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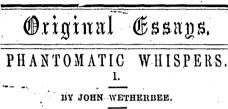
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To the Editor of the Banner of Light :

I honestly believe—in fact I actually knowthat we are surrounded and influenced by invisible spirits, at least I am, and I am not a privileged person, so I say we. Some, from organization or condition, are more sensitive to and sensible of such influences than others. I expect the time will come, and is drawing near, when this will become a generally recognized fact, and become one of the known factors in the activities of life. It is a factor or force now without being known, as electricity was before it was discovered and utilized; but by recognition of the fact referred to, I mean the intelli gent utilization of what is now to most of the world a blind or a superstitious influence.

I think thought and attention to this subject with a recognition of its truth, have increased such influences with me. We can educate our senses and faculties in a thousand ways, and results in ordinary affairs are obtained by culture and practice that seem astonishing to one out of such tune. The sailor educates his eye and sees a craft in the distant horizon where the retina of the landsman gets no impression. Perhaps if I had not been convinced of the fact that man survives death and lingers around the familiar spots and friends of earth-life, I might never have noticed the manifestations of unseen presences which now are so pleasant to me. It is possible that knocking at my door, so to sheak, and getthey were wanted As it is, I am never ionesom when alone, for I am never alone. There seems to be an intimate connection with persons in the past tense (through the portals of the grave) with things around me so often manifested and tested that at once, when alone in my stillness, I am in good society, and I am the wiser and the happier for it. A very dear friend, the father of a large family of adults, has, since he passed on, drawn very near to me-and there are reasons for it-and has become almost my "familiar spirit," always announcing himself when I sit with a medium, and on such occasions seems to know my general incomings and outgoings. I cannot tell him any news of myself or surroundings: he seems to have kept himself informed. I have no living person with whom I am more intimate, and he takes almost a worldly interest in me. He is now an unseen but not an unperceived presence this moist afternoon while I am writing these words; I am sure he will tell me so the first time I sit with a person that he can intelligently communicate through. I have tested this many times. There ! hear that rap ! in the old place that I long ago labelled in my mind his name. If I had not a knowledge of this subject this sound might have been unnoticed, or thought to be a mouse in the wall, or a snapping of the furniture. In that case it would be, he signifying his presence and I noticing him not, or thinking of mousetraps. How stupid, I was going to say, spirits must think us, to be so blind and deaf to their efforts-except they were blind and deaf in the same manner before they awoke into the Summer-Land. How happy I am that I am awake now and can and do say to that mystic sound, "Good-evening, Mr. B.," and feel and know at the same time that my head is level. Does any one say, "Is it?" I am satisfied, if they are. I asked this valued friend why he was with me so much, and hoped he was not neglecting the others of his large family who need skillful supervision as much as I do. He said it was difficult to see them or to reach them except through me. That surprised me, for he loved them in the form, and some of them as well as myself had griefs, which always draw the spirits. He said they all thought of him as being dead, and that obstructs connection and influence, while I, or we at our home, thought of him not as being dead, but as alive, and that opened the way to him; he could come to me when he could not see or reach them. Well, this is true; to me he is actually alive; his buried body, his tomb, has in my thought no more connection with him than the clothes he wore; the real man, the part of him that recognized me day after day during his earthly life, has never died; and that sound I just referred to reminding me of him, reminds me of him as being now a living, conscious being, and if my

opened the eyes of the young man of Old Testament memory, I should see Mr. B. as a substantial reality, and as such I now recognize him and hold meditative converse with him. Suppose now the view my friend presents-and which I believe to be the true one-(that our condition and belief opens and shuts the avenues for spirits to reach us,) was generally believed, would it not answer many questions why some find so much and others so little in this subject ? If my friend B. associates with me because 1 recognize him as a living presence, then his other human attractions would have his company the same as I do, if they thought of him as alive and not as dead. So of the world : if this idea, born of Modern Spiritualism, should prevail, what an influx of intelligence and consolation would be poured upon us Some day there will be a right-about face in current thought on spiritualistic matters ; a revolution as complete as when the Copernican system was demonstrated, and the sun no longer in fact rose in the east and set in the west, but the solid earth was a globe and turned upon its axis. The central point was the sun, not the earth ; so in the revolution referred to in spiritual matters, the central point is the spirit, and all things in the world are the manifestations of invisible spirit; that human thought, the bright child of the human spirit, is not the blossom, or the phenomenon of the human organism, but the reverse if anything. If the antiquity is in either, it is in the spirit. It is a hard question to answer, as the philosopher said of the egg or the

bird, "which was first"; logic favors the egg, and it certainly does the spirit, but the fact is and always will be beyond reach. Christ or Solomon could not answer the question, and God never does, unless it be by intuition, and that means, I think, our spirit communing with other spirits, or the spirit of all, the Soul of the Universe, and which sometimes seems to say (though the saying lingers just below the horizon of the intellect), "before Abraham was I am."

At this moment the sun's bright rays shot through my room, and the neighboring westward looking windows returned the compliment with an equality of effulgence, for they dazzled with the borrowed light; even the vane on the church steeple seemed newly gilded. The day had been rainy, as I have before said, but as it drew toward its close the wind had changed, and blowing freely from the west had thinned the clouds, and then swiftly scattered them, and now on the approach of sunset the western sky was radiant with golden glory, the bright sun-tipped clouds had arranged themselves in fantastic shapes beyond painter's skill or pen's description, and a heavenly tableau closed the day. The sun dropped below the dark blue cloud that rested seemingly on the earth's rim, while above, all the way up to the zenith, was radiant with goldting no recognition or intelligent welcome, they en beauty. The air had become motionless, the might have ceased applying, or paused until | narrow streaks of cloud long drawn out seemed uietly tum like a staff of music, and resting before and on it frescoings of fiery cloud that may have been the notes of music; it was sublimely beautiful, and St. Paul, with a keeper ear on such an occasion. might have heard "unutterable words." A few thin vapors feebly bright and near comparatively, passed quickly across this rare picture without eclipsing it or mingling in any way with this glorious, and golden background. I never saw such a beautiful sky; I rubbed my eves to see whether the tableau was wholly objective, or whether the train of my thoughts had not supplemented my vision by a subjectivity that made the tableau in part abnormal, but I found it wholly real and enjoyed it, and looking at the whole and into the clear, I cannot say blue sky, but subdued green and rose tinted in the interstices of the seeming." staff and notes,"

spirit-eyes were opened, as the prayer of Elisha | ghostly or phantomatic disturbers away-no, I | sensitive souls, thoroughly in earnest in their | gether too diabolical, let me remark, the cloven one need the even of the young man of Old Testa- | do not mean exactly that, for if so my gas bills | work, but pressed on every hand by physical | foot of tyrannical priesteraft too complexies, do not mean exactly that, for if so my gas bills would not be heavy. I would sit in the dark if the light, like "cock-crowing," said adieu to the departed. I feel that they are just as much with me in the light as in the dark, but they have less power of expressing themselves.

Did yoù never feel sleepless and nervous without cause when in bed at night? It is often'a spiritual influence, Strike a light-let it be even subdued one-and you will go to sleep; the "art magics" leave you, or, what is practically the same thing, they are feeble in power or influence to affect you in the light. Spirits are not always discreet in their dealings with us, andsometimes the indiscreet command the situation; and when it is so strike a light.

I think as a general thing that matter, or material life, is as invisible to spirits as spirits are to us. I have heard it said, and I am inclined to believe it, that we, when visible to spirits, look like phantoms to them, and spirits appear substantial to spirits, and so of objects generally. Is it not probable, too, that our light is darkness to them, and our darkness is light to them ? A spiritual sun shines for them that pales our luminary. If spirits wanted to read what I am here writing, the light would have to be put out; of course they could read it otherwise from my mind, and I suppose that is the way they see anything material, for that is our way too, as we are now spirits. I am not contradicting what I said of spirits as a general thing not seeing material things, for they, like us, must use a material eye, or optic fixtures, to see material things; and they are not always at command by spirits, as everybody's retina is not adapted to every spirit who wants a sight. Neither is it necessary, for spirits see the images in our consciousness as we do ourselves, whether they get there through sight, hearing, or any other of our senses. "We are fearfully and wonderfully contrived," and we must remember that we in the form do not see anything, or touch anything ; no man ever did. Take what we call seeing a thing, as I do now this paper, only I do not; I see the image of it, as any image is seen in a mirror; we look at an object, it is painted upside down, (as we would see the picture,) and that (mage right side up reaches our sensorium; it is an unsolved prob lem how a ray of light conveying an image to the retina of a human being becomes a fact of consciousness. When the ray of light carries an image to the mirror in the eye, (this page, for in stance, now before me is there,) it is very comprehensible that more than one can see it as I do now, and that other beholder may be and must be a spirit. If I was a "departed spirit," and required the sight of a material object, this paper, for instance, it might be a shorter and more convenient cut to use some one's consciousness after the fact had got there, than to seek a human organism and do it, so to speak, a little more directly.

I do not know as I am very lucid. I say what I have said to show the reader that I am not careless or contradictory in what I have said in these closing paragraphs. The subject really needs elaborate and careful expression to be either intelligible or interesting. If I ever feel like it, I will write upon the subject just touched upon in a special article, but I rather avoid the depths as a general thing, for 1 had rather be silent than to be dry, so I will make no promises, but follow my impressions, phantomatic or other wise.

work, but pressed on every hand by physical want and mental distress, are able to continue in the path they have chosen, and for which they are especially fitted. Night and day they are burdened with the same physical necessities which cling to other mortals, but without the same ability to provide for them, unless the use of their gift is paid for fully and adequately in dollars and cents. The same necessities? Yes, and many more; for the medium developed to a point of reliability and genuine spirituality is made to suffer excruciatingly at every turn in life by being compelled, because of lack of means, -to-encounter-those elements which drive daggers into the very soul. Then, again, lack of means is always humiliating, and the worst ill which can befall a human being is a loss of self-respect. These are a few of the reasons why mediums should be roundly paid for every test they give, and for every inspired utterance. Until we do this we shall have the disgraceful spectacle of mediums wandering about the country as they now do, dependent upon the generosity, not the justice of Spiritualists whom they encounter.

If the Spiritual Philosophy is the grandest truth of the age, if the spiritual phenomena are the only things upon which we can rest our hopes of a hereafter-as no sensible person can deny -why cannot those who have means in abundance see to it that the teachers and demonstrators of this Philosophy are paid for what they give? There is another and an important question connected with this subject, and that is the development of mediums. In all this broad and bountiful land, I know of no spot where the medium, during the different stages of development. may be surrounded by such conditions as shall tend to promote his rapid and permanent growth I know of many, largely endowed with this wonderful gift, who, conscious that they are not sufficiently developed to enter the public field with credit to themselves and satisfaction to others, are, because they have not the means, and no place is provided for their progression, obliged to bury their talents in hard manual labor for the commonest subsistence.

There is manifestly something wrong in that system which imposes upon the most sensitive souls the meanest and most miserable conditions, while those who are not keenly affected by their surroundings can command whatsoever they desire.

