each person in succession; as she passed them, a few pleces with her own materialized spirithand. Several other manifestations of like character were made, in response to her father's menthe requests, by the spirit, who remained outside of the cabinet some twenty minutes or more, though she frequently retired temporarily within its folds, doubliess to replenish the materializing element and rearnit has waning strength. The next form that presented itself was that of my daughter Frances, who passed away in my presence on the nineteenth of last February, at Alken, S. C. She came out closed in white, with a free, decided movement, highly character istic of her when on earth, and with hands chapedon her breast and raised eyes, mieltat my fe in the stillade of prayer, mingled with joyfal thankagiving and praise. In form, height, colde of ayas and bair, complexion and other personal metrics/met appartito, genedit a far single ar my difference as any appared in carth-life, his the supervised, or her countenance was now any more indiant, and sublinely beautiful there is ever imparted by nature to living faces, or by earth artists in plotume of saints and angels. The

5"

And marked the mild angello air, The replure of repowe that 's there, "

that can fully appreciate my convictions when I say that I know I was not mistaken in my angel daughter's identity. As I inclined myself toward her, she clasped her arms around my neck and tenderly kissed me with lips as natural as when on earth she used to bid me good-night. After presenting her full form a second time for a few mome. its, she retired for the evening. My wife, who passed from earth-life in 1854,

was the next materialized spirit that came out of the cabinet, clothed, as usual, in white. As in the instance of my daughter just mentioned, it did not seem possible that I could be mistaken in my wife's identity, although on this occasion she was represented as she looked some few months before she passed away, when her features, much emaclated, were attenuated by severe sickness. Her natural complexion, when in health, was a clear brunette, which on most occasions of materializing, her friends who assisted her in spirit-life generally found difficult to exactly represent. But in this instance, instead of her complexion being too light, as it had before been represented at several circles held by the Holmeses and other mediums, it was of a rather darker hue than what it was when she lived on earth. She walked out of the cabinet several times, and succeeded more than once in coming to where I sat and placed her hand in mine and on my head. By signs she indicated a wish that I should exchange seats with Mr. Peck, who sat at one end of the circle, after which she went around behind me and threw her arms about my neck. Again entering the cabinet she soon returned and sat down upon my knee, whilst she affectionately embraced and kissed me. I plainly felt the warm pressure of her lips. While standing by me, she lowered her dark wavy hair and held out its full length for our observation. On my remarking, in answer to a question from some one present, that my wife used generally to wear her hair as it was then materialized, but sometimes (especially in her younger days) let it fall in ringlets down her cheeks as the custom then was, she returned for a moment into the cabinet, and then presented herself with her hair curled and dressed as described.

I think Dr. Wentworth's mother was the next spirit that manifested her presence. She beckoned her son to come to her as she stood in full view of all present, when they mutually recognized and greeted each other affectionately. After her came Dewdrop, an Indian spirit, who I think is one of Mrs. S. Willis Fletcher's guides. This spirit was remarkably well materialized, and stayed outside the cabinet a long time. On some previous occasion Dr. Wentworth had promised to buy Dewdrop a pair of red moccasins or slippers. She soon made inquiry of him about these. It seems that he had kept his promise, and that the slippers were there in a chamber above. By Dewdrop's request, Mr. Hull left his seat and brought the slippers to the doctor, who assisted Dewdrop in getting her feet into them. After this spirit had been standing for some time plainly in sight of all present, I asked her if she could not de-materialize outside the curtain. She at once stepped back to the edge of the curtain, and gradually faded away from the head downward, so that the faint skirt of Dewdrop's dress was the last vestige we saw of her form.

I here remarked that it was not probable that the slippers were de-materialized, and that they would probably be found within the cabinet. Whereupon a mist-like figure began to show itself on the spot where the spirit had just faded out of sight, and became more and more distinct until it assumed the veritable living form of

"Blemed are the Peacemakers." To the Editor of the Banner of Light:

As we travel and breathe on the "dry bones, We discover that the power of the angel of the Lord goes with us, and by that power do we suc-cerd. And every where that we attempt a work, we learn that Spiritualists never go back on their principles, and in secret, if not openiy; feast upon the "living bread that cometh down from

At Glen Beulah (my home) Bro. C. W. Stew-art, my yoke-fellow, gave two lectures and left a lasting impression for good. Here the most in-fluential and intelligent portion of the communi-ty are Superiored. ty are Spiritualists.

MANCHESTER, ILL.

We were there on the 23d and 24th of June. This is one of the old spiritual camping-grounds. Years ago our people there built a free church under the sturdy oaks, and ever since it has been a tie of connection. Where a society is organ-ized with property of this kind involved, it (the building) is a perpetual reminder of the call of our angels to use it and so keep alive the inter-

our angels to use it and so keep alive the inter-est. Nothing can be done more practical by Spiritualists generally, when they do organize, than to build at once. Arriving at Beloit, Wis., and sensing the blue air of that priestly city and the spiritual barren-ness all around, we telt depressed and socially chilled. Were our spirit friends trying to clear a spot for us to stand on, submerging us with the dead elements and making us Aaronic scape-goats for the sins of the people? In the thick magnetic darkness we groped our way to that county seat, and had a welcome home at Bro. Daniels's, who is a solid veteran in the cause we hove. There, and at the home to of Gibbert El-There, and at the home too of Gilbert Ellis, an old pioneer, we rested and wrestled with our angels for a blessing. Saturday, the first day of the meeting, only about a score present. But like the auctioneer, who calls his hearers in by talking, we surveyed the ground, reviewed the causes of the cloud that hung over our spirit-ual landscape, held out the clive branch, and pointed to the dove waiting at the door of our souls. But the door stirred not, it seemed barred, rusted in, and the light shut off as in a sepulchre. Sunday morning the audience increased; familiar faces greeted us, but various chairs were vacant; death had removed some to the angel side, and their visible presence could only be discerned by the spiritual eye; each one left brought there a heavy care, a load of mental depression, a hun-ger of soul so great that we both staggered under the pressure. Folks who do not understand these influences laugh and scorn, but the mediumistic and all who decend on spiritual inspirations ap-preciate every such emotion, that is as a cry of the soul for even one ray of light to lead us into breating there. faces greeted us, but various chairs were vacant breathing liberty. Never could be better de-monstrated the absolute in filelency of ourselves alone to lift up our fallen standard. In the si-lence a prayer did go up to heaven for strength. My faithful co-laborer supported me in my morning effort to find the fountain hidden under those is fortime. At length the struct beits

those loy fetters. At length the crust broke, the water of life gushed up, the unity of the spirit prevailed, eyes were full of hope again, and the place became a pentecostal feast to the close; and when Bro. Stawart in the afternoon spoke with his inspirational powers concerning the in-terrelations of the earth and angel world, there was a glow of soul, and we were "all of one accord and in one place," and the silence of grati-tude became the gate of heaven. By virtue of our trust in the spirit, and by the caim and deep-hearted appeal to the people to raily again and march on this time united and strong, the victory was again complete.

The good friends there amply compensated us, even more than we could expect, thanked us with tearful eyes, told us to come again, cheered us with words that will ring in our memories, as voices that spoke above all "buried hatchets," as

volces that spoke above all "buried hatchets," as in the testimony of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidiugs, that publisheth peace." As we thus go on from conquest to conquest, trusting in our higher inspirations, we feel with no self pride that our angels have ordered this undertaking of ours, and that we shall surely prosper in it. No more of strife, we say, no more of internal fightings, but liberty with char-ity, peace with justice, righteousness with truth, wisdom with low, and obedience to the heavenly order for spiritual construction. We were all order for spiritual construction. We were all proffered a new flower from the angel gardens, the flower of immortal hope; it was so beautiful and sweet, in our starvation, in our philosophuntil it assumed the veritable living form of Dewdrop, who now extended her right foot to Dr. Wentworth so that he might take from it one of the slippers she had on when she began to dematerialize. Dewdrop then stooped and re-plucked, unharmed, for the blessing of the world. J. O. BARRETT.

others are expected : Gilds B. Stebbins, of Detroit, C. D. B. Mills, of Syracuse, J. H. Harter, of Auburn, J. P. Mendum, of the Investigator, Boston, T. L. Brown, M. D., of Binghamiton, and H. L. Green, of Salarance. It is proposed at this meeting to organize a Central and Wester: New York Free-Thilkers' Association. Those who desire to contribute to defray the expenses of the meeting may send their contribution to J. M. UABAD, Wolcott, N. T.

Convention at Lockport. The Spiritualist of Western New York are invited to meet in Quarterly Convention at Good Templars' Hall, in the city of Lockport, the first Friday, Saturday and Sun-day in August nask. Meetings on Friday, sata and Tr. M., and on Baunday and Sunday as 9, 3 and 7 o'clock. Greed speaking, musicand singing may be expected, and a season of sinutast interest will doubtless be enjoyed. As the priod a select dwill be a season of conjuartive leisure in cities and towns, we hope for unusually large at-busy rural districts. Uur Lockport friends join in this general invitation. Let us not disappoint them in the numbers repairing to their Megoas for a spiritual inspirem. J. W. BEAVER, GRO, W. TAYLOR, MHS. E. GHEGORY, S

To the Spiritualists and Proc Thinkers of the North-West. The undersigned, owing to the fact that greater facili-ties are «forded for real enjoyment and instruction at grove mostlings than in any other way during the summer months, proposcholding a series of such mostings wherever the friends of progress will furnish a grove properly scaled, and make all the other necessary arrangemonts. Let the friends warken to the importance of keeping their spiritual armor bright, and let us show the bosts of old fogyism that we can keep the car of progress moving in spite of Moody, Sankey, and "hard times." If the friends will do their part by furnishing the place, we will do ours toward giving them are joyable and profit able meeting, relying on the generosity of the lovers of truth for our remuneration. Address (1. W. STEWART, Glenbeulak, Wie.

Congress of Women. A Fifth Congress of Women will be held at Cleveland, Ohio, October 10 h, 11th and 12th. in Case Hall; the daily sesdons beginning at 1030 A. M. 2 F. M. and 7 F. M. JULIA WABD HOWE, President. ALION O. FLATCHIER, Secretary. Madison, New Jersey.

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Angel Care.

Sweet Reflections.

Looking Over.

Gathered Home. What is Heaven?

Not Yet.

Beautiful Olty.

Looking Beyond.

We shall Meet on the Bright Celestial Shore.

Sweet Hour of Prayer.

Moving Homeward.

They 'll Welcome us Home.

Welcome Angels. Come, Gentie Spirits.

Chant.

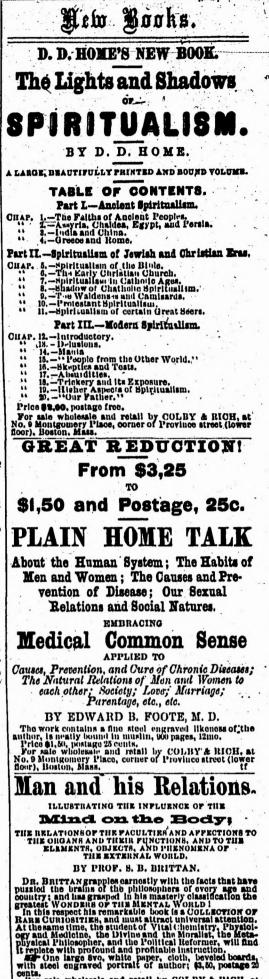
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moved the other slipper from her left foot, and handing it to the doctor disappeared behind the ourtain.

At the close of the scance Mrs. Hull was controlled by the spirit of her father, formerly a Baptist clergyman, who brought his entranced daughter to the entrance of the curtain, and through her organism dismissed the few members of the circle by prayer offered up in the old style of his sect, out of whose religious habits and order of worship he had not seemingly fully progressed.

Those who have been present at such a materializing scance as I have attempted to describe in small part, can alone realize how impossible it is for the most gifted with the pen to convey to readers a correct or even a faint idea of what has transpired, whilst for one ungifted in the use of language, like myself, so make the hopeless attempt, is comparable to a boot-black's seeking to convey to the eye the tint of the rose, the hues of the rainbow, or the rays of the sun, with his shoe-brush. The one is as impossible as the other.

Previous to the commencement of the materializing seance Mrs. Hull was entranced by the spirit of a Penobscot Indian squaw called Molly, who was well-known to some in the circle when she lived on earth. Molly told us that she was very ignorant, and came not to teach, but to learn of us. And yet I doubt whether out of all the utterances made by learned men on that Sunday evening in the pulpits of Boston, so many beautiful, not to say sublime thoughts. sentiments and truths could be culled, as fell from Molly's unconscious lips, while she sat for an hour munching sugar-plums with the organs of the entranced medium.

For instance, I asked Molly to tell us what there was in the plums she was tasting through the palate of the medium that assimilated with her spirit body ? Molly made several ineffectual attempts to solve the problem; and finally dismissed It by saying, "It is the god that is in them that I taste.

Again, Molly was asked to explain to us how spirits, make the materialized bodies they come to us in, through medium power? This, Molly sought to explain with but little success, and finally got rid of the subtle question by asking another : "How (said she) does God make the roses?'

Again, Molly was asked to tell us what, relicions belief best prepared mortals for a happy entrance into the spirit world ? Molly told us that in the spirit world, there was an exact compenention mated to all mortals alike for every good and evil act of their lives, and that the wiping away of a tear from a weeping eye, or the temoval of one thiob from an aching heart; would movie otherstongered with a roh reward with not a ward wonthis out to maked of any one who makes the spirit weight their that not for in a sale is sale as the sale of the Vauchus, R. I.

Spiritual Phenomena. [From the Boston Investigator.]

MR. EDITOR - I did not think to trouble you again upon this subject, but Mr. James S. Williams's letter in your last seems to call for a few

Mr. Williams says he has attended five hun-dred séances and failed to get the evidence he is in search of. We hear of people afflicted with in search of. We hear of people afflicted with color-blindness who cannot see what is apparent to everybody else. I think Mr. W.'s mental make-up must be something of this character. On no other grounds can I explain why facts that have convinced millions of others should fail to convince him. I would recommend to Mr. W. that he read Crookes's Researches in National Phenomena . by which he will see Spiritual Phenomens; by which he will see that the subject will bear the closest scientific investigation. Or he might read the work of Prof. Hare of Philadelphia, who also experi-mented in the matter. This gentleman said, in mented in the matter. This gentleman said, in his day, it had convinced thousands of Material-ists. I have myself known bundreds of Mate-rialists converted to Spiritualism, including Dr. Sexton and H. G. Atkinson, the well-known literati, but I never heard of a single Spiritualist going back to Materialism. Indeed, I do not see going back to Materialism. Indeed, I do not see how it is possible for one who has been convinced of the truth of Spiritualism—one who has been convinced by the force of facts appealing to his sensuous perception, to adopt the Materialistic faith again. As well might a man who had seen a photograph taken and acquainted himself with the process, deny the fact of photography. Yours, &c., ROBERT COOPER. Boston. July 2, 1877.

Boston, July 2, 1877.

Evergreen Shore. Gone Before.

PUBLIC MEETINGS. ETC.

Hichigan State Association of Spiritualists. The Semi-Annual Meeting of the Michigan Association of Spiritualists will convenue at Bookford; Kent Co., Sept. 7th, Sth and Sth. The season of the year being favorable, a large attend-ance and representation of free thickers is anticipated.

The sensor of the year being favorable, a large stiend-ance and representation of free bluikers is anticipated. Let us hope to begin a new sora in the pages of Modern Bpiritualism, wherein a well organized practical work shall successfully accomplish great results. All persons desirous of becoming members of the Asso-diation, will please end their name and \$1,00, as fee for membership, to Dr. J. V. Bpeccer. Treasurer, Battle Urest: by sodding you will lend you's flowence to the came by advocate and ald us to the better furtherance, materi-ally, of our interests. The she will be and the source of the same prove meeting as possible. Talended spakkers are ready for the peris and people anticus to increate of with the Beoretary, at Battle Creek, and thereby, complete their ar-rangements, and thus source "EastLy their choice of leo-tures.

rangements, and thus secure MARLI-LIGHT GROUPS of re-turger. We especially invite all lecturers in the State to attend thesemi annual Convention, me. We hope to combine our-efforts and establish some plan of work for all willing to Babor in the broad field of Beformir, President, Mrs. i. E. SAILET, Secretary, B. B. MCORACEER, Directore, GEO, W. WilshLow) Constituting the Emergetice Board.

Grove Realing

At Port Huron, Mich., July Mills and Mich. at Bouth His-ran, Mich., Aug. 4th and 5th; at Bouth His-hith and Sth; at Bouth Sth; at Bouth Hist, Aug. 11th and 15th; at Lanville, Mich., Aug. 18th and 18th; at Pininwell, Mich., Sept. 18th and 18th; at Will be held under the suspice of the State Amoctation. Dr. Spinney and other good srephery will be in stend. Br. Spinney and other good srephery will be in stend.

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Mrs. Bhindlör, the widow of an Erisebal clergyman. hasinvestigated Spiritualism and Lephenousens from Bos-ton to Twins, with the most remarkable mediums, and has given her exteriouses in this work, while will be found to be very interesting to the reader. This blok is printed on white paper, clear type, and contains 169 pages. Cloth, 8. RIOH, at No. 9 Montgomery Place. ourner of Province street (lower floor), Boston, Mass.

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BANNER LIGHT. OF

The Banner Message Department.

We desire to call attention to the communica-

tions to be found on the sixth page, present is-

sue, as given through the mediumship of Mrs.

Jennie S. Rudd, at the Banner of Light Public

Free-Circle Room. In the "Questions and An-

swers" Department, freedom from deformity in

the spirit-world, the true meaning of the term

"Messenger of Death," and the best method of

forming family circles for manifestations, are closely treated; Michael Mc!)ermott preaches a

informs her friends that "my heart's desire is

now fulfilled, for I can play and sing. The un-

developed part of my nature is brought out";

Avery Babbitt reports, according to the request

of his friends; Rufus Pearl assures his kindred

that "all I ever dreamed or thought of, all that I

ever supposed or even imagined, concerning

spirit-life, is more than true"; James H. Louns-

berry wishes to communicate with his friends in

Brooklyn, N. Y.; Josephine E. Lilly, of Balti-

more, Md., states that she desires "to reach some

dear ones here, that perhaps I may point them

to what I feel is the true way of salvation";

Garrie Wood, of Ashuelot, N. H., re-crosses "the

little brook" of death to bring to the loved on

earth tidings of the happiness in the beyond;

Helen G. Curtis assures her friends that "love is

a strong tie; death cannot break it, it only makes

it stronger. We return, as it were, on the wings

of that principle to earth again, to give to our

dear ones the breath of love"; Maria Davis

brings a blessing to those who knew her on earth ;.

Horace W. Chandler is willing to aid, help and

guide his friends if they will find him a medium

through whom to speak to them ; James Law-

rence offers words of hope to his family, and, if

not received by them, to the public generally;

Henry Langman announces his sad condition of

mind in the spiritual state, induced by his having

entered that life through the gates of suicide;

Mary Drew reports the restoration of her vision;

Carrie Gibson wishes to have communion with

her friends; Mary A. Duren promises better

communications on the part of the spirit world than ever yet have been known, if those in earth-

life will but give improved conditions; and

Traditional Religion.

says relating to religion and the church, sums it

up by saying that the religion which rests on

tradition has not much longer to live and must

soon go by the board. He says it is rejected now

by the advanced minds on the continent, and

predicts its speedy rejection also in England and

this country. "One cannot blame the rejection."

says he; "things are what they are, and the re-

ligion of tradition is unsound and untenable. A

greater force of religion in favor of tradition is

all which now prevents the liberal opinion in

this country (meaning England) from following

continental opinion." The only fear he express-

es is that in the rejection of traditional religion

Christianity will be thrown aside also. To meet

every objection that might be raised to the latter

also, he argues that Christ's teachings " consti-

tute a true religion without regard to their

He insists that Christianity is a rule and prin-

iple in the government of the life, rather than a

in this world by simply obeying the gospel pre-

cepts, even without regard to any future state

of existence. Thus without the superstition in

origin."

Matthew Arnold, in his latest collection of es-

Horace N. Stevens desires to be remembered.

TO BOOK-BUTHES. The attention of the reading public is respectfully called to the large supply of Spiritual. Reformatory and Miscel-ianeous Works which we keep on sale at the BANNER "P LIGHT BOOKSTORS, ground floor of building No. 9 Mont-gomery Piace, corner of Province street, Boston, Mass. We are also prepared to fill orders for such books, pam-phiets, etc., as have appeared by name in the catalogue of works form: riv offered by Andrew Jackson Davis, and hope 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. . Mer We respectfully decline all business operations look-ing to the sale of Books on commission. Send for a free Catalogue of our Publications. COLEY & RICH.

NPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Mouday. of each week, in order to insure publication in the same week's edition of the Bauner.

Contion or the Bahner. The la qu ting from the RANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our commissive open for the expression of imper-sonal free thought, but we cannot undertakk to endorse the varied sinders of opinion to which correspondents give ut-terance

terance We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot un-deriake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our it spection, the sender will confer a favor by draw-ing a line around the article he desires specially to recom-mend or perusal. ng a line around nend or perusal.

BOSTON, SATURDAY, JULY 21, 1877.

Banner of **Dight**.

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

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A Letters and communications for the Editorial De-partment of this paper should be addressed to LUTHER UOLDY. OGLEY. Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISH-The key which unlocks the mysteries of the l'ast, explains the Present, and domonstrates the Future existence of man.

The Vaccination Fallacy:"

A California correspondent, who states that he is a regular physician of many years' practice, writes us that in his experience he has ever found that vaccination has been productive of good, and not of evil, as others have declared, and wishes us-since we also have repeatedly pronounced against that system of treatment in relation to small pox-to give him some better remedy, if we know of one. Small pox, to our view, is directly traceable to impurity of the blood; whatever tends to purify the system and to rid it of all latent and transmissible humors, is to be greatly esteemed as a preventive of not only small pox, but of most diseases. In fact, impure blood is the fruitful spring of nearly every disorder, bringing weakness to the nerve centres. paralyzing the usefulness of the involuntary vital organs as well as those which serve as the voluntary agents of man's will in the physical, and furnishing the vehicle on which, in proportion to the corruption of the life-current, maladies of every character may invade the system with more or less certainty of success.

Now this impurity of blood, caused by improper food, absence of exercise, and departure from the rules of Nature in general, is not only the chief spring of disease in the person in whom it exists, but by the operation of vaccination it is transmissible to the veins of healthy persons. carrying with it the deadly seeds of disorders, some of them far transcending small pox in their effects, dooming the unfortunates, who sought the aid of the physician to administer the virus, to suffer from life-long ailments, among which may be reckoned diseases of the optic nerve, sometimes terminating in blindness, terriblescrofulitic affections, rheumatic afflictions, disturbances of the cerebral functions, etc., etc. We are personally acquainted with a middle aged individual in this city whose whole early life was, as it were, blasted by the introduction of impure vaccine matter into his system by a well-meaning but deceived family physician, while he was vet a mere lad : years passed before he was able to shake off the incubus thus engrafted upon him, and attain 'o even an approximation of the ordinary strength and health which should be the rightful possession of every one of God's creatures. We are also knowing to several cases in the army during the late civil war, where men vaccinated were either obliged to suffer amputation of the arm, or were so otherwise disabled as to necessitate their discharge from the serviceand this terrible affliction was forced upon them by an inexorable military law, as a safeguard against a disease which was by no means provalent to any marked extent in the district where the brigade to which their regiment was attached was stationed. Our spirit-friends have, from the first hour of the establishment of the Banner of Light, warned us against the practice of vaccination, prophesying that the time would one day come when the eyes of humanity would be opened to the enormity of this act. To our mind, the true antidote for small pox-and the only one-must be found in the effort to follow nature as to the course of life, and to keep the blood pure by proper diet and due exercise. The evidence daily strengthens, even among the physicians themselves, in condemnation of this practice of vaccination the more it is submitted to thorough investigation. Take, for instance, the lecture delivered some time since by Dr. Gunn, Professor of Surgery in the New York Woman's College, at the regular monthly meeting of the Brooklyn Academy of Medicine, on "Vaccination, its Fallacies and Evils." His statements were fairly startling in view of the pretensions which are set up for this common and legalized practice. He began with saying that he entertained entirely different views on the subject from those generally accepted by the profession. He believed vaccination to be the most absurd of fallacles and the most pernicious to the well being of the human race. He did not belleve that a single person had been protected from small pox by it, while he knew that serious evils and often death have resulted. This general conclusion he arrived at from the knowledge he had gained while on a medical committee of a soclety to which he belonged. stistics show that the ravages of small pox were greatest when commercial communicabetween nations began to be universal ; and the dist ravages were greater than the subsequent nest The stages of the discovery were recited and a segment of the series of the statements as at No. 14 Southampton Row, London,) wherein the properties Being asked whether vaccination he sets forth the sights seen, and feelings experi-ter a measured in a set of the sight seen and feelings experi-ter a measured in a set of the sight seen and feelings experi-

he thought not. Of the fatal cases in London during the past few years, the greater number were vaccinated persons. During the late epidemic in England there had been twenty thousand cases of small pox, eighty-five per cent. of which were pronounced protected by vaccination, and still not less than five thousand of this number died.

Then he referred to his personal experience with small pox patients, where the majority of fatal cases were those of vaccinated persons. The repeated efforts made in New York and Brooklyn to stamp out the disease, had not been successful, for it still prevailed. But he said that the appalling evils of the practice of vaccination condemn'it as a crime against , an unsuspecting public.

Being inquired of why so many in the medical profession continued to advocate the practice, he answered in this manner: In England there is a regular vaccination aristocracy, that is receiv. ing millions of public money; and it is clearly for the interest of this powerful class to favor the practice and falsify statistics. There is also an army of public vaccinators in every large city who are supported by public moneys. And there are very many physicians who derive a part of their income from the practice. And other thousands of medical men had simply been taught to follow it. But he ended with reiterating his assertion that it is a fallacy, and predicted that it would eventually be destroyed.

Man's Enemies.

Rev. Mr. Hepworth, who was formerly an Unitarian and preached in this city, but who now carries on the Church of the Disciples in New York, in a recent sermon made a pointed allusion to the fact that we are at all times surrounded and influenced by the invisibles. He says this as a public preacher, maintaining the faith of Old Theology; but he knows it only as a medium, the characteristic gifts of such being consciously his. Otherwise he would neither say nor be led to say such things as he did in this sermon. They would never have come into his head save through the knowledge he has gained as a medium. He said, for instance, that the enemies we have to encounter are of a peculiar kind. They are not physical, but spiritual. They are called in the Scriptures the powers of darkness-the powers of the air. They are very subtle enemies. They come in the shape of evil thoughts; they beset us with promises they are not able to pay; they tease us; they fret us; they fill us with doubts concerning

holy things. It is truly lamentable to find a man who deems himself good enough to preach the gospel to others so beset with the spirits of darkness, impressing evil thoughts upon his mind, cheating him with their hollow promises, teasing his comfort and content out of him, fretting him when he of all others ought to be level-headed and calm, and stuffing his mind with doubts about holy things. Such a man as he professes himself to be could not very well be for a moment in doubt concerning holy things. He ought not to be even distantly approachable by the spirits of evil. They should shun him as one who has nothing in common with them whatever. We are told, and Mr. Hepworth knows it himself perfectly well, that good or evil spirits approach us according to the condition of our receptivity. | mere system of faith and subscription. And he We repel the evil if our thoughts and aspirations | urges that complete happiness is to be secured are pure; and invite them if our inward life is

one with whose character they affiliate. We are told in the Scriptures, said Mr. Hepworth, "that the air is occupied with hosts of which it has so long been clothed he thinks it angels. We are not only watched by the eyes of | will live as a vigorous fact, regulating human those who have gone before, but we are guided lives and disseminating buman happiness. by unseen hands. Many of us are turned away Apropos to this steady decay of the superstitious from our wonted paths we know not why, by those whom God hath sent. The other world, ligion, the Hartford Courant comes forward as a said he, is not far from us; it is nearer than we secular paper to explain the decline of the influthink. We are seen by those who are beyond, ence of the pulpit. It advances sundry reasons and many a time angels' eyes weep over us. We ait not alone when we are most alone. Solitude and social authority that he once did, the greater ences in the air for evil as well as for good. He admits the existence of spirits in the widest sense. He allows their continual presence with us, their constant influence over us, and our monitions from them when we are unable to account for a sudden turn in our conduct. What, is this but Spiritualism? And now we openly charge Mr. Hepworth with preaching Old Theology with the assistance of his inborn gift of mediumship. He may change his creed as many times as he chooses, but he never can cast out that divine, that ineradicable gift. It is the living fountain in his soul, and all the rest is formula, compliance, love of applause, and the comforts and rewards of worldliness. What he says as a preacher that is at all original and striking, like what we have quoted above, is the result solely of his gift of mediumship. The rest is the covering of theology, and a motley dress it makes him at the best. Mr. Hepworth never would say that we are never less alone than in solitude, unless he knew it to be true from his own personal experience. He never would declare the other world nearer to us than we think for if he had not personally found it out. He confesses to his people, not what he has ever learned from the spirits through a medium, but what he knows direct from the spirits themselves: Robert Cooper, Esq., informs us that while he was engaged with the Davenports, in England, and before the decease of Mr. Guppy, that gentleman made frequent essays to satisfy himself of the verity of the power working through these media-one of which experiments strongly resembles the "skein of slik" phenomenon related on pages 66 and 67 of the late Mrs. J. H. Conant's "Biography." The trial was as follows : The Davenports being present at the residence of Mr. G., he arranged a knotted string inende a cigar box-closing the lid tightly, and placing the box on a table in plain sight of all present and in full light. He then requested the unseen operators to until the knots in the cord. The party carefully observed the box, but were much surprised in a few moments to see the same string, with all its knots untied, dropping downward from the celling upon the table-no disturbance of the box-cover being noticed by any of the company present. Mr. Guppy thus received the test he desired, and an additional one which no person in the party had ever dreamed of asking.