I would suggest, in view of all this, that those persons who have been fortunate enough to possess organisms which attract money should turn their attention to establishing a school for the development of mediums, and that they should pay reasonably those already competent and in the field, to the end that there may be an interblending of the material and spiritual spheres, and a fair exchange of the properties of both. Thus may we be able to bring something like harmony out of the present discord, and to change his state of feverish unrest when n the grea souls labor into one of comparative comfort and | in its multifarious phases is destined to become tranquility. Until this is done we shall have the tricksters who can and will *imitate* some of the simple phenomena, advertise them glowingly and get their cash, and the fine souls overburdened with great truths tremblingly standing in the background, suffering by reason of unsupplied needs, or prostituting their gifts for actual accessities. Let us have plain talk and prompt action in these matters. I have the honor to be respectfully yours, MRS. HENRY S. LAKE.

also the *masculinity* too entire to suit one who had been trained in Universalism, and who had somehow imbibed a feeling that the sexes ought to be educated together, in the seminary as well as at the home-hearth ; and Audover could not hold me a second term. I sought a more liberal element, which was found at last in the Green Mountain Liberal Institute (the fourth institution tried)—open to both sexes, and Universalist. Here the FEAR of God was discouraged, and the super-excellence of LOVE—to God and man—in-culcated. Here were spent several happy years, as student and as teacher, years which have left a golden glow on memory's tablet. At length, a little later, still unsatisfied, I determined to drink a little deeper at the

"PIERIAN SPRING,"

and started from home with trunk labelled for the "New York Central College"—Tufts Col-lege, which most of my classmates had entered, not being satisfactory, though Universalist, on account of excluding females, a la Orthodox Trinity ("Father, Son and Holy Ghost.") Arriv-tor in Zorton by Oct Colour mitmade from East ing in Boston by Old Colony railroad from East Bridgewater, several hours were before me of waiting for the departure of train for Albany. I strayed to the wharves to see the shipping. After awhile, being a little weary, and finding myself in a lumber-yard, I sat down upon a pile. of boards to rest a few moments before returning to dépôt. Thus seated I presently felt a peculiar, deep, meditative influence stealing over me, and leiding to it was soon in a profound magnetic lumber ; from which I awoke suddenly at length, with a feeling that I ought not, must not go to the New York Central Colligs, but instead push on to Ohio, and enter Antioch College (then under the presidency; of the noble Horace Mann). External insiderations seemed wholly against the change of plan ; but somehow, when I came out from peculiar state, which I now recognize as a spiritual, magnetic overshadowing, 1 felt no misgivings whatever, but seemed to have fully determined—or rather felt that fate had determined for mg-to change labels and purchase ticket for Buffalo (or Cleveland). I remember my friends' surprise when my first letter was received, at the sudden and inexplicable change of base. To me also it all seemed strange. But the sequel revealed plainly the hand of an overruing and wise power, and I have never ceased to be thankful for its intervention. The New York Central College one year later suspended very unexpect-edly. By going to Antioch instead I was saved from much inconvenience, and also-and greater and better than all-was brought into personal relations with Mr. Mann. , These relations, severed temporarily and partially by his departure to spirit-life while I was yet a student, were re-newed a year or two later, when having "re-turned to my father's house " and become devel-oped into trance mediumship, clairvoyance, clairaudience, etc., my revered and beloved friend presented himself, with John Quiney Adams and others, and stated that he would be pleased to be considered as still my friend and counsellor. His lessed presence and benign influence, in conunction with others of a numerous band of immortal educators and philanthropists, has cheered me on, sustained and invigorated me through an incessant and weary pligrimage of many years, and over almost every part of our land this side the Rocky Hills. Now, fatigued nigh unto death, the Rocky must be avenue of purity, peace and pro-gress to bear us up yet a little longer, until the work whereunto we have been called shall have been finished. But little understood, never ap-

it only seemed to require the accompaniment of airy spirits to be a landscape from beyond "the footfalls," or a scene from the land of Beulah.

Long I looked, rapt and charmed; my pen had rested an hour. I had forgotten my table and writing materials, and was living in spirit, amid imaginings that may not have been wholly imagination ; wandering in dreams. "What shadows we are, what shadows we pursue." Arousing myself. I made connection with earthly thoughts and matters again by the old sign familiar to us all. I said to myself and to Mr. B., if his spirit had remained with me during my hour's absence, or absent-mindedness-"We will have a fair day to-morrow; this bright sunset forecasts it." But is this altogether a worldly thought? Is there not a silver lining of the spirit back of it? Shall we not after a stormy life, and then a clear setting of our sun, or self, bespeak a fair day for us on the to-morrow of death?

So run my thoughts of evening and morning, of sunset and sunrise, it growing darker all the time-too dark, now, to take the pen and catch the thought from which this day's sunset had beguiled me; but still I thought, and did not grow weary in this vesper hour. I felt just then a touch from the unseen. It is very strange that in an absent moment I occasionally feel a gentle touch, very slight, just grazing the ends of some of my back hair. I cannot analyze it, for on the instant of my noticing it, it is always gone. I am always too late to question it. I hope some day it will stay and be intelligent. I feel very nervous now, but it is an agreeable nervousness. have good reason for thinking the state which have just called nervousness, and which is not nervousness, is due to the presence of spirits; or, using the words of the poet in reference to the same thing :

'Impaipable impressions on the air; A sense of something moving to and fro,''

The lighting of the gas seems to drive these

I have left the subject I began with rather abruptly, but it may not be wise now to add to the length of this article by wandering back to the idea of invisible intelligent surroundings, but I will add, in closing, a few verses that I lately read with pleasure, and to the suggestive mind they will connect a little with what I started with :

- "So many fond ties hold us here, So much hath Earth to givo, We often say with thankful hearts, "T is sweet to live. So many are the treasures lost Heaven only can restore, We sometimes think 't were better far To live no more.
- "Two lives are ours: the earthly way Is with the heavenly bient; Between two worlds that share our love Our days are spont, Scarce caring, when Sleep's angel comes Our tired lips to kiss, If our awakening morning be In that, or this, "

MONEY AND MEDIUMS.

To the Editor of the Banner of Light:

I am glad to see this subject touched at this time by one who, basing my judgment on the knowledge of others, is an elevated, thoughtful, cultivated and true soul-a lady who, I doubt not, sees clearly and far the needs of the world-Jennie Leys. And, emphatically, the great need of the world at this especial time is honest, welldeveloped mediums between the two spheres of existence-the physical and spiritual. This need can never be supplied until a spirit of justice and large-heartedness shall everywhere prevail. Oh, man i oh, woman i into whose lap has fallen by inheritance, or through effort, the shining gold which buys home and wins friends, what are you that you should not remember the man or woman whose gift is not this, but is rather a sensitive and finely attuned soul, incapable of battling in the common pursuits of life, but able to interpret to you the melodies of the spirit, or to demonstrate to you the continued existence of your dead?

What are you, fortunate Spiritualist, with your large bank account, that you should not remember the shrinking soul struggling to enunciate or to prove the truths which you profess to consider priceless?

-I confess I do not see how it is that sincere,

107 Fifth street, San Francisco, Cal.

ITEMS BY THE WAY. NO. FOURTEEN.

BY J. MADISON ALLEN.

To the Editor of the Banner of Light:

-A little incident in my experience may be worth relating, apropos to the query sometimes put by doubting ones, "What good ?" It is but one of many that might be culled from the receptacle of memory, illustrating the ever-watchful care and kind protection of our loving angel-friends. I was in Richmond, Va., a little less than a year ago. Desiring to take the fast train for the far South, I arose early, and departed hastily to the dépôt — in ample time, as I parted hastly to the depot — In ample time, as I supposed, having cast a glance at my watch before dressing. But, the train was gone — I was an hour too late! Reason: the watch had not been wound the previous day, and so con-cluded to "stop" an hour before I awoke, and thus make me believe I was in time. But I was bound to go, whether the watch did or not, and therefore took the next train moving southward next a conseq. After riding a bundled and - not an express. After riding a hundred and fifty miles, it may be, we approached Danville, and I began to feel uneasy. The feeling grew upon me, and took definite form, until it seemed as if it was intended that I should get out at Danville. I had not intended to do so, but to leave the train some thirty miles ahead, where, after a few minutes, the next fast train would arrive. But "get out, get out," kept sounding in my ears, until the train was about moving on, when I stepped upon the platform, wondering. After an hour or two (delightful employment, waiting for the train !) the express arrived. had proceeded pleasantly for some distance, I do not remember just how far-twenty miles, per-haps-when suddenly the whistle shrieked the alarm-down brakes! and we came to a halt just behind the wreck of that train I had been so faith-fully warned to leave !

In this connection it may be mentioned that In this connection it may be mentioned that my traveling experiences date back to my six-teenth year (twenty-five-years ago), at which time it was my fortune to leave the paternal roof for the classic shades of "old Andover," in pur-suit of knowledge" under difficultes." (The difficulties were chiefly poverty. I overcame them, in part, by teaching, in winter, public schools—commencing at eighteen+by daguer-reotyping, shoemaking, canvassing, teaching mu-sic, phonography, etc.) The theology was altoeven by Spir

THE WORLD'S SAVIOUR. By its operations the race will be ultimately lifted up into a serene, pure and lofty atmo sphere of health, harmony and happiness. The brotherhood of man, the unity of humanity, the mutuality of human interests, the divinity of human nature-behold the sublime inculcations of our blessed gospel of the angels! so different from the barbaric fulminations of pulpit theol-ogy, or the death dealing, bayonet-thrustings of politico-governmentalisms I so unlike that greedy basic thought of all commerce and trade through out civilizationdom which says practically, "M neighbor's interest and my own are not parallel but divergent, and I can rightfully fatten myself by reducing his flesh, may enrich myself through his poverty, and go scot-free." No, no ! Communion with the celestial life, and consequent de-velopement of man's spiritual nature, will change all that. MEDIUMSHIP, so long an exile upon the earth, banished by priest and king, driven from Day to Reproduce with the head to have to have the head Dan to Beersheba, without where to lay its head except through the venturesome hospitality of a brave soul here and there, shall at last have a resting-place—yea, an abiding place; for some souls, touched with the organizing fire, shall in the right time withdraw from the Babylon of antagonistic interests, and upon their own do-main establish circles of homes, where the fra-ternal interests shall have recognition, where we discussion and the legitime and and mediumship can have its legitimate action and fruitage, where a spiritual system of life shall be inaugurated, where justice shall be done to labor, where integral iducation shall be the loading, lifelong object and pursuit, where liberty and love shall go hand in hand with truth and purity, where devil-worship, mammon-worship, fashion-worship, swine-worship, office and power-wor-ship, gossip and scandal, will be absent, and fruits, flowers, angel-children, worship of nature and nature's God—communion with the human soul, and the soul of things, be present to bless. Heaven speed the day—let it come t

Was it Superstition for Not?

Louis Napoleon in his will emphasizes the sol-nn declaration, "With regard to my son, let emn declaration, him keep as a talisman the seal 1 used to wear attached to my watch." Wolsey was warned of attached to my watch. his doom by a crozier head; Sejanus by flight of crows. Dr. Johnson objected to going under a ladder. Montaigne avoided giving his left foot priority in putting on his stockings: Alexander was believed to have cut the Gordian knot with a slice of his sword. For good luck's sake, Augus-tus wore some portion of a sen-calf; Charlemagne, some trinket, of unknown value. Ma-homet was all fate, Bonaparte all star and destiny; Cromwell believed in September 3d, and Louis Napoleon in December 2d. Sylla called himself Felix—the child of fortune—and Timo-leon turned his house into a temple of chance. No doubt there was a good deal of imposture in alchemy; no doubt, too, the wish for gold was father to the thought of alchemy; but this itself will not account for Jean de Lisle explating by an early death in the Bastile his bold attempts to persuade Louis XIV, and his Ministers that he possessed the gold-making stone.

I fully believe in predestination; if a man will drink whiskey, and won't work, he is predestined to become ragged and go to the devil. -Josh Billings.

Children's Department.

TALES OF THE SUN-RAYS.

Indicated to the loar child Smith by the Spirit of

HANS CHRISTIAN ANDERSES.
Written down dreangly the metry making of Alefan I. Bur meters in Vary, of downards and System Anatoria and transford specially for the human of Lightby Int. 6, how has of hereity in NeTice

No. XXIII.

When I rose this morning with the sun I saw a band of merry children walk through the helds. The hay had just been cut, and they searched for birds'mests. "There is a little bird !" cried a fair-haired girl ; "he belongs to me!" The poor birdy, however, was quite naked; had no feathers

at all, but only a big, yellow bill, which it always, kept open.

"Poor little bird !" said the girl, "I will bring thee up and be thy mother; and thou wilt become quite tame and sit upon my shoulder ""

Thus the poor little naked sky-lark; came into the room of that child. She fitted a round box, filled it with cotton, and said : "There now, that is thy nest !" (And the birdy crouched In. Then the girl took a pan, filled it with hard-boiled yolk, and fed the bird with it. ""Peep, peep !" said she, "open thy bill, my sweet babe "

But then cam + the call for the lessons. The little girl had to go to school. Oh, how hard that was to-day ! Out-doors the sun shone so bright and beautiful; and, the little bird was the higher and more refined, sensitive organism pour the so quiet' The little girl could not recite any lesson to day; she had forgotten all the rules of grammar she knew no more of the succession of the Roman emperors, and in her dictation there were fourteen mistakes in spelling.

"I'll take that bird from you," said the school-mistress, "for you are too much distracted."

"Oh, pray, pray, no "" the child pleaded fervently. - "Tomorrow I will do better. I am not yet accustomed to my motherly duties to-day."

The lessons were finished, and she hurried to her birdie. But what was that ? There'it lay on its back, its body was swolken - it lay there icy, cold and dead 2.2 The poor thing ?

The little girl wept and sobbed : "My baby is dead! during my lessons it has been starved "" "On the contrary, you" have overfed it; it was not used to such coarse food," said her mother. "Let us give the poor little thing a decent burial," said the brother of the girl. And they put flower leaves into the boxi and there in the midst of them lay the naked little lark. The children went into the carden: the boy due a little grave; the girl in tears closed the box with the lid, " that the earth might not fall upon the bird," as she said, and thus the little lark Jay quietly in the mother eatth. And when the sun was about to set, the girl planted a rose upon the little grave. She sighed in doing this for she had rejoleed in the iden of raising the flear little creature - and now all was over! Out upon the field, however, the bereaved mother-lark fluttered anxiously, twittering around an empty nest 1

No.ºXXIV.

This Sun-ray spoke with the whisper of a far-off bell : "I will tell you something about dying in nature. - I saw a slender white fify hang its head in the hot sunbeams. For days, no dew! for days, not a drop of rain! The earth is parched, and there is nothing but dust ! dust ! No cooling breezes, only hot, scoreling sun rays! The white lify grew yellow, the pollen was gone, the leaves hung down flapping, and it sighed for one breath of cool air, for one kiss of zephyr, for one tear of dew! The morning comes hot and dry, a parching noon drives the ugly white dust of the street into l the slender cup of the lify, even the night is hot, and weary i and exhausted the filly has to meet another torrid, scorehing day. Her sweet dower soul is sad, alas, deeply sad ! She longs for the flowers' Elf Kingdom '

"At last a thunder-storm is coming with a refreshing shower, breezes cool the air, zephyrs kiss the weary plants, but our filly remains withered and dead ! Leaf after leaf drops slowly off-the soul has flown from the cup of the flower. Teo late, too late come the kisses of zephyrs, the tears of rain-nothing can bring the fugitive back to life. You behold only the barren stem of the flower, the yellow leaves-the weary soul is in the flowers' Elf-Kingdom !

"And a poor little bird sits upon a bough in hard, freezing winter-nothing but snow, and snow again ! It lies yarddeep on the earth, not an inch of the soil, not a grass-blade to be seen. Birdie is sitting on the bough, shivering badly. He sits with his head hidden between his wings, his legs quivering. Alas : he thinks of the past summer, of his comrades that have gone beyond the sea, of his beloved little lonesome little bird twitters and prays : 'Oh, for one sun-ray,

he gathers all his will-power; he grasps, he holds on to a small brushwood that thrives there, Swing yourself upalas! the root is broken off! Bold man, bring the-dearlywon prize to thy beloved. Yes, now he holds the Edelweiss; he hides it in his bosom, and begins the dangerous and laborious descent again.

. Look ! this morning she had told him : "Bring me some Edelweiss," and it almost cost his life. [Continued in our next.]

Banner Correspondence.

Interesting Granite State Items.

I have been sojourning for the past few months among the hills of New Hampshire, drawing in the vitalizing, health-giving magnetism of the grand old mountains, lakes, and streams, here and there, as the opportunity has been granted me, scattering germs of spiritual truth; also gathering up the fragments by the wayside—fragments of spiritual wisdom which glisten like precious stones amid the rubbish heaps of creeds and churchal dogmas. May we not hope that, with this monidering *debris* which the present age is leaving in the background, the vagaries of *dectrinaires* and spiritual dream-ers may find a lasting resting-place? Our divine philosophy, orn amid the highlands of heaven, echoing through every attainable avenue throughout the world, passing through some channels, mingles, with earth-impurities; but through waters of living inspiration, clear and sparkling as the crys tal nectar of the hills. The teachligs of Spiritualism, when rightly understood and lived up to, lead not away from but toward the fount of inspiration. Kind words, good deeds, pure thoughts, ceaseless labor for humanity-these alone are stepping stones to a higher life. Our aim should not be to draw the angels down to our plane of physical existence, but rather we should seek to be lifted up to their plane of spiritual existence.

ual existence. April 8th, 14th, and May 6th, Lloctured in Nashua to very good-audiences. This society was organized in June, 1874, and for nearly three years meetings have been held every Sunday. The officers are as follows: J. M. Fl-tcher, President : John Coad, Vice President: Jonathan Hosmer, 2d Vice Presi-dent ; Mrs. Δ. M. Coad, Secretary ; and B. D. Brigham, Treas-urer. They have a large hall, good singing, and plenty of home from them the interact in the meating from ther home talent takeep the interest in the meetings from that ging. , Mrs. Carrie Tryon is a very fine speaker and good test ging. Mrs. Carrie (ryon) is a very nne speaker and good test medium. Mrs. Lovejoy holds circles at her residence every Wednesday evening, and gives good satisfaction. I was pres-ent one evening, and was interested inher remarks while un-der influence. Mrs.-Harwood, clairvoyant physician, is kept very busy, and in her avocation meets with the best of success. Mrs. A. M. Coad is a powerful physical medi-ium. I had the pleasure of being present at one of her circles. There were eight of us scated around a table. All of a success. There were eight of us seated around a table. All of a sudden, after we had been conversing with our friends by means of raps and tips, the table was raised into the air. We were only resting the tips of our fingers upon it. It was elevated four or five different times, one time nearly two feet from the door, and swung gently to and fro, and finally turned completely over in the air. Many other wonderful manifestations were performed. I had a very pleasant time in Nashua, made many acquaintances, and I trust not a few warm friends. Theft to fill other engagements, with the press ing invitation to return, at my earliest convenience and help on the good work.

On Thursday, April 19th, I found myself at Lake Vil-lage in season to attend the marriage of Mr. Jacob M. Cook and Mrs. A. C. Sanborn. The Rev. Mr. Scribner, of the Freewill Baptist denomination, was to perform the ceremony, and I was to officiate with him. At half-past seven in the evening instrumental music was finely executed by Miss Lizzle Hendley, after which an invocation was pronounced by the writer, which was followed by more music. Then Mr. Scribner performed the ceremony. After another piece upon the organ by Miss Hendley, I made a short address under in-liaence. Then followed more music, and the closing prayer the organ by service more music, and the closing prayer illuence. Then followed more music, and the closing prayer by Mr. Scribner. We all partook of the refreshments, which were furnished by friend Cook, and the Jôyous occasion con-cluded with a circle. May Brother and Sister Cook live to seemany pleasant anniversaries of their marriage, is the sin-manifold of one of their friends. Brother Cook has been a

cere wish of one of their friends. Brother Cook has been a great worker in the cause of Spiritualism in that portion of the State where he resides. April 21st, I lectured before the Reform Club of Lake Vil-

A very large audience greeted me, and I trust some good was done.

While at Lake Village I had related to mea wonderful cure performed by Dr. J. R. Newton, the healer, last winter, in Guilford, N. H. Mr. William I. Johnson, a member of the Freewill Baptist church, a highly respected man in the community, related the facts to me as follows: His daughter was taken sick soon after the death of her sister. Previous to the death of her sister she was a very lively and intelligent girl, but after this affliction she became sober, "moped' around the house, and gradually passed into what the physi clans pronounced hopeless insanity. Doctors the their remedies, and ministers prayed, but all in vain. Under the inson was talking with Mr. Cook one day about the sad condiwife, who could not go along, and whom he would not for staking with Mr. Cook one day about the sad condi-sake, and who was now frozen to death last night. The children coming from school have earried her away; and the come time after he had written his daughter fell into a sound sleep, and when she awoke she was cured? A few days after the bird twitters and unays: 'Ob for one sum ray.' lonesome little bird twitters and prays: 'Oh, for one sun ray, one atom of heat, for one crumb of bread, ye men!' He then flies with a last effort to the window of a cabin, and tries to pick at it with his bill. Alas: too late 'his heart beats' once more, and then stops suddenly, and he lies dead upon the snow. His soul flew into the realm of the animals' souls, where he finds his mate. "A blue-eyed malden, however, sees the frozen bird lying on the snow. 'Perhaps he is only seeningly dead,' she says. She holds him between her hands and breathes on him ; too late, child, too lafe' this heart has suffered its last! Your May 11th, 12th and 13th, I spoke at the Convention at Bradford. We had good audiences, and considerable interest was manifested. As a full report of the proceedings has been printed in the Banner I will not repeat here. Saturday even-ing, May 12th, I spoke before the Reform Club at Bradford ; also spoke before the same club May 19th. A great interest is manifested here in the temperance cause.

the abyss. For a moment the bold hunter is terror-strick ert. Dale Owen was sane or insane, and if the latter, whether en, for, impeded by his rifle, he feels that he is gliding— falling! gliddiness already threatens to confuse his head, but Better one such insane man than a thousand hopelessly, help-Better one such insane man than a thousand hopelessly, help-lessly sine ones, such as curse the world to day!. MankInd have always been most indebted to those that are counted in-sane by their contemporaries. One generation stamps that as insanity, which succeeding generations may recognize as

genius. Now that Mr. Owen has gone, passed quietly away, as be-fitted his modest nature, with fully ripened sheaves, we need only express our satisfaction at the peacefulness of his exit and our joy at the change which has come for him, and hap-

and our joy at the change which has come for thin, and our joy at the change which has come for this, and pily awaits us all. Tears for the enfranchised spirit? Mourning for his loss? Nay, rather gladness and joy that, having finished his work here, he has gone to wider and happier fields of effort yonder. Let us keep-our tears for those who must live—who cannot yet die! These, immured in the clouds of heaviness, weari-ness and decay, may feel the bitterness of desolation, of mis-understanding and contempt. But they reach not understanding, sneering and contempt. But they reach not the enfranchised spirit. For him, oh-

"We have need of a song of great joy; Of a hymn, of an anthem of joy, To pour for the soul that has tread Ont of darkness the place of the dead, Into light, into joy overhead!"

Into light, into joy overhead!" The apotheosis of the human spirit is the most beautiful and joyful event of life. Though but an incident it is the final and glorious one, full of rich, redeeming beauty, even in its external aspects, as in the bud or flower we pluck the au-tumn leaf that falls; and full of blessedness and joy in its deeper mystery and meaning. So shadowed by the terrors of superstition have we been that we have chanted the praises of heroes and martyrs of the old time and the Christians of the new, who have simply gone calmly out of life. It is time the new, who have simply gone calmly out of life. It is time we began to'sing praises to death-that beautiful, strong de-liverer. How divinely inspired and inspiring is the song :

How divinely inspired and inspiring is a second s We are one with thy spirit, oh Death! We spring to thine arms unatraid; One with the are our glad spirits made. We are dorn when we breathe thy full breath, Oh, mother of Life, lovely Death.

EUREKA, HUMBOLDT CO .- W. J. Sweasey writes: "It is seldom we intrude on your space or the patience of your readers, from the fact that we have little to the point to communicate. But occasionally we send greeting to prove that we still keep our glorious flag unfurled on this the most western portion of our extended domain. For the last two months we have been favored each Sunday with a lecture from Mrs. we have been favored each Sunday with a fecture from JRS. C. M. Stowe. She is a person of fine-talent and pleasing ad-dress, and has drawn large houses. She is one of the most fluent lecturers that has ever visited this place. Possessed of a quick perception, clear ideas and eloquent delivery, her ar-guments are convincing. Her speech is graceful, rapid and without hesitancy. Her diction is faultless, and she has an a-tonishing faculty of improvising poems on the subject of her lectures. She keeps her audience in rapt attention from the time she commences repeating a noorm until the close of the time she commences repeating a poem until the close of her lecture. She has made many friends here who hope for her early return, and a more extended stay amongst us. During the last week we have had quite a revival and feast of good things. Our Progressive Lyceum on Sunday afternoon is a decided success. Benjamin Todd is now occupying our platform, and has good audiences."