New Books! New Becks!

Our readers will bear in mind the fact that notwithstanding the stringency of the times the determination of the friends of free thought to increase the stock of liberal and spiritual books shows but little evidence of flagging. As an earnest of this we are called upon to announce two new works, one from the pen of Prof. William Denton, entitled "What was He? or, Jesus in the Light of the Nineteenth Century "-which will be brought out in about four or five weeks-and practical temperance discourse; Julia H. Stiles another by Herman Snow, of San Francisco, Cal., which will probably find issue in the coming autumn. Of the work which he proposes to publish Prof. Denton writes us as follows :

"We know more about the ancient Lake-Dwellers of Switzerland and Northern Italy than the Romans, who were two thousand years near-er them than we. We are better acquainted with the ancient history of Egypt than the best ability to read the past with accuracy increases every day. It is, therefore, no wonder that new lives of the world's most illustrious characters are' constantly being written. They will con-tinue to be till the essential truth with regard to them is known them is known.

"We are able to-day to write a better because a more truthful history of Jesus than any evan-gelist has written, because we know more about the man, and from our superior knowledge of nature can form a better judgment from what we do know. German and English criticism has delivered us from all belief in the infallibility and supernatural character of the scripture rec ords, and left them free for investigation and comparison. Mesmerism, psychometry and Spir-itualism within the last fifty years have shed a flood of light upon the nature of man, and almost infinitely enlarged our ideas of his possibilities. What men in their ignorance attributed to the Gods and heaven created angels, we have learned are accomplished by human beings in and out of the body. Science will ere long advance with her 'conquering legions' and occupy the ground where superstition's tents are pitched, where her castles tower to the skies and her dungeons are crowded with a myriad victims.

"Many hints will be found in this sketch of "Many fints will be found in this backet of Jesus, which it is but just to say that I owe to psychometric investigations, which may be more fully elaborated at some time. The present work is really but an introduction to the life of, in many respects, the most remarkable man that our planet has so far produced. Yet I think it will be found to give a more rational and satis-factory view of him than has been hitherto presented.

Mr. Snow's book will have for a title "Visions of the Beyond by a Seer of To-day ; or, Symbolic Teachings from the Higher Life." The headings of its chapters as given below afford ample promise that the work will be of absorbing interest : "Resurrections," "Explorations," "Home Scenes," "Sights and Symbols," "Healing Helps of the Hereafter," "A Book of Human Lives," "Scenes of Beneficence," " Lights and Shades of Spirit-Life," "Symbolic Teachings," etc., etc. A glance at the sub-titles in the prospectus of the forthcoming work shows at once that it traverses a wide and varied field, and sharpens the mental appetite for the enjoyment of the store of good things to come. Due notice will be given of the appearance of these now contemplated volumes. In the meantime we call the attention of the reader to the announcement in another column concerning the works in preparation by M. A. (Oxon.) of England.

Seldom has so large an amount of truth found expression in so small a number of lines, as in the following paragraph from the Concord Monitor:

"A certain degree of independence is admirable the individual characteristics of its conductorsreflecting their whims, caprices, fluctuations, jealousies, revenges, regardless of parties or sects, or 'any other relation of life,' we sub-mit that, instead of enlarging and ennobling the sphere of journalism, it cramps, belittles, and in a hundred ways impairs its usefulness. News-papers wedded to principles, having a clearly defined mission, secular or sectarian fearless in its propagation, or its defence, are the best repre-

Charles H. Foster.

Who is now located at 20 Hardy Street, Salem, called out the following words of endorsement from that veteran Spiritualist of Lowell, A. B. Plympton, Esq., by his unmistakable service for the cause during his recent trip to that city :

the cause during his recent trip to that city : "Mr. Foster gave great satisfaction while here to all who visited him. I have talked with sev-eral who had sittings with him, and they all testified to the unmistalrable evidence of spirit-presence and power through his organism. Many skeptics have been convinced of the en-tire truthfulness and honesty of the man, and also that there is a most wonderful power which manifests itself in his presence. Many Spiritualists have had their faith and knowledge confirmed and strengthened. He has done a good work, in a short time, which we hope will continue to grow and thrive, so that many who are in darkness and ignorance may see the light of knowledge of the spirit that is in them, and of knowledge of the spirit that is in them, and of those who surround them in spirit life, and can through proper mediums communicate wis-dom to guide, and consolation and hope to illume the hitherto clouded path way of life."

Mr. Foster announces that in September he will travel West and South, and perhaps extend his tour to California.

Highland Lake Grove.

The Spiritualists of Massachusetts, as well as all other good people, should bear in mind the fact that the eighth annual camp-meeting will commence at this fine grove on the 20th inst., and close on the 6th of August. Now is the time to improve the shining hours by getting in the shade. It should be especially noted in this connection that the celebrated lecturer and test medium, E. V. Wilson, Esq., will lecture and give tests from the rostrum at 10% o'clock on Sunday morning next, the opening day, and that Miss LIZZIE DOTEN, the inspired poet and excellent lecturess, will address the multitude at 234 o'clock in the afternoon, when the services will close with a grand sacred concert by the Franklin Cornet Band. For full particulars we have only to refer the reader to the advertisement on our fifth page of Messrs. Hatch and Richardson.

Miss Lottie Fowler

Will remain in Boston, at her rooms 10 Oxford street, only about a week longer, therefore those who desire her mediumistic services must remember this intention on her part, and improve the passing opportunity. She goes from Boston on a summer tour to Sandy Hill, Glens Falls, and Saratoga, N. Y.

A letter recently received by Miss Fowler from the Countess Adelma Von Vay, of Gonobitz, Austria, has the information that that gifted lady is about to make an extended journey through Prussia, Holland, England, France, etc., returning to her home in October next.

There are some people in this world who vainly imagine they can win great moral victories by continual contention. This is the principal reason why the various church sects are all split up. They profess to be peace makers, when in reality they are strife-breeders. Rev. Mr. Mallalieu, of the Bromfield Methodist church. is a fair specimen of this class of "reformers"! Joseph Cook is another. Talmage another. Bellows another. They are simply mistaken in their calling. Do these self-righteous preachers supnose they can crush out the beautiful truths of Spiritualism by their pharisaical tirades ? They might as well attempt to prevent the sun from in a newspaper, as it is admirable in a man. But shining, or the seed from germinating in the when it degenerates into a mere expression of earth. Modern Spiritualism comes to liberate the earth. Modern Spiritualism comes to liberate the human mind from the thraildom of superstition and bigotry at the behest of Infinite Wisdom, and it must succeed.

> The mean fling at Spiritualism in the Springfield Republican's editorial comments on the trial of the Sonthampton robbers shows clearly the maliaous bigotry of the writer. Such kind of stuff was common a century or two ago - but we had not supposed the fanatical bigotry that hung two persons and drove many others out of the State at that time simply for being Quakers, was to be resumed in this enlightened nineteenth century. Yet it would seem so, when a paper which calls itself respectable (as does the Republican,) goes out of its way to libel as intelligent and reliable a class of people as exists in any community simply because they believe in Spiritualism.

JULY 21, 1877.

Read the interesting letter on our first page, from the pen of J. William Bletcher, (now at No. 14 Southampton Row, London J wherein he sets forth the sights seen and feelings experi-

why the minister fails to exercise the spiritual an impossibility in human life." If, added freedom of theological discussion being one, M Hepworth, there are good spirits, there are another being the surprising enlargement of the also bad spirits. Yes, said he, there are influ- influence of the press. It is the press that is doing a large part, if not the larger part, of this good work. That is a power of modern creation which Old Theology wrongfully thinks it can harness by setting up what it calls a religious press of its own.

> To one can live in these favored times, realizing life as it differs from mere vegetation. and remain unmoved by the grand influences that are working around him.. "We belong to our belongings," says one of Thackeray's wellknown characters : consequently we as truly breathe the atmosphere of progress and movement spiritually as we do the outward atmosphere physically. We cannot, in fact, escape from it. Little indeed is it that men know of how much they are indebted to or limited by their surroundings. We are placed in them as in a web, and any attempt to jump back into the life of a century ago, or to precipitate ourself into the life which is yet to be on the earth, is equally futile. Here we are, and here is where our destiny begins. This is our starting-point. From this dates our whole future. Therefore what we behold going on around us is as much a part of ourselves as if we were purposely its artificers. We are to accept it, to work in it, to live it through in due sequence, precisely as we are to pass through the fixed stages of youth, maturity, and old age. The age, then, becomes just what we are. It feels the momentum which a long accumulated experience brings to it as a gift of force, yet it turns, and opens itself to the light that streams upon it from what is its own future but the past of others. Experience is the ballast. but no past time-possesses any sort of authority to stop the progress of light and knowledge. Like the globe itself, we are all swinging in space, ready to receive influences and instruction from whatever quarter. It may well fill us with silent exultation to know of a certainty concerning ourselves and our destiny what our ancestors were not allowed so much as to dream.

IT. A valued correspondent, writing from Baltimore, Md., under a late date, says: "You have my warmest acknowledgments for the very accurate setting up of my article in the last number of the Banner of Light. I have never seen more exact typographical execution in any journal; none to approach it in any weekly I know of. An appearance in it is like being in full dress from the hands of first class artists."

T. A. Bland, M. D., has been writing up the Seventh Day Adventists of Battle Creek, Mich., for the columns of the Cincinnati Commercial. Dr. Bland is a rare scholar, and the daily press should (as it can) scenes this services on estitable terms,

sentatives of modern journalism."

William Britten, Esq., and his wife Emma have arrived in London, and we see by the Spiritualist journals there that efforts are making to secure the services of this lady and gifted medium for a course of lectures in England's metropolis. The following extract from a letter received by us from Mr. Britten, dated "Steamship Victoria, Atlantic, June 27th," details the fact that the voyagers had an extraordinarily pleasant passage: "We are at this moment in sight of Old Ireland, having crossed the Atlantic literally without seeing a wave and without the least sea sickness either to our aged mother or my wife. We hope to be tack in Boston in about three to four weeks."

The House Committee in whose hands was placed the consideration of the petitions for the repeal of the law regulating (?) the practice of medicine and surgery in the State of New Hampshire, reported July 12th that the act and papers bearing thereon be referred to the next session of the Legislature, and that the commission to codify the laws report on it at that time. Mr. Durant, of Lebanon, denounced the law unsparingly, and said it ought not to remain in force another year, as it was clearly unconstitutional, but the report of the committee was finally adopted by 152 yeas to 80 nays, on a roll call demanded by Mr. Flanders, of Manchester.

An election for school trustees was recently held in Denver, Col., at which women were allowed the right of franchise. The News, of that city, gives a succinct pen-portraiture of the scene, closing as follows:

"Everything passed off pleasantly enough, but there was a little quiet indignation at the attempt to run in an opposition ticket by bidding for the suffrage votes, and the women would have dam-aged the cause materially if they had suffered themselves to be led away captive by the scheme. Fortunately they did themselves the credit of coting according to their judgment—not their preju-dices—and thus demonstrated the fact that they may be safely entrusted with the ballot."

The reader will find, on our eighth page, a brief article which glances at the life-work and séances of Mrs. Andrews, and refers to the added advantages given those who visit Cascade, through the combined power residing in the presence of Messrs. Bastian and Taylor. As the séance-battery (if we may be allowed the term) is now formed-Mrs. Andrews, with two powerful mediums as adjuncts-we feel convinced that the best opportunity extant on this continent is afforded those who desire to witness the remarkaable phenomenon of materialization.

As animal and vegetable life require the sunlight to perfect their development, so the mind needs a moral sunshine if it would attain a wholesome growth-the moral sunshine of Spiritnalism. Old Theology is like a pale, sickly plant in a darkened cellar, which shuts out the life give ing stimulus of the soul.

"Our Journal" for July, C. R. Smith, publisher, Bridgewater, Mass., reprints Capt. Edwin Barstow's communication as given in our sixth page Message Department, and refers to it ... as follows :

as follows: "We copy the above from 'Messages from the Spirit-World' through the mediumship of Mrs, Sarah A. Danskin, in Banner of Light of June 16th, 1877. As Capt. Barstow was so well known in this section of the country, the above cannot but he read with interest but be read with interest. Copies of Journal containing above can be had

at B. T. Crooker's.-ED.

The locality of the Banner of Light Publications, at Onset Bay Camp Ground, is at the Restaurant Building, fronting the bay, on South Boulevard, Dr. H. B. Storer in charge, where a large variety of our Spiritual Books and Pamphlets can be obtained, as well as the Banner. The Doctor will also take subscriptions for this paper.

By failure of the freight train to arrive in time the books and papers sent for last Sunday did not reach the grove ; but hereafter all can be supplied.

After a sojourn of some five weeks in Boston and vicinity Mr. Andrew Jackson Davis -accompanied by his wife, Mary-has returned to his home in the "kingdom" of New Jersey, followed by the best wishes of the thousands of the old and the plaudits of the many new friends this estimable couple have made at the "Hub." We understand the Seer purposes a short return to Massachusetts sometime in August next, when we shall "Bluff " him-that is, we shall take him to "Oak Bluffs,"

The Cape Ann (Gloucester, Mass.,) Advertiser, hits the nall in the appropriate place, when it gives the following advice to the youthof its vicinage :

"Any of our young men readers who may have a hankering for a journey to the Black have a hankering for a journey to the Black Hills, and cannot raise the money to go, can en-joy all its most attractive features by going over in the West Gloucester woods and wandering around for a couple of weeks with nothing to eat." est."

We are informed that a Mrs. Flynn, of this city, is holding public circles for, as is Velopment, so the if it would attain a sunshine of Spirit-a pale, sickly plant uts out the life give some one who has been hyperdifferent with a sitting inform us?

T A F

BANNER OF LIGHT.

Onset Camp-Meeting.