SAN FRANCISCO .- Harry Wiggin, 402 Geary street writes : "Mr. W. F. Peck, the physical manifestation medium, has returned to the fold. His excuse for going astray is ample, and I, knowing some of the peculiari-ties of medium's and mediumship, can readily understand how it could be. He has been fearfully punished, and has, I think, suffered more than any one else. And as I be-I think, subjected more than any one else. And as i be-lieve in progression, I say 'Give him another chance.' I feel assured he will never go astray again. He has been giving scances (in the dark) in my house for a number of weeks with good acceptance; the manifestations being simply marvelous. He goes to Washington Territory and Victoria, B. C., soon. I recommend him to all Spiritualists and investigations. and investigators.

One of our finest mediums, who is now at the East, will be one of our nnest meaning, who is now at the East, will be with you soon. I refer to Mrs. Lou. M. Kerns, who will at-tend some of the proposed camp-meetings to be holden in your State. Her phases are varied and very satisfactory, and being honest I can cheerfully recommend her to those who long for the bread of life."

District of Columbia.

WASHINGTON.-J. B. W. writes: "Thirteen years ago, more or less, I advertised in the Banner for speakers to visit Colorado. Laura DeForce Gordon came. She spoke to a large audience in the Theatre; the speech was a success, and Denver gave tribute in money handsomely. The next morn-ing, the Denver News, then edited by Mr. Byers, contained an unkind article full of blind insinuations. A late number of the same paper contains a half-column article endorsing Mansfield, and recommending the citizens to call on him if they wish to hear from the other side. Still more, the article shows that the writer has acquired some little knowledge of the facts and laws governing these phenomena. To this I add that the Sunday Chronicle of July 8th, 1877, contains a full account of the last scance attended by R. D. Owen, with-out a single fling at the man or the science. Surely the world

graphical whereabouts. We are in need of help. There is a strong element of opposition here. Orthodoxy 'rides the ele-phant' in this locality. We need a good test medium here; it is the only thing that will set the people thinking. We need something that will drive them out of their old, conven-tional thoroughfares of thought. 'Come over to Macedonia and help us,' as the Orthodox have it. We hope that no me-diums knowing of our great need will fail to call upon us if they should be passing through this locality."

Indiana.

YOUNGSTOWN .- Elder M. A. Fullerton (of Lowell, - YOUNGSTOWN. -- Elder M. A. Fullerton (of Lowell, Mich.), writing from the above place, under a late date, says: "I am very well acquainted with you, and I address these hastily written lines to introduce myself to you. I have often thought of writing to you, but on account of my superabun-dance of correspondence and much spiritual work, have seemed to lack the time. I am an elder in the Friends' Pro-gressive Church, Osborn's Prairie, Fountain Co., Ind. I have traveled many thousand miles, devoting myself to the diffusion of this most beautiful philosophy of immortali-ty. I have always traveled alone, and have always paid my

ty. I have always traveled alone, and have always paid my

ty. I have always traveled alone, and have always pairing own current expenses; I have generally been entertained by the friends of spiritual progress. I speak in churches when I find the people liberal enough to let me occupy them; at other times and places I speak in halls, in school-houses, or in parlors, as the time or occasion demands. I always speak under inspiration. I am a psychometrist and practical phre-nologist; I give delineations of character and furnish charts. Have been successful in finding friends and much spiritual work for the angels to do through my organism; but, like nearly all the spiritual workers, I must say that because of the lack of organization, and consequent lack of provision, where, listen to the summing up of my experiences : my conclusions are that you are doing yourselves far more injury than your opposers can possibly do you, by your lack of zeal and want of concentration in the form of organization.

Oh, awake, thou that sleepest ! quicken yourselves to 'the work' of diffusing this gospel, that it may be known by every work of diffusing tims gospel, that it may be known by every creature, to the end that we may know ourselves immortal, and that we may make answer to every thought as well as every deed outwrought. The gospel of an intercommunion of the two worlds, through the power of spirit-ministry, is the gospel that finds a hearty response in the souls of men. So that the barriers of superstition and bigotry are removed, so that they go but so its hearty and bolinges for this we so that they can but see its beauty and holiness—for this we labor, for this we live. Help, angel guardians, that our work may be well done ! that all who have felt the light of spiritual love and wisdom flooding their souls may be earnest, zeal-ous workers in the cause of progress !"

Minnesota.

CHAMPLIN .- Mary J. Colburn writes, July 18th : "I read the communications of your correspondents with a great deal pleasure, and have been hoping to gather up a few items of general interest to add to their department. But there is little that is encouraging to communicate. The cause of Spiritualism in Minnesota is in a languishing condition, our meetings and Lyceums have mostly died out, and our attempts at permanent organization seem to be a failure. Many of the pioneer workers have passed on to the higher life, and the few who remain are compelled by the pressure of circumstances to attend to things temporal rather than things spir-itual. Yet I know of none who have apostatized from the faith. Our magnetic healers are doing a good work, and are patron-ted by all sects of Christians. Thus far they have been unized by all sects of Christians. Thus far they have been un-molested by the civil power. A law was enacted a few years ago to proscribe irregular practitioners of the healing art, but it was never enforced, and was repealed by the next Legisla. ture. If I were to sum up the work accomplished, it would be thus: a general weakening of faith in the dogmas of the Church, and a tacit acceptance of the cardinal doctrines of the Spiritual Philosophy. We have had a signal illustration of the superiority of works over prayer and faith. Our State had been so often devastated by grasshoppers, that the Governor early in the season appointed a day of fasting, humili-ation and prayer, to prevent the reäppearance of these rav-agers. Protestants and Catholics alike observed the day with due solemnity, but notwithstanding this fervor of plety the grasshoppers came upon us, and now the farmers are at work

with common sense and coal tar, confident that they will be able to save a large part of the growing crops. So you have E. V. Wilson in the old Bay State. He was with us last year. He is a tireless worker, and highly respected by the Spiritualists of the West."

Massachusetts.

GREENWICH VILLAGE.—A letter from Dr. H P. Fair-field informs us that during the last six months he has been lecturing and healing the sick in body and mind through the northern part of Massachusetts and southern part of New Hampshire. As the results of his labors, two new Spiritual Societies have been formed and are in a living, active condi-tion—one in East Swanzey, N. H., and one in Fitzwilliam, N. H. The Doctor closes thus: "The old and new friends of the avere are user much interacted, doubte and four are of the cause are very much interested; doubts and fears are sway. The friends in Baldwinville, Mass., have started anew, sway. The friends in Baldwinville, Mass., have started anew, with fair prospects of success. My meetings there were fully attended by all religious denominations. The prevailing views of the people everywhere are spiritual. The first in-quiry that I meet with among the people is concerning spiritual things. I am now engaged to speak for the Society in Friendship, N. Y., and vicinity, all the Sundays in August. Would like to make engagements for September, October and

November, in one or more places. Address Dr. H. P. Fair-field, Greenwich Village, Mass. P. S.-Will hold public discussions with clergymen who think that they can do away with spiritual things, or with doctors who do not believe in the power and wisdom of the

late, child, too late ! this heart has suffered its last ! Your windows were closed, not a crumb of bread lay at your door the sun would not shine, the snow continued to fall, and the poor bird's heart is broken from cold, and woe, and pangs He is now singing splendid melodies in the animals' spiritworld, in the perennial spring of a better sphere, in the midst of blooming, fragrant flowers.

"All this I saw; and I also saw a maiden whose heart was consumed by profound longing. I saw it in her eyes when she looked up to me. They entreat and pray in despair : 'Oh, but one word from him ! One glance from his eyes, one kiss from his lips.' All remains silent, quiet as death. No greeting, no news, and thus life flows on-and the poor child is consumed with nameless longing ! This is worse than the burning, parching sun, worse than frost and snow. And I thought of the lily, which had died in drought and dust. I thought of the bird, whose heart had broken in the merciless cold ; and I heard the maiden's wail: "Tell me, oh Sun-rays, how long shall I be longing and pining this way? How long shall I wander full of despair on this cold, dreary earth. Is there no Elf-realm for me, and will no soft fairy dream embrace me there? Alas, my soul is weary-my heart is heavy ! oh, so heavy ! Oh drop, thou consoling dew ! breathe, sweet zephyr ! open, ye portals of mercy ! let all the snow melt down before it is too late ! for I-remembered the withered lily and the frozen bird. If I had a heart it would certainly break."

And the light of the Sun-ray darkened, and rushed up to God. Will he yet send the consolation in time?

No. XXV.

I come from the high Alps; I shone on the sugar-white snow-peaks of the glaciers, and made everything glow brightly. I shone where the chamois were browsing on steep rockwalls, where no tree grows any more, and only low brushwood thrives; but the beautiful "Edelweiss" raises its starry head toward the sun. In a crack of the rock before me there grew such an Edelweiss. The little flower, formed as of ice, was clad with a soft fur, and delighted in the glance of the sun. No wanderer had ever come there yet; the flower on the towering castle was secure from all robbery. I greeted it every morning and klssed it every evening. But one day there came a bold hunter. He had followed the chamols, had climbed rock after rock, and stood now before the steep bare wall, and his eye fell upon the Edelweiss in the crack. He then remembered that his love had told him this morning : "Bring me some Edelweiss." "Yes, this one and no other shall she have," he thought. And now he commenced to climb up the steep rock-wall. Below him yawns the abyss: he knows it; he is lost if he slips!

There! there! He stretches out his hand already, and soon the Edelweiss will be reached; but the stone on which rests his foot gives way! "It crumbles, and rushes down into

I shall remain in New Hampshire probably through the summer months, and do what I can to get the State Associa-tion well established, and help on the good work every way that I can.

I have heard many good reports of Mrs. Pickering's scances for materialization. When she was at Laconia one gentle-man recognized his mother. Other, forms were recognized, So the good work goes on. One phase of mediumship sucanother, from the lower and more insignificant ever reaching toward the higher, toward that which is more de monstrative of spiritual power. In materialization all doubt of spirit-manifestation will yet be swallowed up. Soon shall we behold the destruction of the last enemy-death. Oh may we not even now exclaim in the fullness of our joy-

Lo : they have rolled the stone away, Ob death : from thy cold, silent tomb, And the beams of elernal day Stream through where once were clouds of gloom "?? GEONGE A. FULLER, Sec. N. II. State Association of Spiritualists. Bradford, N. II.

California.

SAN FRANCISCO .- Mrs. H. F. M. Brown writes, July 12th: "By request I send you the MS. copy of the good words regarding Robert Dale Owen spoken by C. M. Plumb, Esq., before the 'Spiritual Union' of this city. We all want a copy of them. Mr. Plumb said : 'Since I last addressed you one more has joined that innumerable throng constantly passing from earth to spirit life—one who was personally known to some of us, and well known to all through his faithful life service—I allude to Robert Dale Owen. I am glad to celebrate my first appearance in this new and cheerful place of meeting by a brief but joyful tribute to the newly risen soul.

Robert Dale Owen's life has passed into history. Such men do not live in vain. Earnest, untiring and faithful are qualities that leave a record. Add to these such marked ability as none denied to Mr. Owen—so spotless and crystalline a character, with a devotion to humanity that he inherit ed with his first breath, and duplicated and emphasized by his whole life, and we may well feel sure that the slower, later judgment of the value of his life, the excellence of his work, Shelley once wrote respecting poets: "No liring poet even

arrived at the fullness of his fame. The jury who sits in judgment upon a poet-belonging as he does to all time-must be composed of his peers; it must be empaneled by Time, from the selectest of the wise of many generations." cally true is it of the reformer. The jury to pass upon Robert Dale Owen's life and character has not yet been empaneled. We can afford to wait, nor need we heed the idle scribbling which seizes upon the simple incidents of overwork, consequent illness and temporary derangement-occurrences that pass unnoticed in all lives save those of Spiritualists ! It matters little what men may say of him. Whether Rob-

moves, no matter how much the old fogies hold back

Apropos, there is now going forward a work which will, if successful, startle the scientific and theological worlds. The spirits, under the guidance of a celebrated physician, formerly of the 'Hub,' through a medium of humble preten slons and no mean ability, have undertaken-the cure of a mute. They are working with a purpose, a will and method which entitles if it does not guarantee success. The blind ame and sick have been restored, and 1 believe in one case a mute, then why not in this case? Let all good people and spirits say 'amen,' even through Christians should say, 'By Beelzebub, the prince of devils, he casteth out devils.'"

Texas.

GALVESTON .- A correspondent writes : "We are now trying to get up a permanent organization through the very kind assistance of Mr. J. W. Eldridge (who is an excellen lecturer) and his esteemed lady (who is a good test writing medium). A great many of our best citizens have visited Mrs. E. at her rooms, and have been forced to believe in Spir itualism. In many instances parties receive fresh flowers figs, grapes, geranium branches, etc., from the spirit friends I think we shall succeed in forming our association now or a solid basis, and then we will feel the need of some good mediums here, especially materializers, as it is my impression that no good medium of that class has ever passed this way and I imagine that a few good public scances would cause great numbers to investigate, and very naturally become be lievers and workers. Our people (I think) are as a rule pret-ty free thinkers and actors, and there are very few of us who will not go into investigation of any subject (without regard to early training of churches or parents) if the subject be of sufficient interest to justify the end; and if it was not that we have to pay so dearly for scances, many more would have investigated. The prices charged by the mediums who travel are so high, viz., \$3 to \$5 for a sitting, that it very near-ly amounts to prohibition of all poor persons. All should have the opportunity to investigate and become workers in our great and abylous ease?" our great and glorious cause."

Michigan.

NAPOLEON .- Franklin Jones writes: "We have instispiritualistic philosophy; and we feel to congratulate our-selves on our success so far. We felt like giving Spiritualism a fair trial at the tribunal of reason and investigation before condemning it, and from our own experience we feel to say that no man, or plurality of men, can investigate Spiritu alism untrammeled by superstition or predisposition without rendering a verdict in its favor. This can hardly be expect-ed, however, for all departures from long established formulas have to pass through the crucible of criticism, and have the venom of sarcasm heaped upon them before they are accept ed; and, seemingly, the more worthy the departure the more intense the opposition. As for me, I will follow the truth wherever it leads. Henceforth and forever I am a free man. Never in my life have I realized the amount of superstition and theological extravagances that I do to-day, viewing them from a standpoint of reason and soul freedom. My entire views of human nature have changed. I have learned to think, and believe that man, instead of commencing a god and developing downward into a devil, commenced a devil and developing downward into a devit, commencer a devit, and is developing upward into a god. I mean by this that man commenced imperfect, crude and undeveloped, and is growing toward perfection, fulfilling the prophecy of his primitive condition. The idea that man started perfect, and is retrograding, is in disputation of every law ever discovered (I was going to say every law that will be discovered) by man. Our circle, when first started, was very undemonstrat-The first demonstration we had of the presence of spirits ive. was by slight raps. Then the table began to tip; then followed the development of a medium, and now we have a very strong battery. The great object I have in writing this letter

spirits to heal the sick.

Ohio.

SPRINGFIELD .- John P. Allen writes: "We need some persons in this State to work for the cause, as you and others are doing in Massachusetts. There have been efforts made here in years gone by which, though successful in some re-spects, generally have resulted in pecuniary loss to the managers; and of late years there seems to be a lack of union of interest in the cause. Our State organization has not been called together for years; and there are other States, with less than half our number, holding regular State and district meetings, to the advantage of all, and with growing interest. Mediums and lecturers travel rapidly through our wealthy State without employment to other sections of country where the friends of progress are less able pecupiarily, no doubt, but more willing, and with more earnestness in the cause receive them, and help along with the good work. The last lecture I heard in this place was delivered by E. V. Wilson. I wish that he could have given some of the same kind in been hundreds to hear him. Certainly there are few lecturers better calculated to do more for the masses than Bro. Wilson, and few that stand higher as a seer. Ohio Spiritualists in general need waking up.

New York.

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NEW YORK CITY. — William Wiggin, magnetic healer, remitting for another new subscriber, says: "I always have the Banner in my mind when I think there is an opportunity to urge its claims as one of the best exponents of the Spiritual Philosophy, and if I do not always succeed in my endeavors Philosophy, and it i to not always succeed in my endeavors to induce acquaintances to add their names to your subscrip-tion list, you must not think that I am getting lax in my ef-forts. I should be very much gratified to learn that each por-son whose name is on your list had got an additional one placed thereon.

Maud E. Lord, after being in this city for about three weeks, has gone to her home in Quincy, Ill., to recuperate her health and rest from her mediumistic labors for the balance of the summer, and she expects to return to New York about the first of September."

Oregon.

NEW ERA.—Thomas Buckman writes: "A meeting wa held on the ground belonging to the Spiritualists of New Era, Clackemas Co., June 23d and 24th. We had some very good test mediums present, among whom were Mrs. Howard, of Astoria, Mrs. Smith, of Portland, and Mrs. Patterson, of Oregon City. 'Our ardor was soon dampened by a heavy rain. While we sat in our tents, however, many good tests were given through the different mediums, showing that our spirit given through the different mediums, showing that our spirit-friends were with us regardless of the rain. We returned to our homes, happy to see our crops growing in splendid style. Oregon never had a better prospect for crops than she has at present, and a *failure* she has never known. With the ex-ception of professional men, Oregon presents many attractions to these who are inclined to look markened?" to those who are inclined to look westward."

Wisconsin.

MILWAUKEE.-Juliet H. Severance, M. D., writes, July 18th : "To the Spiritualists and reformers of the East, greet-ing : I am engaged to occupy the rostrum on the 12th of August at the Shawsheen Camp-Meeting, and would like to spend a few weeks speaking to the friends in New England, hoping thereby to be able to bring to the mends in New England, hoping thereby to be able to bring to them some different ideas from the general speakers, especially upon the subjects of health and the treatment of disease. Societies or persons wishing to secure my services can address me care of Banner of Light, early in August. I expect soon to clasp hands with many friends whom I have known personally and by is, not only to let you know of our theological but of our geo-strength."

AUGUST 4, 1877.

BANNER OF LIGHT.

Spiritual Phenomena.

MATERIALIZATION IN BOSTON.

To the Editor of the Banner of Light :

I have recently been present at five of Mrs. Boothby's scances, No. 49 Appleton street, from whence I think she has now removed to a lower odd number in the same street. All these séances were highly satisfactory, although the manifestations at the last, which was held on the evening of the 21st of June, were not so strong as usual, owing, as one of the spirit-guides told us, to the dampness of the atmosphere, which experienced Spiritualists know is detrimental to the exhibition of spiritual phenomena of all kinds, excepting, perhaps, the healing of disease by laying on of hands, or otherwise.

All the reading columns in the Banner would scarcely contain a detailed narrative of the varied manifestations of deep significance that took place at these five séances, and I will therefore confine my relation mostly to what occurred at Mrs. Boothby's on the afternoon of the 20th of June, when there were but four visitors of each sex present, including a little boy of some six years old. The minds of the "two or three" that were thus gathered together in the "name" of truth appeared to be of "one accord," which seemed to be understood by both the medium and the loving spirits who were waiting the opportunity not only to instruct the little company present by the revelation of divine truth acquired in the spirit-realms that has so long been vouchsafed by the FATHER through the inspired lips of prophets of olden and mediums of modern times, but also to convey tangible evidence of their actual presence through no less than three of the five human senses at the same time, viz., seeing, hearing and feeling.

The room in which we were gathered was perhaps eighteen feet long and some twelve wide. The recess forming the cabinet was on a line with its longest sides. On this occasion four chairs were placed in parallel on each side for the company, while between the two rows a chair was left vacant at the furthest end, some sixteen feet from the cabinet. Another empty chair was placed next to the cabinet, opposite to where I was seated. A folded Union flag was placed on the back of this chair. Usually at Mrs. Boothby's scances quite a number of spirits show their faces at the aperture in the curtain at the hither end of the cabinet and converse with their friends present, but on this occasion we were told by a guide of the medium, known as Robert Beck Stickney, that this phase of the manifestations would be dispensed with, and the medium's powers be mostly devoted to the exhibition of materialized forms of spirits outside of the cabinet.

Mrs. Boothby (who is never entranced) had scarcely passed from our presence into the cabinet when, as is usual at her circles, a female form fully materialized and clothed in white garments, was the first spirit that opened the folds of the curtain, and showed herself distinctly to us for a few moments.

A familiar of Mrs. Boothby's circles, called "the nun," next came forth, and walked or glided to the further end of the room. She was clothed in white, and was very graceful in movement and appearance, and was some six or more inches taller than the medium.

Soon after "the nun" retired a beautiful spirit, clothed in white, who gives her name as Agnes, opened the curtain directly at my right hand, and placed her hand for a moment on my head. Her features were very plain, as she looked intelligently into my face, her own being not twelve inches from mine. She then closed the curtains of the cabinet, but soon opened them on the other side, and taking the flag from the chair wound it gracefully about her person, and walking to the further end of the room, seated herself in the vacant chair. Returning for a short time to the cabinet she quickly reappeared | tion, whether it was taken from an animate or outside, and taking a crucifix and ribbon from inanimate person or thing. Robert further told. several of the company in turn, and by both signs and words intimated that they who were most subjected to crosses on earth, were frequently of those who wore the brightest crowns in heaven. She then, facing the company, knelt, and clasping the cross to her breast with both hands, she sang throughout, in a clear, melting voice, the beautiful anthem, "Nearer, My God, to Thee," without hesitancy or mistake. All this time her face was within twelve inches of mine, and I could plainly see its devotional expression and the movement of her lips-especially when (as was more than once the case) she turned her head and looked me full in the face, whilst she placed her hand on my forehead, evidently with the intent that I should particularly note her features. Neither of these, so far as I could detect, resembled in the slightest degree those of the medium, which is, as all experienced investigators know, contrary to the general character of materialized faces.

curtain some twenty minutes or more. On both | face of a man was very plainly presented at the occasions Pocahontas was very fully material ized-every feature and limb being apparently perfectly developed. Altogether, she was in movement, form and aspect, one of the noblest looking spirits I ever saw, whether in or out of the flesh. On the present occasion Pocahontas took the little boy in her arms and carried him inside the cabinet, where sheekept him a short time, and then brought him back and placed him in his chair again. The child did not manifest any alarm, but seemed pleased with his adventure, he being a frequent attendant at Mrs. B.'s scances, where he is quite a favorite of the spirits and often accompanies their voices in singing.

Last of all came Robert Beck Stickney, who, though a native of Massachusetts, was killed (as he says) in battle whilst in the Confederate service. Robert, as he is familiarly called, has generally appeared, when I have been present, in a brown dress inclining to red, but on this occasion he had in addition the Union flag tastefully wrapped about his person, which is large and very stout looking. After making sundry interesting remarks and other manifestations, he walked to the further end of the room, and seating himself in the vacant chair engaged in conversation with Mr. Morse and others present. He then retired for a short time within the curtain, but soon returned, and taking his stand within ten or twelve inches of where I sat, joined the company in singing from beginning to end Phoebe Cary's beautiful melody "Over the Sea," also "Dreaming of Home and Mother," and "The Golden Stair," in a wonderfully melodious deep-toned bass voice. So natural was everything appertaining to Robert's person, features, manner and voice, that I feel sure had a person wholly unacquainted, with spiritual phenomena been introduced into the circle whilst the spirit was engaged in singing, he would not have sus pected there were any others than ordinary mortals present. Before moving from his position, by particular request Robert sang a very pretty piece of several stanzas of his own composition, (as he told us,) called by him "The Brighten By-and-Bye."

After remaining outside some thirty minutes or more, Robert went into the cabinet and vol unteered to answer any questions we might ask him. In reply to queries on the subject, I understood from what he said that in collecting the elements with which spirits out of the earthly body materialize their forms so as to make them visible and otherways tangible to mortal senses, it is in the present stage of the art of spirit-materialization imperatively necessary that a person should be present who possesses in an exceptional degree a redundancy of certain impartable vital elements as a fundamental basis of action, and that all other persons present at the scance should be in mental and spiritual harmony with each other and the medium. Under these conditions spirits have the power, by means of a refined species of alchemy unknown to mortals, to subtract not only from the organism of the medium secluded in the dark, but from the persons of others present also, the necessary elements to encase or enamel, as it were, their own proper organs with appropriate material substances, and likewise to construct or manufacture at will with elements drawn from inanimate things all kinds of clothing, furniture, instruments, &c., &c., known to mortals, and apply them to their proper uses.