The first Sunday of the Camp-Meeting at Onset Bay Grove dawned in the beauty of a summer morning and closed in peaceful harmony. With it came and went as happy a company of visitors as ever convened to enjoy the beauty of natural scenery, combined with elevating thoughts of a natural, comprehensive and satisfying philosophy of life.

By the 5:45 morning train from Boston, stopping at South Braintree, Brockton, Bridgewater, Middleboro' and Wareham, passengers arrived at Onset Station before 8 o'clock, and were conveyed to the grove in barges. Carriages and teams of the residents in the violnity came filled with people curious to see and hear what the Spiritualiste were doing at "Old Pan," and while the morning services were in progress, steam whistles announced the approach of three steam-bosts—one from Naw Bedford, one from Marion, and another from Falmouth. And a very preity and lively sight it was to see them coming up be-tween the islands with streamers flying, and the excursionists gathered on deck enjoying the mag-nificent scenery of Buzzard's Bay. The water-front of the grove, extending for more than a mile along the shore, with the cottages upon the bluff, the dancing pavilion, restaurant building, and the auditorium, are in full view of approach-ing bosts. teams of the residents in the vicinity came filled.

ing boats. About eight hundred persons were assembled to enjoy the morning services, which commenced with congregational singing. One of Geo. Woods & Co.'s magnificent organs, manipulated by Mr. Phelps of Boston, led the choral harmony, which seemed fitly to blend with the spirit of the hour and the beauty of the day. Then followed a sweet and tender invocation from the lips of Mrs. Nellie Temple Brigham, of Coleraine, who also delivered the address of the morning. Her subdelivered the address of the morning. Her sub-ject was founded upon the text, "Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" The treatment of the subject comprised a parallelism between ancient and modern manifestations of minister upon with appropriate ortificing upon spiritual agency, with appropriate criticism upon the inconsistencies of those who accept the for-mer and reject the latter, while wholly thoughtless and ignorant of the nature of the beings who produce such manifestations.

In the afternoon J. Frank Baxter addressed the audience, essentially continuing the morn-ing subject, and after a song, which in manner and influence upon the audience seemed a part and influence upon the addience seemed a part of his inspired performance, gave way to the spirits who desired through him to prove their presence and identity. Some eight or ten per-sons thus manifested themselves, giving their names, places of residence, age, time of death, occupation, etc., all of whom were recognized by neighbors and friends in the audience. In this phase of mediumship, probably Mr. Baytor, here

phase of mediumship probably Mr. Baxter has no equal upon the public rostrum, and a profound impression was made upon many persons pres-ent to whom Spiritualism is a new subject of thought.

In the evening, a concert was given at the stand, comprising vocal and instrumental music, by Mr. Phelps upon the organ, Mr. J. H. Backus, violin, Miss Backus, his daughter, planist and vocalist, and Mr. A. O. Walker, cornet. The day was a perfect one, and both public ex-ercises and all the accessories of social enjoyment

contributed to render this an auspicious com-mencement of Camp-Meeting life at our summer home.

Public exercises will be held every day during the two weeks of the meeting, Mondays excepted, consisting of a conference in the forenoon, and an address at 2 P. M. by some one of the promi-nent lecturers aiready announced. Dancing at

the pavilion every afternoon and evening. Next Sunday, Dr. H. B. Storer will speak at 10% o'clock, and Prof. Wm. Denton at 2 o'clock r. M.

To the Friends Everywhere :

Dr. Mack, the American healer, who while in London was one of the most successful and best known practitioners of his specialty, and who leaves behind him in England an enviable reputation in the harvest of good which his patients have been privileged to reap, is now in Boston, where he has located for the present. I trust he will meet, wherever he may go, with that reception and patronage which he so richly deserves. J. WILLIAM FLETCHER.

14 Southampton Row, London, Eng.

Dr. Mack, whose arrival in Boston was announced in the Banner, has made a highly successful tour in Europe the pastseason, and is now lo-

Movements of Locturers and Modiums

Prof. William Denton speaks at the Onset Bay Camp-Meeting Sunday, July 22d.

A correspondent writes us as follows, under date of "Meriden, Ut., July 11th": "Sister L. L. Pasco has served us as a speaking and test medium very acceptably for a number of times. We cordially recommend her (being centrally located) as worthy of patronage to those little organizations like our own scattered over the State which are struggling along against a mighty tide to obtain a foothold, name and place to promulgate the beautiful and grand truths of Spiritualism, and who need just the help and encouragement she and her forces can bring. Her terms are moderate. Address 353 Main street, Hartford. Conn."

A note from J. H. Harter says: "Prof. P. O. Hudson, of Indianapolis, Ind., the 'Sankey of Spiritualism,' will attend the Grove Meeting at Wolcott, N. Y., the 17th, 18th, and 19th of August, to add some of his soul-stirring songs to the interest of the meetings."

Mrs. S. W. Jewett, who is a clairvoyant, clairaudient, writing, speaking, healing medium and lecturer, has returned to Rutland, Vt. She is a regular "M. D.," therefore no sumptuary laws can restrict her in her practice.

W. J. Atkinson, M. D., V. D., of Pisgah, Mo., will answer calls to lecture.

Prof. Wm. F. Lyon, of Hollow Globe notoriety, Ts now at Adrian, Mich., where he may be addressed on the subject of lecturing. He is a normal speaker.

Mrs. J. B. Cheever (formerly Mrs. J. B. Dickinson), medical clairvoyant physician, will be at Highland Lake Grove during the camp meeting. Maud Lord is in New York City at present giving public scances.

Titusville, Pa.

Bro. O. H. Judd writes, under date of July 8th, as follows : "We have recently organized a Spiritualist Society in this city, of nearly sixty members, and at present have lectures three Sundays each month, with an increasing interest and desire on the part of the people to know more of the Spiritual Philosophy." This is encouraging. We hope the friends everywhere will "go and do likewise."

A Judge in Pennsylvania, says the Boston Post, has given a very sensible opinion regarding extravagant funerals, which is worth quoting. After saying that "pompous processions of great length, glistening silver-plated caskets and carved marble monuments, are unnecessary for Christian burial," he sums up his view of the law of the subject in the following words: "Such parades as are called 'fine funerals' may gratify the vanity of the living, but no respect for the dead demands them, and when a decedent's estate is limited and his debts are not paid, or where he leaves a family of helpless children, the expenses of such burials will not be allowed out of his estate. Those who contract for and enjoy such luxuries must pay for them themselves." What is good law is also good sense in this case. Simplicity in all appointments for the dead and quietness in the last offices constitute the greatest outward respect we can show them; but as many funerais are now conducted, display appears to be the first thing thought of.

Mr. W. Lawrence, the medium, who as our readers know was incarcerated in prison by English bigotry, and who, as the London Spiritualist aptly puts it, "fell a victim to prejudice and ignorance." has sent to Mr. Harrison the following letter, which tells its own story to the everlasting disgrace of his persecutors :

" No. 7 Heath strest, Commercial road, E., June 27th, 1877.

SIR-I was liberated at nine this morning from my imprisonment, and am, through God's good ness, in good health and cheerful spirits, and knowledging the kindness of those who have contributed to the support of my wife, children riorn and self during these eight months of continued persecution. May He whose attributes are all love and charity return these services performed in His name a hundred-fold by renewed bless-ings. W. LAWIRENCE, Trancs and Physical Medium." For Sale at this Office:

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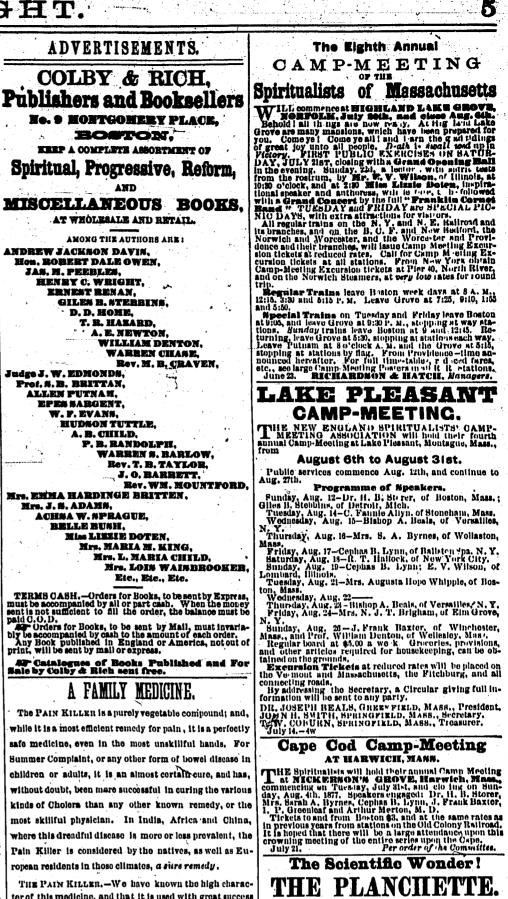
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ter of this medicine, and that it is used with great success and satisfaction in our very best families. It is the favor-Ito medicine of our missionaries in heathen lands, where they use it more than all else together for the diseases that abound in those warm climates. It should be kept in every house, and be in readiness for sudden attacks of sickness.

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cated at No. 7 Montgomery Place, near this office. The Doctor heals by the laying on of hands, as well as by the new magnetized-paper process. Give him a call.

Spiritual Camp-Meeting at Harwich.

Do n't forget the camp-meeting on Cape Cod, notice of which will be found in another column. The public exercises at Harwich have always been equal to the best, something in the people or the place, or both combined, seeming to draw from all the speakers the best thoughts which they had to give. The Sunday exercises usually convene from 2.500 to 3.000 people, extra trains being run from Hyannis and Provincetown.

"Materializing Possibilities," A fine lecture given by Cora L. V. Richmond in Chicago, and reported verbatim for this paper, will appear soon in these columns.

Last week we took the liberty of transferring to our own from the columns of the Brooklyn Eagle a letter by Eugene Crowell, M. D., on Robert Dale Owen's fixidity of belief, in his latter days, in the spiritual gospel which had for so long cheered his pathway in earth-life. This week we give on our second page a letter prepared for us by Dr. Crowell, which is in part a continuation of the same testimony, beside giving other details of interest regarding the deceased. 2

In the course of a private letter from Deadwood City, the substance of which appeared in the Boston Herald, July 1st, the writer says : "My advice to all my friends is: Never think of coming to the Black Hills. There are now at least 12,000 idle men in this vicinity, and more suffering, I think, than in any place in America. You must not believe anything that is copied from the Deadwood and Oheyenne papers. It is amusing for people here to read them."

Mrs. Cora L. V. Richmond's new home, at 38 Ogden avenue, Chicago, was filled on Friday evening, July 18th; says the Religio-Philosophical Journal, with a large number of her mo re intimate acquaintances, in whose presence the spirits dedicated the elegant residence to the, use of its new tenants.

Under the head of Banner Correspondence the reader will find a well-deserved endorsement of the mediumship of Mrs. Jennett J. Clark. formerly of Boston, but who has now taken up her abode in Plainville, Ct.

We understand that a plan is mooted at the present time to resume next fall and winter regular Spiritualist meetings in the Music Hall,

Our esteemed correspondent E. V. Wilen writes us under date of Brooklyn, N. Y., July 16th : "The Spiritualists of this place are an every day working people, and the more I see of them the better I like them. They have a soclety in good operation, well officered, and the members are in harmony with each other." We are pleased to see by his letter (which is largely augmented by printed extracts from the secular journals, bearing on the matter,) that his suit at law against Mr. Willicott has been amicably adjusted by the satisfactory withdrawal of the charges made against him by that individual.

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.

The last number of the Religio-Philosophical Journal contains a semi-witty and semisarcastic article in regard to the American seer, Andrew Jackson Davis. It comes down to bedrock facts, however, and these are what we want, instead of lies and innuendoes as some papers which profess to be spiritual are too apt to indulge in.

Mrs. M. A. Pray writes that the statement made in the Oswego (N. Y.) Times, that George A. Pray was deranged when he passed to spiritlife, is not correct.

Mr. and Mrs. Jacob Martin, of Cairo, Ill., have lost their infant son; simply a transition to spirit-life. They are devoted Spiritualists, and know that their child still lingers with them. Still they feel sad over the temporary loss of their dear one.—*Religio-Philosophical Journal*.

"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the An article by Jennie Leys, entitled "A. J. Davis and the Bisnet Saturn;" in type for this issue, will appear in the next number of the Ban-next.

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BUSINESS CARDS.

NOTICE TO OUE ENGLISH PATHONS. J. J. MURME, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hammer of Light at fitcen shillings per year. Parties desiring to so subscribe, can address Mr. Morse at his residence, Warwick Cotage, Old Ford Road, Bow, E., London.

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BANNER OF LIGHT.

Message Bepartment.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JUNNIE B. RUDD, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mis. SABAII 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 under cloped 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 measages given at the Banner Cir-cles and published on this page are from outlies stranger-spirits to our medium and ourselves, it is desirable that these who from time to time may recognize the party com-goundrating, should forwards a liverifications to this office for publication. A few do so, but we verially hear of nu-merous verifications, yet these most interested fail to give in the proid. This is to be regretted, live who hear to pub-interested will in future do us the favor to pespond to our reconst.

An event with the answered at these Méances are often pro-pounded by individuals smong the audience. These read to the controlling intelligence by the Chairman, are sent in by correspondents. by correspondents, Ar Mrs. Rudd holds no private circles, LEW16 B. WILSON, Chairman,

Vacation Neason.

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

BUPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. BUDD.

Invocation.

Our Father, we would ask to feel thy presence to-day, to realize that thou art ever with us. We will not ask thee to grant us favors, oh Father, but come to thee as children acknowledging thy loving kindness and the hand of affection which we ever feel placed upon us. Oh, may we draw inspiration from the great fount of all knowledge, as we come to earth to day, that we may strengthen mortals and ald them to draw nearer to the spiritual and realize the presence of those in Summer Land.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions, Mr. Chairman.