Robert further said that to every minute particle of matter that went to make up the materialized forms and their accompaniments, there was attached, through undeviating law, a magnetic thread or principle that would, in case the harmony of the circle was not disturbed, nor the mind of the medium agitated, conduct it back to the precise position it occupied before it had been subtracted for the purposes of materializaoff the neck of the little boy, she presented it to us that the knowledge of spirit-materialization was as yet but in its infancy; that many advanced spirit-chemists, including the late Prof. Webster, of Harvard College (one of the chief spiritual conductors of Mrs. Boothby's scances), were now earnestly engaged in perfecting the science, and that there was no doubt that in a short time-a few years at most-they would succeed so far that the spirit-friends of many harmonious, receptive mortals will be able not only to make themselves visible and plain to their earth friends' natural senses, but will stay with them for hours, and even days, in their own homes and elsewhere, as palpably and as effectively as if they were real creatures of earth. In answer to further queries, Robert told us that the principle of life was immortal, and that every conscious, living thing on earth, however minute, inherits an eternal existence. It being suggested that it seemed hard to believe that the myriads of annoying insects, such as gnats and mosquitoes, were endued with immortal life, Robert said that it was nevertheless true that they were equally immortal with man, and that they each and all had an appropriate sphere of existence in the next life, their presence on earth

which I was present, when she staid outside the tests were given by spirits. Among others the window, who told an elderly gentleman present 'hat he died in a hospital in California, wherein he was an attendant physician. This spirit went on to say, in clear, distinct tones, that he should advise the gentleman to go back to his home as soon as practicable, as he would pass away very soon if he remained on the sea coast, the climate not being adapted to his malady. After the spirit retired the gentleman told us that he had very recently arrived in the city from the far West, and he was sure no person present had any knowledge of him; that he lived in Eastern Oregon, but had contemplated moving to the vicinity (I think) of Boston : but that his failing health since coming east had somewhat shaken his resolution. He stated that he could not identify the face that was presented at the window, nor remember the name given, but that it was true that he did officiate as a physician at the time and in the hos-

pital named by the spirit. I have before related in the Banner the circumstance of my wife's presenting herself to me in the presence of Mrs. Hull on the 17th of June, looking very much as she did a short time before her decease; whilst a daughter showed her face as it appeared the day after the spirit had departed. Two days after this (at Mrs. Boothby's, on the 19th), they both came to me again-my daughter first, who opened the folds of the curtain close to where I was sitting, and showed me her face, looking cheerful and as natural as when in earth-life. Directly after she retired, her mother opened the curtain, and smiled as she placed her hand on my head. On this occasion the features of her face were fully developed, and as natural as when she was on earth, only they had a more spiritual expression. Subsequently my wife conversed with me through a trance medium, and, in answer to my queries, said that when she came to me at Mrs. Hull's the conditions were best adapted to materializing herself as she looked some time near the close of her earth-life; whilst on the last occasion, at Mrs. Boothby's, the conditions were better adapted to showing herself as she looked in her present state of existence. This may help to explain why spirits do not always appear exactly alike in the presence of different mediums.

Vaucluse, R. I. THOMAS R. HAZARD.

AFTER THE COUNCIL.

[Mr. David Gray, editor of the Buffalo Courier, has an ritcle on "The Last Indian Council on the Genesee," in eribner's for July, closing with the following poem:]

- The fire sinks low, the drifting smoke Dies softly in the autumn haze,
- And silent are the tongues that spoke The speech of other days.
- Gone, too, the dusky ghosts whose feet But now yon listening thicket stirred; Unseared within its covert meet
- The squirrel and the bird.
- The story of the past is told, But thou, oh, Valley, sweet and lone f Glen of the Rainbow! thou shalt hold
- Its romance as thine own. Thoughts of thine ancient forest prime
- Shall sometimes haunt thy summer dreams, And shape to low poetic rhyme The music of thy streams.
- When Indian Summer flings her cloak Of brooding azure on the woods,
- The pathos of a vanished folk Shall tinge thy solitudes. The blue smoke of their fires once more Far o'er the hills shall seem to rise,
- And sunset's golden clouds restore The red man's paradise. Strange sounds of a forgotten tongue
- Shall cling to many a crag and cave, In wash of falling waters sung, Or murmur of the wave.
- And oft in midmost hush of night,
- Shrill o'er the deep-mouthed cataract's roar, Shall ring the war-cry from the height That woke the wilds of yore.
- Sweet Vale, more peaceful bend thy skies,
- Thy airs are fraught with rarer balm; A people's busy tumult lies Hushed in thy sylvan calm.
- Oh, sweet thy peace ! while fancy frames Soft idyls of thy dwellers fled ;

out of his property has his revenge. The buyer was a New York merchant, and the place is too hot for him. The wildest rumors are affect. The former owner , ranges round the mansion ; he comes in daylight and in his usual costume. He has more than once mut the lady in possession in the dining room; announced himself the owner of the house, and made a demand for rent due, The greatest excitement prevails. The property is for sale at a discount, and the family are to move out."

LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore hooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. 1

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PUBLIC MEETINGS, ETC.

Michigan State Association of Spiritualists.

of Spiritualists will convene at Rockford, Kent Co., Sept.

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

th, 8th and 9th.

The Semi-Annual Meeting of the Michigan Association

Many other striking and touching demonstrations were made by the beautiful spirit, and after retiring into the cabinet she again joined in singing several hymns, and other words set to music.

At a previous séance at Mrs. Boothby's this spirit opened the curtain close to where I was sitting, and placing her hand on my head looked inquiringly into my face. Being told that she was called Agnes, it occurred to me that it might be the same Agnes that I saw at the Blisses', in Philadelphia, some weeks before, where, under the conditions of that circle, she did not have the power to speak except slightly in whisper, and was supposed to be a nun. Upon my asking if it was really the same spirit, she manifested much pleasure by both signs and words at my recognition, as she said, of her identity, and it is doubtless owing to this little episode that Agnes afterward, on more than one occasion, apparently bestowed more attention upon me than was strictly my due. It is understood by Mrs. Boothby and others that the full name of this interesting spirit was, when on earth, Agnes McDonald, and that she perished some few years ago in a Catholic church, which was burned at Holyoke, Mass.

The next spirit that came out of the cabinet was at once identified by Mr. J. G. Chandler, artist, 48 Essex street, as that of his deceased wife. She was very fully materialized, and walking to the further end of the room sat down in the empty chair beside her husband, and after embracing engaged in conversation with him. Mr. C. told me that his wife frequently manifests her presence at Mrs. Boothby's, and that he has not the least doubt of her identity.

Next walked out with a free, agile step, an Indian spirit claiming to be the far famed Pocahontas. She had appeared at Mrs. Boothby's for the first time the day previous, at a séance at | the day previous (the 19th), several convincing | menced, and the poor man who was defrauded |

being a partial and necessary evil, without which the poisonous elements in the atmosphere, which they eliminate or destroy, would render the regions where they most abound uninhabitable by human beings.

In answer to a question relative to the nativity of the beautiful spirit Agnes, Robert told us that she was of Irish descent. Directly we all heard a querulous female voice within the cabinet, immediately upon which Robert called out that Agnes said she "was not of Irish but of Scotch parentage."

It is usual for Prof. Webster to officiate at the closing of Mrs. Boothby's circles, which is attended by singing from both him and the audience. On this occasion Robert told us that the Professor's engagements would not permit him to be present, and that, after the light was turned on in full, he would thank a portion of us to join him in singing, to facilitate his de materialization.

The gas being turned on and the singing commenced, Robert's voice began to accompany it within the cabinet, at its usual pitch, and continued so until Mrs. Boothby, after leaving her seat, drew and fastened back the cuftains, and stood just within the entrance, in plain sight of us all. Although the inside of the cabinet was now in full view of us, nothing but an empty chair was to be seen therein, whilst the spiritvoice, waxing weaker and weaker, was plainly distinguishable for some considerable time after Robert was no longer visible, and gradually died away until it seemed imperceptibly lost in the distance.

In conclusion, I will just say that at a séance I In conclusion, I will just say that at a scance I demanded the return of his property. A tragedy attended at Mrs. Boothby's, on the afternoon of attended his death, soon after the trouble com-

They loved thee, called thee gentle names, In the long summers dead.

Quenched is the fire; the drifting smoke

Has vanished in the autumn haze; Gone, too, oh, Vale, the simple folk Who loved thee in old days.

But for their sakes-their lives serene-Their loves, perchance as sweet as ours— Oh, be thy woods for aye more green, And fairer bloom thy flowers !

The Science of Immortality.

The following suggestive thoughts are from an essay on "Religion and Science," by Prof. H. B. Norton, read before the General Association of California, at its annual meeting at Redwood City, last October :

"And, brethren, it seems to me that we may discern a promise, and a prophecy even, in the universal spirit of questioning and unrest. God is arising to shake the earth, that the things which cannot be shaken may remain. We are on the threshold of a new era. God gives to each age the gifts that it most needs. The child leans up-on its parents, accepts their statements, reasons not, walks by implicit faith. Humanity has lived as a child. But now the period of maturity is approaching when it must put away childish things. We insist upon knowing; we demand proof of all things. And as God has provided an answer to every question, so I believe he has to this. Thomas's doubts were as much honored and as fully satisfied by our Lord as was John's unques-tioning love. I believe that out of this fierce doubting, questioning, praying for light, this restless striving, this heart hunger that will not be appeased, this wrestling in the darkness with the Unknown One, whom we will not let go except he bless us, will arise a solution grander than we have power to believe. First, that which is natural, and afterward that which is spiritual. Modern science is laying a foundation of exact methods and infallible results, and these methods are being used in more and more subtle fields of research. I believe that out of the border-land of dream, trance, seership and the thaumaturgies of all ages, with their confused and baffling results, is yet to arise the Science of Immortality."

A Haunted House.

"Burleigh," in a late letter to the Boston Jour-

nal from New York City, says :

"Not far away from where I write is located one of the most delightful and popular watering places in this vicinity. This place has a haunted house of its own. The dwelling has a pleasant position. It stands on an eminence, and overposition. It stands on an eminence, and over-looks the Sound. It is a modern structure, with all possible elegancies. It looks as little like a haunted house as one can possibly look. If hu-man testimony can be relied on the place is a haunted one. The ghost is a former owner, and he is no skulk; he comes in broad daylight; comes in full dress, and often at noon. Some-times delives a team up to the door: he calls times he drives a team up to the door; he calls on the occupants and demands the rent that he claims is due. This man, in the flesh, became deranged. In one of his fits he sold the property much below its value. The loss of his property preyed on his mind. He soon died, after he had

City DR. ROBT. GREER, Chicago, III. DR. C. D. GRIMES will answer-calls in Michigan, Indi-ana and Illinois. Address P. O. Box 452, Sturgis, Mich. KERSEY GRAVES, Richmond, Ind. MRS, M. L. S. GILHAMS, Inspirational, Brighton, Ind. CAPT. E. H. GREEN, Jeffersonville, Ind. N. S. GREENLEAF, Jowell, Mass. ISAAC P. GREENLEAF, AS Montgomery Place, Boston. MR. J. G. GILES, Princeton, Mo.

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Grass Valley, Nevada Co., Cal., care Win. Heyder, Esq., Mus, S. M. HALL, 412 di avenne. New York.
AMAND HALTIAN, M. D., Hillishol Home, Carvers-ville, Bucks Co., Pa.
MRS, M. J. UPHIAM HENDRE, 325': Bush street, San Francisco.-Cal.
"CHARLES HOLT, Clinton, Oneida Co., N. Y.
WM.-A. D. HUSNE, West Side P. O., Cleveland, O. R. W. HUME, Long Island City, N. Y., will lecture on the reforms connected with Spiritualism.
ZELLAS, HASTING, Inspirational, East Whately, Mass.
REV, J. H. HARTER, Anburn, N. Y.
DR, E. B. HOLDEN, hypirational, Sorth Clarendon, Vt. DR, E. B. HOLDEN, hypirational, North Clarendon, Vt. DR, S. HASTING, Inspirational, North Clarendon, Vt. DR, E. B. HOLDEN, hypirational, North Clarendon, Vt. DR, S. B. HOLDEN, hypirational, North Clarendon, Vt. DR, S. B. HOLDEN, hypirational, North Clarendon, Vt. DR, A. E. HUTCHISON, inspirational, Owensville, Cal.
Brett, Detroit, Mich.
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WM. F. JAMESON, Linesville Station, Pa.
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D. W. HULL, 518': Congress street Portland, Me.
MISS SUSIE M. JOHNNN, 161 Walten aw, Chicago, 11.
MARY A. JONS, ESQ., Sycamore, 111.
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TENRY C. II.C.L., Inspirational, spiral analysis as for a single of the spiral spir

OND. DR. HARVEY MORGAN, inspirational, Randolph, N. Y.

Conn. HARVEY MORGAN, inspirational, Randolph, N. Y. GRO, MORGAN, inspirational, Antioch, Cal. MRS, E. H. FULLER MCKINEXY, San Francisco, Cal. PROP. R. M. MCCORD, Centralia, III. EMMAM, MARTIN, Inspirational, Birmingham, Mich. F. H. MASON, Inspirational speaker, No. Conway, N. H MRS, SARAH HELEN MATTHEWS, Springfield, Vt., Caro D. M. Smith. MRS, MARYA, MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, III. MRS, LIZZIE MANCHESTER, West Randolph, Vt. MRS, MARYA, MARK, 543 Fullon st., Brooklyn, N. Y. MRS, MARYE, MARKS, 543 Fullon st., Brooklyn, N. Y. W. B. MASON, South Bend, Ind. J. WM. VAN NAMEE, M. D. 420 North 38th street, Phil-adelphia, Pa. VALENTINE NICHELSON, 51 Rockwell street, Cleve-land, O. PERFIX & Hammonica, N. J.

And, U.
J. M. PEEBLES, Hammonton, N. J.
MRS, L. H. PERKINS, trance, Kansas City, Mo.
MRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich.
THEO, F. PRICE, inspirational, Monon, White Co., Ind.
MRS, L. A. PEARSALL, inspirational, Disco, Mich.
Mus, A. E. MOSSOP-PUTNAM, Flint, Mich.

The senson of the year being favorable, a large attend-ance and representation of free thinkers is anticipated. Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall successfully accomplish great results. All persons destrois of becoming members of the Asso-clation, will please send their mame and $\mathbf{4}_{i}$, $\mathbf{0}_{0}$, as a fee for membership, to Dr. J. V. Spencer, Treasurer, Battle Greek; by sodoing you will lend your influence to the cause we advocate and all us to the batter furtherance, materi-ally, of our inferests. We especially invite all lecturers in the State to attend the semi annual Convention, as we hope to combine our efforts and establish some plan of work for all willing to labor in the broad field of Reform. A. B. SPINNEY, *President*, Mus. L. F. BALLEY, Sorelary, S. B. MCCHACKEN, E. C. MANNIESTER, Dirfetors, B. MCCRACKEN,
 E. C. MANCHESTER,
 GRO, W. WINSLOW, Constituting the Executive Board,

Free-Thinkers' Grove Meeting,

Free-Thinkers' Grove Meeting. The Free-Thinkers' Grove Meeting. The Free-Thinkers and Liberals generally of Contral and Western New York will hold a three days' Grove Meeting near Wolcott, N. Y., on the 12th, 13th and 19th of August next. The following speakers are engaged, and others are expected: Glies B. Stebilins, of Detroit, C. D. B. Milks, of Syracuse, J. H. Harter, of Auburn, J. P. Mendum, of the Investigator, Boston, T. L. Brown, M. D., of Binglanton, and H. L. Green, of Salamapca. It is proposed at this meeting to organize a Central and Western New York Free-Thinkers' Association. Those who desire to contribute to defray the expenses of the meeting may send their contribution to meeting may send their contribution to J. M. CASAD, Wolcott, N. Y.

Convention at Lockport.

Convention at Lockport. The Spiritualists of Western New York are invited to meet in Quarterly Convention at Good Templars' Hall, in the eity of Lockport, the first Friday, Saturday and Sun-day in August next. Meetings on Friday, at 2 and 7 p. M., and on Saturday and Sanday at 9, 2 and 7 of clock. Good speaking, music and singing may be or poeted, and a season of enusual interest will doubtless be enjoyed. As the p-riod selected will be a season of comparative, leisure in cities and towns, we hope for unusually large at-tendance from them, as also a gool turn-out from the more busy rural districts. Our Lockport friends join in this general invitation. Let us not disappoint them to the numbers repairing to their Mecca for a spiritual baptism. J. W. SEAYKR, GEO, W. TAYLOR, MIS, E. GREGORY, J

Conventions in Maine......

The Spiritualists will hold a Grove Meeting in Swanville, west side of Swan Labo, seven miles from Scarsport or Belfast, "Marden's Grove," on Sunday, August 19th, commencing at 10 A. M. and 2 P. M." Also, a Free Abolition Convention will be held in the

Commencial, Charlett & N. and 2 P. M. Also, a Free Abolitio: Convention will be held in the same Grove the fogowing Saturday and Sunday. August 25th and 26th, at 10 Å. M. All persons, mediums and speakers, of whatever persua-sion or belief, are invited to a free platform for the discus-sion of the subjects at Issue in both meetings. Those com-ing from a distance *via* Beffast or Sears of the as end the first and the subject of a free platform for the discus-sandy Point or systaville, at least ten days previous to the meetings, and ensure conveyances to the ground. *(Beo. Chill AITE.*

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

To the Spiritualian and Free Thinkers of the North-Weat. The undersigned, owing to the fact that greater facili-ties are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the friends of progress will furnish a grove properly seated, and make all the other necessary arrangements. Let the friends waken to the importance of keeping their spiritual armor bright, and let us show the hosts 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 an enjoyable and profit-able meeting, relying on the generosity of the lovers of truth for our remuneration. Address C. W. STRWART, Geneva, Wis.

Connecticut—Annual Picnic. The Splittualists of Plathyllie and surrounding towns will hold their sinula plenic at Compounce Pond, in the town of Bristol, on Wednesday the 8th day of August next. Mrs. E. H. Britten is engaged for the occasion. Other speakers are expected in attendance. If the weather is fa-vorable a good time is anticipated. *Platnyille, July 21st*, 1877. J. GOODRICH, Pres.

Connecticut.

Connecticut. There' will be a meeting of the Executive Board of the Connecticut Association of Spiritualists at "Compounds," Wednesday, Aug. 8th, at 2 o'clock P. M. A full attend-ance is desired, as matters of importance are to be broacht before the Board. E. ANNE HINMAN, President. L. ROBINSON, Secretary.

-----Grove Meetings.

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

TO BOOK-BUTERS

19 V.

Tte attention ernatory at d Misreis ent the Bannah F bu ding No 5 Webt-street, Boston, Mass at the latitates. We prepertify a solution also uses operating to be the testing when if the second commutes of the second of the approximate (a tangent of the test of the solution of the solution of the solution) is a solution of the solution of the

SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 4. 1877.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place carner of Pruvince street Lower Flour.

WHOLESALE AND RETAIL AGENTS.

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a. Modeways superpreters of the second total every for may steries of the Bastlers, which is Dresent and demote atmates the Potler existence of many.

A Nutional Convention.

We observe in the July number of the American Spiritual Magazine a call for a National Convention of Spiritualists at Washington in October, and an appeal to the spiritual papers to sus tain it. As the oldest among them, we are free to reply that we must decline the invitation at this time. The proposition se ins to us wholly premature. Such an event, or culmination, a- a general convention is to be a matter of growth, and not at all of foreing and -coming compulsion, even as a string of tree does not all at once erect its stem and proceed to throw out its branches, boughs, twigs and leaves afterwards, but begins with the minute, the local and the detail of itwork, which are each and all made to contribute their essential share to the size and strength of the central trutck that sustains the several parts and holds them firmly and harmoniously together . We take the growth of the tree for our illustration and parallel, because it is the fittest. that can be -elected, and offers an analogy at . almost every point and in almost every feature."

Let us echesder how the State is formed and a government is erected. It is never the work of a day Time is one of its most meessary elements, and time implies every known process of growth and maturity. In the formation of a State or nation, the local communities first group themselves, find each the centre around which it is to revolve and on which it is to polse, and establish the habits out of which spring the laws of their established existence. Having first dairly got upon their own feet, they instinctively reach forth the arms of their sympathies to the communities around them. That motion and tendency is as much a jost of their natural development and children, old people and sick people indiscrimigrowth as any other Isolated from all other settlements, they would follow a comparatively idle utterly defenceless, there is no such cry of horror 'ness expressed to its very depths. There was life; but as soon as the sap of native sympathy heard. That was the way with the Chivington anguish such as no other heart but the one that begins to circulate, a genuine life begins to man- massacre. Chief Joseph does not intend to give experiences it can measure. ifest itself and action and effort are discovered to be the leading purpose of existence AP this. -tage follow the natural proposal- to form unionand federations, out of which proceed consolidated and powerful existences. And thus a State develops, as it were; from the seed of isolated communities, growing continually from the less to the greater and from within outward . So it ought to be, and so in fact it must be; with the expansion and ultimate organization of Spiritualism. It must needs have many and vigorous roots in wide spread localities, before it can expect to become the mighty establishment. which will shelter the people in its grateful -hade. It must first, establish itself, like grass in the soil, running, everywhere, thick, matted, a oft and webcome carpet for all feet, and a rest and refreshment for all eyes, and after this it may hope to take organic form and character. Bearing the unmi-takable stamp of authority, though never-the authority that rests on force, and-sending out it- ramifications in every direction by reason of the vigor that enters into its life and the love that refuses to be limited by locality or circumstance. We are therefore to put all our effort, and sympathy, and in-piration, into making our faith and doctrine a living one right around us, satisfied that thus we are laying a sure foundation for a high and enduring superstructure. It would be perfectly easy, and to many it would be irresistibly tempting, to fling a criticism at the restles-ness, vanity and ambition that incite individuals who fail to comprehend the sub ject, after this manner to assume the task of effecting a national organization of Spiritualists; but that would do them no apparent good, and would certainly afford us no satisfaction ; these persons must be left to be dealt with by time and certain supersensible phenomena, gently raking events, which effectually dispose of everything. We will only take the liberty to advise such that B. Carpenter, the Boanerges of the anti-Spirituthey mistake the law that operates everywhere, alists, and who has the faculty of shutting his if they hope to work it themselves, instead of simply becoming obedient to it. Spiritualism is ceived theories, has published a work on "Spirnot for the promotion of this person to one place and of that person to another place, but for the steady and silent lifting up of humanity-all individuals alike-to heights which it cannot reach by the processes which have long been worn out. It is no revelation to show a few men, whoever they may be, a short way to the notoriety or the fame they covet, but one that is intended to open the doors of all hearts, unlock the secret of all reply with some remarks of his own. He invites sympathies, and enlist the efforts of all natures in the great work of emancipating and regenerating the race. The conclusion of it all, therefore, is that Spir- get testimony all sufficient for his purposes. itualists ought first to thoroughly organize their Those who write him ought to be very careful in local strength and resources, expanding by unit- stating particulars, giving exact dates, names of ing town to town, and county to county, until the parties, &c., and all possible authentications, so. day, Aug. 8th. Mrs. Emma Hardinge Britten is State organization is established and perfected; as to answer the most rigorous demands of skep- engaged for the occasion.

.and after that to stretch forth their State arms to tical science. It is time that the great and wellclasp the hands of similar organizations in sis- known fact of clairvoyance was placed beyond ter States. It is to be done in a variety of ways, the cavil of such pretenders to final knowledge which will readily suggest themselves to all; by on the subject as Dr Carpenter. If anything correspondence, by frequent visits, by the con- can be established by human testimony, concur- alists, Norfolk, Mass., and at the close gave (untinued employment of the same speakers and grent, intelligent, and fortified by the most strin- der the above title) achoice original poem, which lecturers, and by the constant dissemination of , gent conditions, it is the fact of clairvoyance-The intelligence that interests the bylievers of each following is the letter which has suggested these | common sense-is here given as reported for our locality. The bonds of sympathy must be made remarks; close and strong before they can be safely stretch. To the Enter of Tas Mel. in

ed to any extent. By and through State organization- a delegate convention can easily be assombled, when delegates will be able to speak for somebody and act for somebody, because they represent somebody. Until they can do this, a National Convention would express noth. cated instances wherein a true mind reading, and ing in particular, and could not assume to be clethed with any representative authority or influence. It would at best be a losse, heteroge- of genuine clairvoyance-either spontaneous or non-affair, made up of individuals and a few temporarily induced-and also of any other abnous affair, made up of individuals and a few ! scattered organization- rather than of a solid and unbroken body of real organizations. Have we not had experience enough in the past to warrant this view of the case" A national organization to be permanent should be permeated with a sense of self respect that could not be shaken. And it's voice would be one to command the silence, if not likewise the respect, of those who now oppose spiritualism in the pulpit and press because they think it at once popular and profit-

Since writing the above we havepreceived the August number of Bro. Watson's Magazine, in which he holds the following language concernsing Col. Bundy's properly adverse position regarding the proposed Washington Convention "The plan of organizing local and State societhes is what we have always advocated. Our highly esteemed friend's views of first organiz-

ing these may be the proper course to parsue un-der the circumstances. We therefore withdraw-the domination we made, and will do all in our power to harmonize Spiritualists and unite in a hational convention at the earliest-practical peri-ed, to accomplish the object desired."