Ques.-Do not ugliness and deformity-the outer as well as the inner-belong to lower and undeveloped conditions? And must these not pass away in the higher spheres of spiritual ex-

ANS .- Deformity ever passes away in higher spheres of spiritual existence, and yet we have known deformities to exist in the bodies of the earth-children when the spirit itself was beautiful and belonged not to the lower grade of society. We have known deformed individuals who were of the spirit spiritual, who lived, as it were, in the spiritual, and who seemed to shake hands with the angels every day of their lives; yet when they entered spirit-life the deformity was cast aside and they were bright and beautiful beings. They only assume their deformities

Takes on a brighter and newer existence. Q.-[By J. M., Somerset, Ky.] What is meant by the term so much used, "The messenger of death "

A.-Death in every sense was made bideous ir A.—Death in every sense was made bideous in the past. If you who sit before us will look back, you will remember the old black coffins and the white robes. They were enough to frighten a child who looked upon them. As man grew more and more developed in the spiritual and became liberalized, he looked upon death in an entirely different way. Little by little these terrible ideas of the past dropped off. The in-novation commenced by placing a rosebud upon the white robe; next a rosebud was placed with-in the hand; and after Spiritualism had come in the hand; and after Spiritualism had come into the world and had spoken with its strong

preceded me some four years, my darling baby boy, Fred, my sunshiny little girl, Mamie, my sister, Ross. They all came around me, with dear sister, Ross. They all came around me, with dear ones who had gone on many years before. It matters not where the old budy lies, so that my spirit is all right. I know my friends in Maine are looking for me, and I 've only to record this, and they will be glad. We are all united, and have a happy home. It is a house, and yet not builded like yours. There are no glass windows, but there are columns where the vines droon but there are columns where the vines droop beautifully, and twine around, and our evening room is filled with books and flowers and birds, and there is plenty of music there. Say my heart's desire is now fulfilled, for I can play and sing. The undeveloped part of my nature is brought out. Soon I am going to the Land of Song, then I will return and give them more tidings of my course. .

Avery Babbitt.

I passed out of the earthly form in Slaterville, N. Y. I belong in Auburn, N. Y., and was buried from there. I am a Spiritualist from the crown of my head to the soles of my feet. I am not ashamed to say it. I had stood by while the angel of death came into my home and polued with his finger of fate at my loved ones, and said to one and to another "you must leave," until I was left entirely alone. Sad and lonely did I feel, but again I took up life's bur-den. At last disease took hold of my old form. I was on a visit to Slaterville at the time of my death, for the purpose of receiving medical treatment. There the messenger you have been talk-ing about this afternoon visited me, but gave me no terror, for 1 knew ! should clasp those dear ones once again, and that I should step across the bridge and stand beside them and we should again be one united family. I have found it so. Friends, you need not tremble on the "brink of fate," as you sometimes term it. You need not fear to trust the great hereafter. I assure you that the spiritual is so much larger, so much grander than the material, that you need have no fears to trust yourselves in the bark that may carry you

over the river of death to the shores of life. I come here because I know there are friends that would like to hear from me. I have been gone some years, and I have reported as best I could, but I have been requested to manifest at the Banner of Light; accordingly I do so. I thank you, Mr. Chairman, for the privilege. Avery Babbitt.

Rufus Pearl.

I do not profess to be the "pearl of great price," and yet I shall have to give my name as Rufus Pearl. I got rid of the old body in Flori-da. I am not a native of that State; I suppose I am what you call a "wooden nutmeg;" if any of you are the same, you know how to sympathize with me thus much. I always found that wher-ever there were wooden nutmegs there was hospitality, consequently I trust some of you may be-long to the same good old State of Steady Habits. I know the old Bay State is a glorious State of itself, yet I belong to a more glorious state than any. I belong to the great spiritual hereafter. I only come back here to let my friends know that all I ever dreamed or thought of, all that I ever supposed or even imagined, is more than true. I have been gone something over three years, and I am glad to report here at head-quarters, for I have always had rather a venera-tion for the old Banner of Light; it has indeed been a banner of light to all of us. Had it not been for its folds, had we not received it from week to week, should we have had the knowledge that many of us have obtained? I fear I never should. Really, sir, although I bow at the shrine of no man, only at the feet of God—and I when they return to earth, that they may be re-cognized by those they have left. Their deformi-ties, all such as belong to the flesh, are dropped as soon as they drop the old bodies, and the spirit takes on a brighter and newer existence. Q.- [By J. M., Somerset, Ky.] What is meant ome dear friend, in the thoughts that reach me clairvoyantly, in the summer and winter breezes, in the trees and flowers, in the stars and sun, in the moon, the waters and the green fields. I recognize God everywhere, in spirit-lite, as I recognize him in earth-life.

James H. Lounsberry.

Will you please say that James H. Lounsberry, who passed away from Brooklyn, New York, about a year ago, came here and says that if there is anybody on earth that would be glad to talk with him face to face, he would be glad to talk with them? Knowing that I have some friends I will not mention their names, they will hear of this-I desire them to communicate with me through some medium, as soon as they possibly can. I was thirty-eight years old, in my thirtyninth year.

be received. Bay to them it is well with me, that I am doing all I can for myself and others, and that I have planted a guiden in which the flowers of harmony and love, I trust, will spring up and bear fruit. I can only say, "God bless you." I have been gone over two years, it will you." soon be three.

Horace W. Chandler.

I really, Mr. Chairman, find myself in rather an embarrassing position. I have been invited here to speak, and when I attempt to do so I am told to stand one side and lay my hand upon a lady's head [the medium's], and consequently have been obliged to acknowledge the right of a woman to talk for me. I come here because I wish to say to friends of mine that 1 am more lively than I have been for a long time. I long to communicate more frequently with each and every one of the loved ones. I have not gone away, I am ever near them. I am cognizant of their outgoings and incomings. I would aid and help and guide, if they will give me the liberty of so doing, but I find in this beautiful land it is necessary there should be an individual through whom you can speak. My name is Horace W. Chandler. I passed out from Hyde Park in 1876.

James Lawrence.

It gives me pleasure to greet so many friends as I see before me, and yet most of them are strangers. I recognize this as the great outlet, I might say the grand bridge between life and death, for in this room it is proved beyond a doubt that the soul is immortal. You can reason all you please, you may read the Scriptures all you choose, but here is indisputable proof com-ing from day to day at this table that the spirit returns, that man lives, that he is a conscious being, which to me is of infinite value. It is the greatest treasure in all this world to feel that man will over be a conscious being, and not only a conscious being, but that he will have the priv-ilege of manifesting himself upon the earthplane whenever conditions are such that he can avail himself of them. Is there not a thought here? I feel, Mr. Chairman, that you are doing the grandest, noblest work that can possibly be done, and I only wish that your room was ten times as large as it is, that the instrument which we control was ten times as strong, that we might come with one great and mighty effort to proclaim to the whole world that there is no death.

I belong to that family of Lawrences who never feared to speak whatever seemed true to them. Our ancester struggled up from poverty to affluence; and I know that 1 am willing to struggle up from the poverty of the spiritual, if I can only attain higher knowledge of that great immortal hereafter which I see on and beyond me. I passed awayin England; my name, James Lawrence; my father's name, Abbott Lawrence. There is no pain and trouble now. 1 can come on the wings of love and say to all of the family who mult be determined to may the family who would be glad to hear from me: I would be glad to talk to you. If you will not receive me, there are hundreds and thousands in the world who are glad to hear of individual spirits coming back. I shall return and make myself manifest.

Henry Langman.

I am almost ashamed to come, and yet I feel that if there's any good to come out of it, and I can ever be shown any good that I can do, I am willing to crawl-yes, I'd be willing to crawl round the Common on my hands and knees if I thought that I could do any good or make my-self any better. I don't deserve the name of man! I left my family to suffer. My little ones! Oh, how their faces look up to me now! I can see it—oh, I knowit! How I have longed to die! how I have wished that I could be annihilated! But no! no! no! Ever before me is the picture of Henry Langman. I wish I was dead. I wish I could die; but I can't. I know it's kind to tell me to come here and tell my story and speak as plainly as I can. I hope I may feel better, but I see no light. I know I deserve it, for whoever deserts his family should have a hell on earth, and I have got a hell here. I hung myself be-cause I was tired. I could not stop that insati-able thirst for rum. I ever called it to me. I bowed to it like a subject to a monarch. I was conquered ever. I went out in your city. I think it was at the Tenth Police Station. I don't care, if I can only feel better. There's a bright star out there, and if I can only reach it when I go away I shall be glad. I come, Mr. Chairman, not to hurt you. I do

not want to hurt anybody, God knows. I want to reach that beautiful light they tell of. I want

MESSAGRE FROM THE SPIRIT-WORLD GIVER THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

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

BY WASH. A. DANSKIN.

While the effect of the great stagnation in business has been feit in Baitimore as severely, I presume, as elsewhere, it has not lessened the interest mon feel in Spiritualism, but has rather increased it. As the tangle externalities of this increased it. As the tangle externalities of this life fade away or elude the grasp of the eager searcher after wealth, he naturally turns to the interior world to learn if he can find anything substantial there. In seasons of unusual depres-sion or great disaster in the commercial world, the prayer-meetings of our Orthodox brethren are filled by men who never think of prayer while their mercantile ventures are successful. while their mercantile ventures are successful. If Spiritualists were to-day united and working in harmony for the dissemination of that glorious gospel of freedom which has been given in purity and truth from the angel-world, they would at this time draw to them thousands who know not which way to turn from the embarrassments of daily life.

One of the best evidences of this fact is that Mrs. Danskin's time and vitality are both taxed to the utmost in that sphere of spiritual labor

which her guides have marked out for her. The daily demonstrations of her ability to read the condition of a patient—whether present or at a distance—are not only convincing the skeptical and critical inv.stigator, but so us of those who heretofore have treated the subject with derision, now admit that they compute conjust for this wonnow admit that they cannot account for this won-derful exhibition of power upon any other theory than that of a higher order of intelligence being employed in the work. In her office in one day, seeking treatment,

there was a boy, a cripple, whose father is a pro-fessed disbeliever in future existence; two ladies of middle age and good social position, both members of the Presbyterian Church ; one young lady of the Methodist denomination, and others whose

Mrs. Danskin distinctly avows that she has been educated in a knowledge of the healing art by the spirit of Doctor Benjamin Rush, and that through her organization he reads the interior condition of the patient, and directs the application of such remedies as his enlarged experience suggests for the cure of disease; yet notwith-standing this open presentation of one of the practical uses of Spiritualism, these invalids, with their various forms of religious faith, all come asking the aid of the spirit world to re-store them to physical health. And, thank our good angel friends, they do not ask in vain. Does not this give good evidence of the pro-

gress Spiritualism is making among all classes of our people?

Janet Lockwood.

Janet Lockwood, the widow of the late John Lockwood, of Stamford, New York. Though a stranger to the phenomena, I was somewhat interested in the divine philosophy of Spiritualism. It was a matter of considerable moment to me in the quietude of the hour when death was stealing over my senses. I asked the question, not audibly but silently, Whither will my spirit go when it leaves the casket it has inhabited so many-years? Then a still and silent voice spoke to my interior senses and gave me confidence, and when my eyes were clused on this side they opened in a moment on the other, and I saw my kindred surrounding me. I knew them, and they welcomed me with gentle words of loving

kindness. It is no wonder story, this knowing each other on the inner side of life₄₅" I am free now, like the little bird. I can war-ble; I can flit from point to point; I can go and come, having confidence in the power that suscome, naving confidence in the power that sus-tains me. I am no visionary. As my kindred know, I am plain and practical, telling the story as it runs before my sight. Friends, though I "left you in the body, I visit you in the spirit, making manifest as far as my power goes that I have eternal life—life with all its beauties, all its grandeurs, with the power still mine to un-fold and ascend higher and higher, until I reach the limit of my aspirations. the limit of my aspirations. From some who do not think as I do this will bring condemnation ; but what care I for that,

when I have the golden truth locked in my heart?

Farewell ; and when you go to my grave look not there for me; look above you and beside you. He and I that once walked together are

to D.; James Blais tell: Manua Emina Glisoni Emily Post; Mary Murray; Julia B. Macintyre; Luke A. A. drews; "Alf.edt A. Walker; Josiah M. Walch; Joseph Careanter Heury C. Wright; Maria D. Mones; Julia Pemberion; John Dow.

(Uwing to our limited space, the remainder of our list of announcements of "messages to be published " is necessarily omitted, but will be reprinted at a future day.)

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SABAH A. DANSKIN.

Coleman; Virginia Bonevata.

Verment Ninte Spiritualist Conveigion - An-nual Nemion, held at Plymouth June Sth, Sila and 10th, 1877.

(Reported for the Banner of Light.)

The Convention w as called to order at 2 o'clock by Freedright for the internation. After the regular your of the formation of the provide the provide the many control of the Convention was then delivered if the provide the many control of the Convention was then delivered of the provide the many control of the Convention was then delivered of the provide the many control of the Convention was then delivered of the convention was then delivered the out of the convention was then delivered the provide the theory of the Convention was then delivered the provide the theory of the Convention was then delivered the provide the theory of the Convention was the second of the Convention was the second of the Convention was then the theory of the theory of

ence was proof that the discourse was interesting in the extreme. Afternoon Sizeton. - The first husiness of the session was the location of the Spiritual Convention. It was finally decided to huld it at Northfield. Musio next, and after-wards an address by Mrs. L. A. Wiley, of Roo-ingham, which was given in her own agree the style, and an appealed to the tonier feelings of her audience. After a wong by Mrs. Manchestor, Dr. Morer accented the restrum and spoke upon "that Relations to the Natural and Upiritual Universe," The session closed with prems by dis Hagan. Last Section. - The time was principally secured in con-ference, and the suffice cavored with two in three very interesting discourses. After passing a h-arty vote of thinks to Mr. and Mrs. Wiler, the different railroad companies, and also to Mrs. Bledd for her very excellent music and singing. the meeting took on a woolal obaracter, which rendered it the most pies and action of the Conven-tion. At 10:30 the Convention adjourned, to meet in North-field in Spitember, and all we to way feeling that the three days spent in Eursks. Hell were three of the most pleasant recorded on the tablet of their memories. W. H. W.

voice, we find that instead of being robed in those hideous white envelopes, the body is laid in clothing it wore in earth-life—with a view to make it look as natural as possible. Then comes the idea of "the messenger of death." What is a messenger? It is simply one who carries a message to another. Then we say the messenger of death is a beautiful emblem of the angel who comes to say to the spirit, "Lay aside the mate-rial and come un bicker to the caritateal"

rial and come up higher to the spiritual." Q.—"An Earnest Inquirer after Spiritual Truth." San Francisco, Cal., asks: What is the best method of attaining spiritual influences and forming family circles for manifestations?

A .- In order to receive the best influences in any circle, you should come into that circle in a harmonious manner, with your mind fixed upon spiritual things, leaving all business cares behind, otherwise you need not expect the higher wisdom intelligences, for they only come to those who open the door quietly and say "Come in," and encouragingly give the proper conditions where by spirits can convey the intelligence which they have gained in the Summer-Land. If your circles are harmonious, your hearts right and your aspirations pointing toward the good and true, rest assured you will never fail to obtain spiritual wisdom.

Michael McDermott.

Sure, sir, an' it's meself that would like a little sunlight, if yees got any to give away. Sure I have had but little light for a score of years an' more. I don't know as I was bad, but I used to get dhrunk, most bloody dhrunk. I was a good man if. I'd let the liquor alone, but divil a bit could I do it! I don't believe you understand it; it's like a disease, sir, an' whin yees got one potion down, faith! yees can't let it alone, but ye'll have to pull at the old black bottle till the model is down any static product to be the bottle till the whole is dhrunk up, an' thin yees don't know whether ye're on yer head or yer feet. Faith sir, the last of me days I see the divil an' all the snakes, sir. I could n't tell yees the number of snakes that crawled over me, an' I could n't tell yees the number of divils that come wid their pitchforks afther me. I wint out wid-I don't know what yees call it, that disease that comes -the gintleman here says it's delirium tremens. Lnow what yees call it, that disease that comes —the gintleman here says it's delirium tremens. Well, sir, I wint out from Schuylkill Haven, Penn.; me name was Michael McDermott. I am as good a man as iver there was if I had n't got to thrinking. I don't know how I got here to-day, sir. I've been gone a long time, in purga-tiory, or something else. Well, it's not ta'al dark, sin, it's been kind of hazy. It's not the bright shining light I expected, sir, nayther have they prayed me out of it. Now I come back, an' I expected me friends to pray me out, an' I learn, sir, that I've got. to pray meself out. I've been leging away an' waitin' for 'em, to pray me out. This, sir, I belave I am intirely wrong; I belave the best, way to get out is to pray meself out. T do n't want to be this way no longer, it's jist the ton't want to be this way no longer, it's jist the ton't mellfa. I want to get out of it, any meself out. If I can get where the feature, grow, I'll come back an' Dring ye the bestime grow, I'll come back an' Dring ye the brights blessing that iver ye had. Good day to ye, sir, an' God bless ye.

Julia H. Stiles.

ill you please record in the Banner the name in the Billies, the weat to New Orleans for bally in the second weat way, and whiled with a small the anaple, the brack snoth the statistic second second statistic terms and the second second second second the second second second second second

Josephine E. Lilly.

I desire to place my name on your record, and I will try to be as brief and as plain as pos-sible. My name is Josephine E. Lilly. I left the old body in Baltimore, Md., I think in the year 1865. I was a Universalist in belief; and am very glad I was a Universalist before I passed away, because your Spiritualism had not been made perfectly clear to me at that time. Had it been so, I would have rejoiced in the great and beautiful sunshine that it brings to earth's children. I am giad of the privilege of returning, that I may make manifest its truth, and I do hone that you will perform any think and I do hope that you will never give up this great and glorious ship of immortality until you have gained the shore of eternal life. Indeed, I-feel that it is such a privilege which you give to us spirite—this great avenue of return! I am so thankful for it ! I came to-day feeling that I would like to reach some dear ones here, and that perhaps I might point them to what I feel is the way of salvation. My name before my mar-riage was Wright. I belonged in Philadelphia. 1 trust somebody may recognize me and may un-derstand that 1 have been here.

Garrie Wood.

My name, sir, is Garrie Wood. It aint a girl'e name. It's only a little brook that I have crossed. I'm not a bit airaid. I've been gone some time. I thought I'd come here to the Banner of Light. I 've got bright flowers; I've got bright gens. The river of life was not dark to me; it was all beautiful and bright. I've been so glad when dearonescame to me from time to time, and thave been able with my little torch to light them along the road of life. Say I am happy; say I am glad; say I am bright. The angels opened the gates so wide there was no need of crowding—not a bit. I 'm not sorry a bit for what happened. I'm glad I can come back. I'm glad I can enjoy the spiritual. I went out from Ashuelot, N. H.

Helen G. Curtis.

Helen G. Curtis. I desire to reach some friends of mine who are still living upon the earth-plane-and to whom your paper will be handed. They will see the message which I send. Simply state that Helen G. Curtis called at your office. I was something over thirty years old when I passed away. I have been gone nearly, twenty one years. In belief I would have been called a Universitist; and I am not sorry, but I thank God that I relied upon the salvation of all men, for it gave me a better starting point than I otherwise could have had, and I rejoice, as I return hers, that I can say it is well with me. I would say to my frienda, I mow all that is past; fear not; I will mide satist and do all for you I can. I have watched to the hat moment, as hong is I could, over film who was find to me in the past. Thinty, love is a strong tie; death cannot break it, it on the sate is a strong tie; death cannot break it, it on the source of that principle to earth again, to give to our loved ones the breach of love.

11. Maria Davis.

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Deste al disconsister de la constant de la constant

my mother's knee.

Mary Drew.

Mary Drew. I came here a good while ago, and then I could n't see. Do you remember it? — a little-blind girl? No, not blind really, but I could n't see hardly at all. Now I come here to say to you that I can see; that I 've seen better ever since I came before; and I thank you very much for the privilege. Say I am here again, and that I got the healing power from this Circle-Room. You did n't know this was a doctor's shop, did you? There's most everything good here. I could n't see at all good when I came before. Oh dear, it was so hard not to see! My eyes felt so bad when I went out. It was like as if the scales dropped off, and I've seen ever since. I prom-ised to come back, and I thought you'd let me come to-day, sir. I am the little Mary that came come to day, sir. I am the little Mary that came before. I can see, and I shall tell all the spirits up here that if they can't see they must come to this room and they will be healed. I'll tell 'em it is the best doctor's shop I ever came to. Mary Drow Drew.

Carrie Gibson.

Please say, Mr. Chairman, that Carrie Gibson. Please say, Mr. Chairman, that Carrie Gibson, of Chelses, who was on a visit to some relatives here in your city, and passed away with diptheria very suddenly, returns to call up in her friends, and to say to them that if they will meet her at the office of any individual through whom she can communicate, she will be most happy to lis-ten to their questions and give them all the in-formation in her power. formation in her power.

Mary A. Duren.

I am glad of the opportunity to call at this office to-day, to speak my message. I have been gone away many years—yee, over thirty. I think it was in the year 1839 that I passed away. There was scarcely an hour of unconsciousness. I realized the fact that my friends were around me, realized the fact that my friends were around me, I realized that there was spirit communion, and yet I knew not how to lay hold of it. I knew not how to manipulate the wires by which I could manage to talk with my friends. In the past, spirits found much discouragement in their at-tempts to communicate with mortals, for they laid hold of mediums many times and found them always persecuted in consequence, so they lay back, and wondered if the day would ever come when they could give forth their thoughts and proclaim to the world that there was no such thing as death. Yee, friends, ever since the day and proclaim to the world that there was no such thing as death. Yes, friends, ever since the day when Christ appeared upon earth there has been more or less communication with this world, and yet we have never been able to per-fect the communication as we would be glad to do. Many times were cleantific, and wisdom dr-cles called together that they might fully under-stand this thing, yet never have the conditions of earth been given to us ap fully that we could make good our promises in the past; but we do know this: that if they willigive mathe best con-ditions, that can be made, we while best con-ditions that can be made, we while the best con-ditions that can be made, we there best con-ditions that can be made. We this is from Mary A. Duren, of Woburn. Mary A. Duren, of Woburn.

Horace II. Stevens

Horace N. Stevens destres to be remembered. Horace N. Stevens destres to be remembered. Horace N. Stevens destres to be remembered. Horace N. Stevens destress and wishes them to consult him whenever they are in from ble. Feat not any theological influence, care not for any power, but do what you helt to be right -this is my advice. Say in a Marine M. Stevens, from North Andorer.

If Spiritualism never taught anything but this, it should make the heart leap for joy.

Marecka Welsh.

It was on a Friday evening that I died, in Brooklyn, Washington avenue, of diptheria. Ma-recka Welsh, widow of Capt. Robert Welsh. And now I am at a loss what to say, only that I am perfectly happy and contented with the change, and I am so pleased to find my way to the dear ones I left down on earth. _ The spirit-world or world no one can describe.

Look where you will, the eye is filled, yet cannot take in all the beauties that lie before it; the heart thrills with joy and bounds with emotions of gratitude to the grand Giver of life and its glories. I feel entirely inadequate to make known all the enjoyable things that are gathered around me. When I first awoke in this world, I heard a voice say, "Well done, good and faithful serv-ant. Your time on earth is over; now throw away your earthly garments, and I will robe you in the spotless ones of spirit-life." I do not know if every one enjoys as much as I do. All whom I have yet seen look happy, youthful and joyous. Not many spheres have I visited yet, but I am told the vast illimitable universe is mine to explore, to find realities, beauties, and substantiali-ties.

Eliza Foster.

I died_at New Haven. Eliza Foster was my I died at New Haven. Kilzs roster was my name. I was sixty two years of age. It was from Trinity Chuch, New Haven, I was buried. Contradict this any one who dare. I know ex-actly what I am doing. I have age and under-atanding, and I do not wish any one to contra-dict me dict me.

Lam an individual yet, if I did have to lay the old body aside. I have the advantage to may the old body aside. I have the advantage of speech, and I feel myself adequate to the task I am per-forming. The spirit-world to me presents many eccentricities, many deformities, and, on the other hand, very many beauties. I do not feel that I was ever cultured very highly in my tastes or my powers of understanding, but I am speak-ing as best I can, even if it is not according to

the letter of the law. I offtimes heard it said if you did not die in the fear of the Lord you could not enter into the the fear of the Lord you could hot enter into the kingdom of heaven; but I say, believe it not; (car has no place in the kingdom of peace and beauty. I now stand in the spirit world, cleared in mind of all prejudices, willing to accept the truth as it accords with my common sense and understanding, rejecting that from which I can-not glean knowledge.

understanding, rejecting that from which I can-not glean knowledge. The days of my youth, oh my Oreator, passed away from me while I was a pilgrim of earth, but now I feel the vigor and elasticity of youth returning to me again, and I will devote all my renewed powers to doing my, Bather's will. Is it wrong to teach the ignorant that God is love?. Is it wrong to teach the ignorant that God is love?. Is it wrong to teach the ignorant that God is love? Is it wrong to teach the ignorant that God is love? Is it wrong to teach the intercourse exists between the two worlds? It cannot be wrong, for if it were how could I, is a spirit, enjoy so much? The very winds that blow are music to my, listening, ear. The waters that flow eling there is no death. Kindred, friends, enemies or strangers, believe me when I tell you the grave holds only the body, that part which mother earth demands when the spirit goes free.

MEMAGEN TO BE PUBLISHED:

GIVEN THEOUGH THE MEDIUMSHIP OF MES. TO BE FRINTED IN OUR MENT : Manu; John P. Bates: Maria M. Emery; Hi, to dimen all our her

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Passed to Spirit-Life:

From Thetford Centre, Vt., May Sist, Mrs. Hattle A. Brown, wife of Capt. H. E. Brown, aged 49 years.

Brown, whe of Capt. H. E. Brown, aged Sysars. Mrs. B. was a firm and consistent Spiritualist, resolving it into a practical life. None knew her but to love hert-hence she left a large circle of friends to mourn her early departure. Bhe leaves a husband and three beautiful daughters to miss her in a home made delightful by her-presence. It was her request that the writer should pre-sent her belief in attending her intrial. LIZZIE S. MANCHESTER.

From his residence in East Blackstone, Mass., April 5th, John Cook, aged 70 years, formerly of Neponset, and late

of Halifax, Mass. Friend Cook had been a subscriber to the Banner of Light a score of years. He was an ardent Spiritualist, a true friend, and an honest man. His loss is deeply felt by those who know him best. L, B, C.

From New Boston, Conn., June 25th, little Archie, son f George H. and Miranda A. Reynolds, aged 1 month and 18 days,

3 days. Although the parents deeply mourn their loss, they are to without hope that they shall one day meet their little Archie in the "beautiful beyond." MRS. ALMIRA C. WHITTERCORD.

From Reading, Mass., Cassie M. Lewis, wife of George Lewis, of Lynn, and daughter of Lemuel B. Faunce, of Plymouth, Mass.

Plymouth, Mass. This young and lovely form was too frail to bear the dis-cases of earth life, and so her loved spirit burst its morial bonds to only the beauties of the Mammer-Land. When told abe had but a short time to stop with her loved friends, she sently and kindly said: "Do bit mourn: I know I can return," and asying that the saw with interior vision her spirit sisters and a friend that had of tou spoken to her through the mortal form, she gave herself into their care and went forth to enjoy her new life, from whence may abe frequently return to comfort those that remain belief.

[Obitmary Notices not encoding twenty lines publication gratutionsly. When they exceed this number, two conts for each additional line to reguired. A line of as type averages ten words,] dbour Davinger

To the Liberal-Minded.

As the "Banner of Light Establishment?" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law : Semilarit a metates io vianti

test of law ; "I give, device and bequesth unto Luither Colby and Lease B. Rich, of Boston, Massachin-setta, Publishers, [here, insert, the, description of the property to be willed], strictly unon frust, that they shall approximate and errorad to same in such way and manner as they institution of the podient and proper for the promulation of the doctrine of the immortality of the soul and its is such represented. Strictly we dollars

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BANNER OF LIGHT

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Mrs. Maggie Folsom, A Bhrit Medium, will, until further notice, give Med-for Examinations at the Brachmont, on the Boston, Revere Beach and Lynn Hairoad. Trains to and from Boston every hour.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 100 Weat Brook-line street. St. Elimo, Suite 1; Boston, Hours 9 to 4. Feb. 17.-28w

MRS. JENNIE POTTER,

MRS. E. B. CHASE, MEDIOAL, Test and Business Medium, No. 7 Mont-goildry Place. Wednerdays, from 10 to 1, Medi-cal Siltings free to the worthy poor. July 21.

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T BANCE MEDIUM, No. 4 Concord Square, Boston Unice hours from 9 to 8. June 28.

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FANNIE REMICK, Trance Medium. Spiritual and Physical Healing. No. 81 Common street, Boston. July 14.-2**

DR. MANSFIELD, 208 Tremont street, Bos-ton, Mass. Discusses of women and children apordily cured. Consult him. 18w*-June 2.

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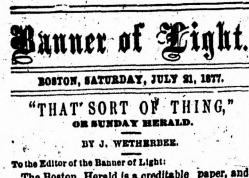
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OF LIGHT. BANNER



The Boston Herald is a creditable paper, and deserves for its good management and industry its large circulation and popularity. One of its smart moves was the giving space and fair treatment to Modern Spiritualism in its Sunday issue, thus recognizing it (whether true or false in its claims,) as a matter of interest to a large class of people, and who are a reading and thoughtful body. I think there is a falling off in the quality of the matter or getting up the items of the columns under the heading of "Spiritualism" since Haynes, temporarily we trust, laid down "de shovel and de hoe" in that department; it however keeps the subject before the people. showing like the departments, " Sports,"." Yachting," "Stage," "Religion," "Racing," &c., that as a body to be considered they are not ignored. I suppose as a sort of sop, to take the curse off of this necessary concession to Spiritualism, some unfair articles now and then appear in that paper; and Dr. Hayward having the same experience with Kirwan and wishing to tell his side of a late story "was declined," and the same of others, I have been 'told. I do not blame a paper for declining interminable controversies, but it is hardly fair for elaborate articles to be printed adversely, making Spiritualists out fools, and then getting on their side no hearing. But alas !

"Right forever on the scaffold, Wrong forever on the throne,"

though it is a pleasant solace for all of the unheard, the knowers of what is truth in the matter, to feel as the poet writes in continuation-

"Standeth God within the shadow, Keeping guard upon his own."

Leaving poetry and sentiment, however, for our prose, Modern Spiritualism will not cry, for really, when you look at it, what a wonderful hearing it has had during its life of less than thirty years ; beginning small, opposed by every institution, order, or body, but what else in human history can show such a volume in a generation?

I turned from the "Spiritualism" column of Sunday's Herald, 8th inst., not thinking it, as I have said of late, so very attractive to Spiritualists as to require any adverse article to mellow the curse, and read over a column under the head of "Slate-writing," &c., and which has prompted me to write this article. 'Of course I am aware no reply is needed for the average Banner reader who may have perused the article referred to. The many who are not Spiritualists, but readers of the Herald, and presume the writer has seen, as he says, "a good deal of that sort of thing," will not be likely to see what I here write in reply. Still I shall feel better for having my say, and I presume the Banner will forgive me if I do n't cover too much ground.

There is a "sort of thing" that the Herald writer has not seen, and until he has it is not becoming in him to say of Spiritualism, "It has attempted to prove much, but has failed in every instance." At first I thought this article was written by Kirwan, knowing him to be very glad and very ready with his fair and adverse articles when required to flavor or tonedown the Herald. But Kirwan is no fool, so this must be a bird of another color, for a man is a fool who says "It has failed in every instance," for he must have had experience of every "instance" before he can make that statement. Now in rebuttal, there has not been a year in the twenty years of my experience in this subject, in which it has

and kicking," though their flesh and bones were buried long ago! Yet this bright light of the Herald has seen a good deal of "that sort of thing," and "It has failed in every instance." Transcendent genius! how can he say failed in "every" instance, and was not a witness to my successes? I suppose the fellow (or the felless) tried and it did n't succeed with him. Well, something did n't with Kepler once, but it did with Newton at a later date, and though this writer evidently is not a Kepler, he will know more than he does now, though so full already, when he

wakes up-on the other side. He begins his article, by the way, with very congratulatory remarks, which are very good if they only rested on the bed-rock of truth. I need not-quote them, but, say instead of the Herald " undeceiving the world of the imposture practiced under Spiritualism, and opening people's eyes," there has been a steady increase from its commencement in 1848 to date; at times there have been tidal waves, but all the time the tide has been coming in. . It is everywhere finding an expression ; to use the sublime language of David. "There is no speech nor language where its voice is not heard," and I think A. J. Davis would add, in his stellar language, "The heavens declare its glory, and the firmament showeth its handiwork." It permeates the churches, and is saving them from the old women; it speaks out loud at every Christian funeral service, and nothing else consoles the mourner. "The Lord gave and the Lord taketh away" is a sort of theological

bosh in the heart, but "The tenderest whispers thence we hear, From those who lately salled across; They love us still, since heaven is near-Death is not loss!"

which is the language and the truth of the modorn spiritual idea, is treasured in the heart, and it responds, "Blessed be the name of the Lord." Modern Spiritualism is flavoring literature

throughout its whole domain, disguise it as you will; the galaxy of scientific men and scholars who are now on its side weigh down in quality and quantity those who oppose the subject or are indifferent to it, including those who "have seen a good deal of that sort of thing." I have more to say, if I was writing to a purpose ; but I think I have trespassed on your time and space, and so will let my pen rest.

The Theosophists again Speak. Fo the Editor of the Banner . (Light: To the Editor of the Banner (Light: SIR—Having long since ceased to take the Reli-gio-Philosophical Journal, I have not enjoyed the benefit of its criticisms upon my friends and my-self, except at second-hand. Thus, a recent par-agraph condoling with Spiritualists over the pre-tended failure of the Theosophical Society to im-nort a Hindu Fails and to show up that av not ed Elementary Spirits "in a column of vapor," reached me only through the thoughtful kindness of the editor of the Boston Herald, who put it where he doubtless thought it would do me most good.

good. A few weeks ago, a notice by the Theosophi-cal Society to the public, officially signed and at-tested, appeared in the Banner, the London Spir-itualist, and other journals. It stated : 1. That the Society having been a secret body since the first, and the Fellows all being bound by solemn obligation not to reveal any of its pro-ceedings unless specially authorized so to do, no-body could possibly know what we had done of good, bad, or indifferent; unless some obligated Fellow had proved himself or hersalf so disponer. Fellow had proved himself or herself so dishonor. able that no one could believe anything they

might say; 2. That when we got ready to speak we would speak—if we thought it would do any good, and had anything we did not prefer to keep to our-

The comments of your contemporary upon the alleged tape-climbing, disemboweling, and arm-stabling feats of the Oriental jugglers are char-acterized by such a spirit as to make it clear that the day is not yet come to tell, in that quar-ter at least, the smallest part of what we or any of us may have seen. The mutually corroborative accounts of many trustworthy travelers apparently weigh nothing against his prejudice and preconceptions, so why should we speak?

It is not of so much consequence to us that one or two more editors should believe in Elementary and Elemental Spirits, that we should subject ourselves to a moment's inconvenience. We are not paid miracle purveyors. The field is open to whomsoever may choose to glean it. Let them themselves ridiculous by talking of things they do not comprehend. How much better if all edi-tors would imitate your prudent reserve. The true scientific spirit is that which displays neither prejudice nor dogmatism, but calmly and dispas-sionately waits for truth to show itself.

When Madame Blavatsky's work appears in September, you will find that there is at least one person in the Theosophical Society who knows what she is talking about, even though

she talk about Elementary spirits. IIENRY S. OLCOTT, President of the Theosophical Society. No. 71 Broadway, New York.

Cascade, N. Y.

To the Editor of the Banner of Light:

The Conductor of the Boston Children's Ly-

L would like to say through your columns to those who desire to investigate the truths of Spiritualism and converse face to face with their ead, that an unsurpassed opportunity now offers Itself at Cascade, the beautiful home of Mary Andrews. Those two remarkable and perfectly reliable mediums, Bastian and Taylor, in con-junction with Mrs. Andrews; hold scances every day, in which can be witnessed the most startling phenomena, giving the privileged beholder incontrovertible proof of immortality and the power of earth's departed to return and hold

sweet communion with the loved ones who remain. Mrs. Andrews, who as a medium has hardly a peer, is a pure-minded, noble hearted woman, actuated by no sordic for mercenary motives, but with the good of humanity at heart; she is giving her time and very life itself to the service of the angels and the good of the cause we all love so much.

Her home is the resort of men and women of education, culture and refinement, with whom association cannot fail to impress the visitor with the fact that Spiritualism is drawing to itself the best heads and the best hearts of the

country. At this place the manifestations occurring are f the strongest and most convincing nature, and the communications given are invariably correct in every minute particular, leaving no room for doubt or denial. And here is the place to drink from the fountain of living waters. Yours truly, July 12, 1877. LEWIS S. DEZENDORF.

New Publications.

present at the session. At about eleven o'clock, the Lyceum was opened by the Conductor-the FRUIT AND BREAD: A Natural and Beleutific Diet. By form of exercise varying somewhat from that of Gustay Schlickeysen. Translated from the German by M. L. Holbrook, M. D., Editor of the Herald of Health. To which has been added a letter, by James C. Jackson, M. D. This is a highly interesting and instructive little book, and describes the manner in which it is held that man ought to subsidt in this world. The object of the author is to show, from the standpoint of anthropology, physiology and experience, from history, embryology and compara tive anatomy, and from an unperverted instinct and morality, that man is by nature frugivorous, or an eater of fruits and grains, and therefore that they are sufficient for his subsistence. And although necessity may have driven him to resort to fiesh rather than starve, yet that has not changed his nature. The book is an original contribution to the all-absorbing subject of food, and as such will prove intensely interesting and permanently instructive. Wood & Holbrook, publishers, New York. LA GAVIOTA, THE SEA GULL, or The Lost Beauty, translated from the Spanish of Caballero, the late female novelist of Spain, is handsomely published by T. B. Peteron & Brothers, and is pronounced the finest story written by this author. The Edinburg Review says it is "the best novel ever written in the Spanish language." The author's novels were published in Spain at the Queen's expense, and she is accounted the "Spanish Waiter Scott," She is a striking painter of manners, and works up the de-tails of a romance with remarkable piquancy and skill. THE DEAD SECRET, the universally admired novel of Wilkle Collins, who also wrote, among many others, "The Womau in White," has been republished by the same popu-lar Philadelphia house. As a constructor of plots, Wilkle Collins stands unsurpassed. None know better than he the art of preserving the mystery to the end. His situations will some of them make the heart stop beating for an in-stant, so exciting are they. He is a genuine literary artist, and it was never proven more satisfactorily than in this widely popular story. From beginning to end, its interest runs on without abatement. The characters are boldly drawn and clear cut. It is altogether a masterpiece of modern fiction, which readers of this department of literature will be only too glad to secure in its present attractive form. Both the above novels are to be had of the New England News Company. A HARVEST OF WILD UATS, by Florence Marryatt, author of "Lovo's Conflict," etc., etc., is a graceful and charming story by a favorite English authoress, evincing throughout a refined taste and true culture, and resulting in a tale of positive interest and merit in which all readers of fiction will be sure to take delight. Published by G. W. Carleton & Co. THE TRUTH SERKER COLLECTION of Forms, Hymn and Recitations, original and selected, for the use of Lib-erals, is from the widely recognized pan of D. M. Bennett, and will prove to be a most useful and handy manual for those for whom it has been specially prepared. 'There are few wants of Liberals which will not be found satisfied in its pages. Published in neat book form by the New York Liberal and Scientific Publishing House.

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BRIEF PARAGRAPHS.

The men who prey and fear not are many. Many of them are church members, or, have been. Under such circumstances who wonders merality is on the wane ?

Joy, the murderer, is to be legally choked to death by the State of Massachusetts in October next.

Present events in that country tend to show that France will again be Napoleonic. "The Empire" will take the place of the present Republic. It is only a matter of time.

Copied for the especial benefit of belligerent people: "Oh wad some power the giftle gle us To see oursels as others see us i It wad frae monie a blunder free us, And foolish notion."

A somewhat simple or else sarcastic woman was asked whether her husband feared God, and replied, "I guess he does, for he never goes out on Sunday without his gun with him."

The tendency of superstition to explain great diasters: as intorpositions of Providence, has procised a queer check. More than one plous believer would wince at such law as this: "The fre insurance companies are said to have re-fused to pay the losses by the Mount Carmel (ill.) tornado, which caused averal configrations by stoves being over-turnet among the debris, claiming that these were 'sols of God, 'such as are specially excepted by the terms of the policies.—Index.

Eight hundred feet of honey bees, in one swarm, covering an area of about 800 feet and two feet in depth, recently passed by the Chebacco liouse, Hamilton. They came from the direction of Manchester woods, and passed toward Inswich, Mass. When passing the Chebacco House they were only about ten feet from the ground, and the noise they made was alarming to those who did not see them.

"Why do n't your father take a newspaper?" said a gentleman, to a little urchin whom he caught in the act of plifering one from his doorstep. "'Cause he sends me to take it, " innocently answered the youth.

What is needed is free, untrainmeled access of women to all fields of labor, and equal industrial training with men. No girl should be considered educated for life, ill she is in possession of a trade, profession, or business that will give her a living. - Mrs. Livermore.

An intelligent Irishman asserted the other day that this country would be under the entire control, politically, of his countrymen in less than twenty-five years. That this is confidently expected by the masses of that nationality there is no doubt. Under such circumstances, no wonder Rhode Island has inaugurated a move to counteract such efforts.

The "money-changers" of the Old South church have n't eded as yet in "saving " that venerable institution. When they do, it will be a monument of disgrace to all

> SO IS THE STORY TOLD. BO 16 THE STORT JOLD. A fair head meekly bowed, A shy giance could after, Volces not over loud, And a low, sweet laughter; Ho is the story told. Up in the coltage dd Under the smoky rafler, fair maid flughing red A fair maid flushing red

rigid examination by the Board. Every doctor changing his residence from one county to another must have his certificate indersed by the county clerk. An attempt to borrowed certificate is classed as a practice on a forged or felony, and violations of the law are punished by heavy fines and imprisonment.

A fine-looking Vermont youth tried on a suit of clothes in Brattleboro', and asked the dealer to let him go to the door to show them to his mother. It is presumed the mother liked them, as he did not come back. If he had left his address the dealer would take steps to know definitely.

An Aberdeen scholar in the grammar class parsing the noun "suffrage," said it was of the masculine gender, because there was no female suffrage.

It is probably some satisfaction to a mule to know that while he cannot soar as high as the lark, he can sing just as loud, and kick very much sorer.

"It is wonderful, " says an old lady, " how few people now-a-days suffer from suggestions of the brain."

- THE PRESENT YEARNING OF HUMANITY.

- From shore to shore to met met A little thrill of your love, Which the billows cannot cool, Which the torrenist cannot move? Oh friend i if you reach the shore— Friend on whose heart I lean— If you speak but a word I can know, There will yawn no sea between I

The Nez Perces, whose land-title is established beyond doubt, while fierce and haughty, are honest, just, and often charitable, being in many respects the most interesting of the Pacific Indian tribes.

A COSNETIC .- If it were not that the American ladies were fair enough already, it might be important to them to know that bathing in asses' milk heightens the beauty of the skin. In the ancient days of Rome, Nero's wife had five hundred asses milked daily, in order to yield her a cosmetic bath. If you doubt this, look the matter up for yourselves.

Never harbor animosity toward a friend for a mere hasty expression. Forgiveness is a god-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds.

See advertisement of a good family medicine, prepared by Perry Davis & Son, of Providence, R. I.

Gen. Howard got out with the colored men, and now he has got out with the red men. He may himself get out with a Minie-ha i-ha ! Mem. - The new Indian war is simply a monetary affair, instead of a military one !

An enterprising Scranton girl has, at the present time, two breach of promise cases pending in the courts. She evidently wanted a pair of breaches.

An extra engine and cabcose running toward Green-field on the Fitchburg Railroad, at Wendell station, July a tor that point, killing Ira Davis, Mrs. Jonah Davis (his mother), Mrs. Ira Wakefield, Mrs. Eugene Brown and Miss Nellie Licey. Mrs. Brown lived half an hour. The others were silled instantly.

The Children's Lyceum. Notice to Lyceum Children.

ceum requests all the children and leaders connected with the Lyceum to assemble at Rochester Hall on Wednesday, July 25th, at one o'clock P. M., to receive tickets for a free excursion to Highland Lake Grove on the 28th. It is hoped that parents will allow their children to attend this social out-door gathering.

Brooklyn, N. Y.

We have received the following letter from the Conductor of the Children's Progressive Lyceum of Boston, wherein he speaks of what it was his privilege to hear and to witness during his recent tour to New York State :

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: By invitation of the officers of the N. Y. and N. E. Railroad Company, on Saturday, June 30th, I stepped on board the cars for my trip, ar-riving in New York City at an early hour on Sunday morning. After partaking of breakfast, I at once commenced the duty of the day by crossing over 'o Brooklyn, for the purpose of at-tending the Ly eum service there. Upon arriv-ing, I found the school most comfortably quar-tered in Everett Hall, on Fulton avenue, Al-though at this senson of year it is not to be expected to find Sunday schools in a very flour-ishing condition, I was somewhat surprised to ishing condition, I was somewhat surprised to see so goodly a number of scholars and leaders

not successfully proved to me its claim man times.

Verily, the egotism of skepticism knows no bounds! The really great lights in science, even in opposition, nor the great lights in religion (if there be now any great lights under that head) would be modest compared with some who, like the writer that I am criticising, know so much about "that sort of thing."

This Herald skeptic explains to his entire satisfaction how the slate-writing can be done, and locked slates and screwed slates inclusive. He must think the Spiritualists a stupid set of fools to be guiled in this "sleight-of-hand" way that he infimates. NoSpiritualist supposes that every manifestation is honest, and no class is more wide awake than they to the fact that both the world and the church are full of cheats ; but for all that, a man who has not the experience of having seen a slate with writing put on it, that was not done by a human being but by something that claimed to be a spirit, and evidently was done by that "something "and nothing else, has something to learn, and this is the advice a writer who has seen a good deal of "this sort of thing " gives to a skeptic who has seen a good deal of "that sort of thing."

It is amusing to see how easily and satisfactorily this writer settles the pellet and sealed-letter manifestations-"keeps his eye on one of them ' in all its shuffling ! I have found Spiritualists who have eyes in their heads as bright as the mind of this Herald writer, and know how to use them, and I can speak for some and know they were not cheated, however much sleight-ofhand may abound in the body politic, or the body spiritual.(?) Never forget, my skeptical friends, that one intelligent rap, or tipping, or word written on a slate, or one pellet honestly read -only one unmistakable, unquestionable manifestation, in which there was no deception, settles the whole question, (even if every medium in the world is, or proved to be a cheat;) not that it is spirits, but it settles the question of fraud, demonstrates a truth, and challenges the scientific world. Study and investigation will tell where mind-reading, clairvoyance, and unconscious cerebation leave off, and an outside intelligent entity comes in.

Thave had letter-answering through different mediums; more than once with three persons now in my mind. I have written my letters at home and sealed them and taken them to the medium, and, never for an instant losing sight of them, had them answered fully, elaborately, unmistakably ; sometimes repeating corbatis the long letter written, and then intelligently and finitely answering it, no living human being having read the letters, the medium knowing nothing of their contents, and, after answering them; not divining the subject of the letters until Lopened and explained them ; and nobody then but myself knew how near I was, so to speak, to

our own in Boston. One feature which was omitted, and one which I think very essential, was the Grand Banner March ; this movement is generally conceded to be very pretty, and it also pleases the young, as it gives them more freedom than they can obtain in the old-fashioned Sunday school.

This Lyceum of Brooklyn has a large amount of talent among its scholars, and I was much pleased in listening to the singing and recitations, which were rendered most admirably by the pu The following is the list of those taking pils. part in the exercises of the morning on which 1 was present: Duett, Mrs. Clara Allen and Mr. Charles Wolf; Miss Eva Crediler gave two fine recitations; little Rachel Cook recited "Pictures of Hope," with fine effect; Miss Leona Cooley executed a pleasing song; recitations were also given by Albert Hardson and Julia Rolt given by Albert Hardson and Julia Folk. The following are the names of the officers of

this Lyceum: Conductor, Mrs. A. E. Cooley; Guardian, Mrs. O. E. Smith; Watchman, Mr. C. R. Miller; Reception Committee, Mrs. P. J. Hussey; Planist, Mrs. Clara Allen.

I found in Brooklyn many earnest workers for the interests of the children. Learning that the New York City Lyceum was closed for the sum-mer vacation, I at once decided to spend the day in Brooklyn. In the afternoon and evening I Ilstened to the sound talk of that able expounder of Spiritualism, Mr. E. V. Wilson. The hall was well filled, and the discourses listened to very at-tentively. During my stay in this city, I formed the acquaintance of many, and received kind at-tentions at their hands, for which I wish to return thanks a thanks.

At the evening meeting many of the officers of the New York Lyceum were present and ex-changed congreculations, and on Monday I found

myself their guest. In behalf of the Boston Lyceum, an invitation was extended to all taking interest in the welfare of the young to be present at the Conven-tion to be held at the Highland Lake Camp-Meeting on the 28th inst., and quite a number signified their intention to be present. Among those whose homes I visited, I desire to refer to Dr. A. B. Smith, No. 428 Clermont avenue. I found himself and wife able workers for the cause. The Doctor is one of the most powerful healers of the day, and his house is daily crowded with those seeking his aid. His wife is not only connected with the Lyceum movement, but she belongs to nearly all the liberal associations in the city. Nevertheless, she finds time to sell about forty copies of the Banner of Light weekly. Altogether, my visit, although short, was a pleasant one. I trust ere long to meet many of these friends in J. B. HATCH. Boston.

On Sunday, July 8th, the Children's Lyceum at Sowerby Bridge, Eng., held its anniversary meeting.

The Tuesday evening mediums' meeting and sociable is continued through the summer months at Green & Martin's Hall, corner, Lake and Wood streets, and indications are that were the hall larger, still more mediums would be found. It may seem an overstatement, but the found. It may seem an overstatement, but the fact is scortainable, that there are to-day in Chi-orgo and its suburbs, of public and private me-diums developed in one or more distinct phases, more than a thousand, while of those not fully developed we will not presume to speculate.— *Boligio-Philosophical Journal*:

Bernum's circus has been in Chicado this vest, and hat Wednesday four point and thinks, scoompa-nesd proof that some who were dead (may I hat Wednesday four point and thinks, scoompa-nesd (may I hat we have a some who were dead (may I hat we have a some without levity?) are "allye

THE PEN AND PLOW-edited by J. Payne Lowe, and published in New York-is received for July. This is an able sixteen page paper, whose columns are the vehicle of much information on topics intellectual and agricultural, its stated object being to encourage the culture of the mind, which embellishes softal life, and the culture of the soil, which is the foundation of national wealth.

This Evolution of matters weather and publisher, 34 Dorstroet, New York City-is received for July. The present number workily sustains the reputation won by its predecessors, and the publication itself is urgently recommended to the attention of the thoughtful reader.

THE SPIRITUAL OFFERING-Mettle Peace Fox, editor, to N. oth street, Bt. Louis, Mo. - is issued for July. Among the names appearing in its table of contents may be noted these of S. B. Brittan, W. F. Jamisson, Mrs. Kate Osborne, and others; and "Questions and Answers," a continuation of "The Phantom Form, "etc., contribute to fill up the remaining pages.

RECEIVED: THE HERALD OF HEALTH, for July. Wood & Holbrook, Publishers, 18 and 15 Laight street, New York

THE AMERICAN BUILDER, for July; published by a company of the same name at IT. Breadway, New York. THE WESTERN, for July-a Journal of Liberature, Ed nostion, and Art; H. H. Morgan, editor, Br. Jouis, Mo.

Boston contributed \$50,000 in aid of the sufferers by the late disastrous fire in St. John, N. B.

President Hayes is determined to extinguish the wirepulling machinery of office-holders. If he succeeds, his name will go down to posterity as a second Washington; The fluttering everywhere is intense,

Bob Ingersoll's challenge: I will give to any clergyman in Ban Francisco 61.000 in gold to substantiate that the death of Voltaire was not as peaceful as the coming of the dawn. They asy Tom Paine died in fear, in agony, hear-ing devils ratile chains in the other room, and that the in-finite God went to work to frighten a dying man. I will give a reward of \$1,000 in gold to anybody who will sub-stantiate the truth of that story.

DOG CATCHER'S PREVENTIVE OF HYDROPHOBIA.-A New York city journal devotes a couple of columns to the experiences of one of its representatives who accompanied a dog catcher (f. c., arrester of unmustled, collaries or unlicensed dogs) on a raid of his through the streets of that metropolis. A large and flery Spits having been interviewed by the "catcher" proceeded to hadly mangle one of the fingers of that official, whereupon the following scene ensued:

"The bite hurts, of course, " but Itaint dangerous, " said "The bits nurra, of course, "but train uniquivity, manu the catcher; "it's only them people as gets frightened at dog bites that dies from hydrophobla." "Then taking a little powdered sulphur from his vest pockot he sprinkled it over the wound, and striking a match set the sulphur afire, watching it sputter and burn with sij the calmess of a dinristian martyr. afire, watching it sp a Christian martyr.

The word " Bible " comes from biblos, the name of the reed of which paper was anciently made.

"Well, Digby, " said Jo Cose the other day, at the same time punching him in the ribs with an umbrill, "Can you tell me how the ark was propelled?" Dig throw himself into a meditative mood, and replied, "By a flood of circumstances, " and his eyes sparkled like two rubles in a plate of topas.

"Wrong," said Jo. "Then I 'll give it up."

"That 's just what the people did after an ineffectual at-tempt to get aboard of the floating menagerie," responded

Jo. " But I 'll tell you, it was propelled by an oar."

"Bho!" exclaimed Digby. "No, there was n't much show," returned Cose, "for

they only had one car aboard."

"Fact," said Digby, "one Noah," and he handed Jo Cose a fan to cool his excited brain.

Jones has discovered the respective nature of a distinction and a difference. He says that "a little difference makes many enemies, while "a little distinction" attracts hosts of friends to the one on whom it is conferred.

hosts of friends to the one on whom it is conterrow, TO MRS. B. Z. C., MY LANDLADY OF BULFINGH COT-TAGE, NAHANT. Madam, I owe you much, for 1 had thought That life for me had lost its carly sest; That nevermore in roay, realms of thought My soul might scar and find each new thing best; That nevermore suroras would be gay. Or rainbows shine through summer's crystal tears, As once they did in Youth's refulgent day; Ere Fancy's wings were clipped by Fact's dull shears, But now i find-sod comfort lake therein-That i can compass still some scriby biles, And solid chunks of satisfaction win From niggard Fate, whom I defy in this-The glory, madam, and the praise be thine-Thy bread-and-butter puddings are divine! - (Peleg Arkwright.

Let us chan ge the quotation in the case of Montreal, and say as Madame Roland might as well have said: Ok, reli-gion, religion! " how many crimes are committed in thy namelvi

A naturalist claims to have discovered that crows, when in flocks, have regularly organized courts-in which they sit around and try offenders-sort of crow-bar, so to speak

The new law passed by the Illinois Legislature regulating the practice of medicine is a stringent one for the doe tors. It provides that every medical prabitioner in the Blate shall hand in his diploma to the State Bonid of Health, and if he has no diploma he must be subjected as

Charles Sta

Barris B.

.

Harsh words are like hallstones, which, if melted, would fertilize the tender plants they batter down.

In the shadow of a small waist may be seen a large doctor's bill and the outline of a comp.

The most " beautiful strain " of a fine singer is anything but beautiful to the vocalist, who is compelled to ! strain every nerve " to gratify her audience.

When the "Great Lick-Telescope " is completed it will probably lick out of sight all other instruments of the kind.

Mediums have often been compared to a musical instrument, on whom the angels play, giving expression one minute to beautiful poetry, then to a discourse on some scientific subject, then, perhaps, a description of scenes in the spirit-world.

"I have long been of the opinion that the drug-shop is the parent of the dram-shop."-Dr. R. T. Trail.

The Philadelphia Press thinks drinking Schuylkill water will mud-el the brains of testotallers. This can't be the reason why the Philadelphia Bulletin's brains are always muddled.

The Eastern war nows is too meagre to print. What is published one day as having taken place on the Danube is contradicted the next. The war-cloud that has been so long gathering, however, must break sometime, and then we shall "know how it is." It is all speculation at present. A long war is anticipated. Parson Newman prophesies the fall of the Turkish Empire-sometimet

Dore admires America. Perhaps he will make a picture of it.-Ex. Should he, it would doubties be a-Dore-able.

NEW MUSIC .- F. W. Helmick, No. 50 West 4th street, Cincinnati, O., publisher, forwards us a copy of a new temperance song, "Bedeemed," words by Dr. J. W. Everson, music by Organ Gerard; also a copy of the "White White Whale March," by C. A. Noel.

Spiritualist Meetings in Boston.

EAGLE HALL, dis Washington strest. — Tit Circle every Bunday morning at 10% A. M. Inspirational speaking at 2% and 7% r. w. Good mediums and speakers al wave pres-ent. Free Conference Meeting wary Saturday working at 8 o'clock, sharp. Doors closed at 5%. All are invited. NASSAU HALL. -The Free Platform Society of Spiritual-ists hold a Free Olrole, with good, reliable mediums, ev-ery Sunday, at 10% A. X.

Eagle Hall.—Mrs. Clara A. Field gave two very interesting loctures in this hall last Sunday afternoon and evening. Subject in the after-noon, "Whither are we Drifting?" and the ad-dress was well received. Her lecture in the evening she designated as "A Chat with the People;" she being somewhat indisposed; but she proved the Scripture asying true, "When I am weak then am I strong," for when the influ-ences ware fairly at work with her she demon-strated to the audience that there was a power at work outside of herself. work outside of herself.

Namer Hall.-The Sunday meetings in this hall are very interesting. Last Sunday Mr. Ripley and other mediums gave some remarkably convincing tests.

To Correspondents.

AP No attention is paid to anonymous community Name and address of writer in all cases indispense guaranty of good raits. We cannot undertake to pre-

FRANKLIN JONNE. -- Your letter received, but you omitted to name the town and State from whence it came, PROVIDENCE, B. L.-Poems for the children received. Thanks

A. A. B., CHICAGO .- The Channing MS. has be calved.

With an unknown feeling, But shamed to how her head, For all her lover's kneeling; Bo is the story told Down 'mid the white and gold Under the painted ceiling,