The Indians at Bay.

They have not yet stamped out the spirit of resistance which has been so recklosely excited in the red man's breast. If we had eagerly swallowed Gen. Howard's colored reports of his progress against Chief Joseph and the Nez Perces, we should have believed some time ago that the Indian war was all over but since it was only Gen Howard who was heard from, he was not allowed to have his own way with those people who are in the habit of believing that one story is good only until another one is told. We get the obverse side of the medal turned to us now, and its inscription reads that not only is Chief Joseph not yet ready to surrender, as reported, but that he is strongly entrenched, and prepared to give to General Howard all he wants to do for some all

Not that by any means we rejolee in the proestly think it should be brought to an end as cessary, and also in the hope that we may hear speedily as possible, which it could be by the more of the remarkable trickster that can outvie Government's simply signifying to the Indians' Louie that it does not want their lives or lands, but to have justice and equity established between both parties. That would be much easier and infinitely cheaper than pur-uing the war. No white man in the country, who is possessed of any spirit, would succumb under such treatment as these high spirited Nez Perces have received. without first making a desperate resistance." And what we would not ourselves consent to we ought not to expect of others. It was swindling, in-ult and violence that led to this needless war, and there can be none but evil results from it.

Whenever Indian bands get the better of the troops, they are denounced as no better than wild beasts. That was the way with the Custer affair last summer. But when the troops surprise an Indian village and slaughter women and nately, giving them no quarter though they are without as severe a trial as he can put the troopeto. When two hundred and fifty dollars are publicly offered for the body of every dead Indian, the red man need not be expected in rea. properly adjust and adjudge such a case. The son to take many prisoners. We cannot blame him for playing at the same dreadful game of extermination that we do our-dyes. Five years ago an Indian spirit prophesied through a reliable medium in this city that for its wrongs done to the red men the Government would surely have its hands full of trouble. The spirit foretold confusion all over the countryrioting, incendiarism, and blood flowing in the streets of out cities. This comes through the universal law of compensation. Evil begets evil : love engenders love. The world of causes-the higher life-slumbers not, and the spirit red man knows well that he has the power-delegated to him from a superior source by and through the agency of psychology-to influence white men on earth to deeds of anarchy and bloodshed in consequence of the white man's false dealing with the remnant of their brethren yet sojourning on their native soil. When the nation shall learn to do justice to its Indian wards it will become prosperous: not until then, rest assured, for that justice which crussiloud to Hearen will surely be answered today as it was answered in the time of the down- all that belongs to it in this instance; it will trodden Israelites, which the ancient record so graphically and truthfully depicts.

Sin-Nearly a twelvemonth agon I asked, in a letter addressed to the Times and other London newspapers, for any facts, within the knowledge of the readers of my letter, concerning the ap-parent transfusion of thought from one individual to another ; that is to say, any well-authentinot information derived merely from the muscu lar indications of the face or body, can be ad duced. I also requested instances, beyond cavil, normal psychical phenomena occurring in private families that could be well attested.

My letter having been largely copied by the provincial press, led me into an enormous correspondence. From that time to the present I have been diligently sifting and arranging the mass f materials so obtained, and I wish here to tender publicly, as I have done in every case privately, my best thanks to my numerous correspondents-many of whom were readers of your journal.

Some of the invaluable and indisputable facts so garnered 1 hope soon to make public (proba-bly in the form of a contribution to one of the London Reviews), but before doing so I am anxious to leave no stone unturned. Will you there-fore allow me to ask any of your readers who can furnish me with facts relating to the matters I have named (more particularly with reference to the first subject, viz , thustrations of mind-reading) to be so good as to send them to me direct addressed Professor Barrett, Monkstown, Dub-lin" I need hardly add that mere hear-say or second-hand reports are of no use, unless they can be traced home

It will save trouble if correspondents will kindly give me full d tails of names and places, which will not, however, be published except by the express permission of the narrator. I am e-pecially anxious to add to the list I al-

ready possess of good subjects in that curious thought reading game called " willing.". One or two cases of this kind, examined from every point of view, and capable of being tested at pleasure by a skeptical committee, would be in-valuable. Already an informal examination of this kin i has been conducted in one case lately brought under my notice, and the result was eminently sati-factory. I observe that "M.A. (Oxon.)" has recently

en dealing with the subject upon which I am at work, and I shall be interested to see the con-clusion of his able e-say on the "Transcorporeal Action of Spirit," part of which has already ap-peared in Human Nature. Judging from the syl-labus to his escay, he includes Louie at the Westminster Aquarium as a case of thought reading, and upon the same grounds I presume would in-clude the so-called clairvoyante that accompanies the conjuter Heller. But lately I met accident-ally, at Mr. Burns's, a person who professed to do all that Louie and others have done, and even go considerably beyond them, and yet the whole thing was acknowledged to be a trick. No doubt M. A. (Oxon.)" has been careful of his facts. longation of a war of this character, for we how but I mention this to show the caution that is ne oule, Yours obediently, Dublin, June 25th, 1877. W. F. BARRETT.

A Miserable Sinner.

A' few weeks ago, a poor unmarried girl in the north part of the city suddenly returned to her cheerless room from where she had been at work, took her infant child-the proof of her misery and her shame-and deliberately strangled it to death. The perusal of the tragic story excited a feeling of horror in many a mind, and numbers of readers instinctively asked how any mother could be so cruel. The belief seems to be, that the maternal sentiment must be deep and strong enough to outweigh the hatred of the person by whose agency that sentiment was developed to its birth. But this was a case that raised oppo-. site reflections. The crazed girl-mother declared that she could no longer permit the offspring of so unworthy a father to live. There was bitter-

"THE WORKERS WIN."

On Sunday afternoon, July 221, Miss Lizzie Doten, of Boston, delivered the regular discourse at the Highland Lake Camp Meeting of Spiritu--filled alike with metrical grace and sturdy Mr. Salisbury, near Rochdale. The sittings were columns:

The seed which lies inert and cold, Will neither flower nor fruitage bear, . Unless it struggles through the mould

For light and air. The soul that seeks for Freedom's prize Must Freedom's battle first begin-True effort never vainly dies.

The workers win. Through weary years of want and woe

The soul irresolute must wait. While he who strikes the timely blow Will conquer fate.

The might that nerves the hero's arm Springs from the manly might within : The coward only flies from harm.

The workers win. The snail may gain the mountain's height

By toiling onward day by day, While swifter feet who trust their might

Shall idly stray. The saints who wait upon the Lord, And wage no war on shame and sin,

See Craft and Cunning reap reward. The workers win.

Old Superstition rears her shrine. And heaps it high with shining gold, "And birthrights of the soul divine Are bought are sold.

And Doubt, and Fear, and Death, and Hell, And Want, and War, and Shame, and Sin, Their ranks by countless thousands swell. The workers win.

Yet Truth shall sound her bugle-call, And Justice draw her flaming sword-The spirit of the Lord on all

Shall be outpoured. A countless host, unseen, but near, To hopeful human hearts akin, Repeat the words of lofty cheer :

"The workers win." Oh, fainting soul! "take heart of grace !" Though dangers in thy pathway lie,

Pursue thine heaven-appointed ways With courage high. One grand, eternal law, controls

The life without-the life within: Heaven is no place for idle souls-The workers win.

Labor Agitation.

A mob, no matter how large it may be or how just its pretensions, invariably comes to grief, from the fact that such a demonstration is an illegitimate method of redress. Besides, all civilized communities are governed by law for the protection of life and property, and law is wisely backed by military force. When property is destroyed by mobs, and the regular routine of business is disturbed thereby, who ultimately suffers the most ? The poor, of course. On the other hand, mobs have their use, for they teach the ruling class that because it has the power it has not the right in justice to oppress the laboring masses. Capital is as much dependent upon labor as labor is upon capital, hence each should harmonizy on the basis of justice. Why is the whole of Europe to-day, socially, ripe for revolution? Simply because the laborer does not receive compensation sufficiently remunerative to maintain a respectable position in society. Why is this ? It is directly attributable to the selfishness of the capitalist, which will result finally in revolution. The time has come when capitalists everywhere should change their present policy, and instead of seeking to accumulate wealth by reducing the price of labor, they should use the means within their power to elevate the masses;

he working-man, always, an equivalent

English Items.

AUGUST 4, 1877.

A correspondent of The Medium says, "We have been very greatly favored in being permitted to witness the wonderful phenomena produced through this highly gifted and truly estimable lady [Miss Wood] at the residence of under strict test conditions. The materializations were well seen by all present, and after showing themselves for a considerable time retired. During the four séances held many spirits were fully recognized."

Mrs. Emma Hardinge Britten, during her fiving visit to England, delivered two addresses, one in Manchester, on Sunday, July 8th, and the other in Liverpool on Monday. Both were largely attended, and the speaker fully appreciated.

T. L. Nichols, in The Spiritualist, gives an interesting account of satisfactory séances held by Willie Eglinton, at Malvern. This medium has nearly recovered from his late severe illness.

Dr. Monck has returned to London, says The Medium, and is taking up his engagements as quickly as possible. He gave a séance at the home of Col. Greck on Wednesday evening. The results were a combination of phenomena and tests. A beautiful child's hand came from under the table and handled a fan for a long time. The color of this hand, which was well seen, was peculiar. It was intensely white and waxen-looking. When the hand of a sitter was placed in the shade of the table in the same position, it looked quite brown, whereas the spirit-hand seemed to have a luminosity of its own. Direct writing was obtained in a folding slate, which never went from before the eyes of the sitters, but remained on the table all the time. The sitting was altogether interesting and satisfactory, as the phenomena were in every point indisputable.

Mr. and Mrs. Thomas Gales Forster have arrived in England.

Mr. J. W. Lawrence is giving seances for trance speaking once a week, at the rooms of the National Association of Spiritualists.

Spiritualism is spreading in Folkestone, says The Spiritualist. Regular scances are now held there in private, and the Folkestone News recently published some strong evidence in favor of the subject.

Sir Charles Isham, Bart., has been elected an honorary member of the Dalston Association of Inquirers into Spiritualism.

Prof. Gregory's new edition of Animal Magnetism has just been issued in London.

Mrs. Eliza Corner (Florence Cook) the renowned medium, has just arrived in London from China, with her husband, Capt. Corner, and her daughter Katle, in excellent health.

The reception of the London National Association of Spiritualists to the Baron and Baroness von Vay will take place on Friday, Aug. 10th.

The Religio-Philosophical Journal of last Saturday contains nearly three columns of matter, written by James M. Allen, giving a full account of seances with the medium William Eddy, lately, at Ancora, N. J. The writer concludes his letter with a few general remarks, which are of so pertinent a character that we with pleasure

transfer them to these columns : "1. I saw nothing at the seances that could. be called low or vile; but on the contrary, the guides of the medium appear to me to be wellmeaning, kind, charitable and *qood*. I venture to suggest to all, the propriety of bringing to such scances clean hearts and honest purposes, and of bearing in mind that the spirit world (in its relations to this) is somewhat like a mirror-capable of reflecting anything placed before it. Let those, therefore, who may incline to characterize the Eddy manifestations as wild and reckless, not forget to look first on the earthly side of the look-ing-glass for the causes. 2. William Eddy appears to me to be a humble, feithful denoted medium who belienes it to be

faithful, devoted medium, who believes it to be his duty to give himself to this work.

3. That which strikes me prominently as good evidence of the reality of the materializations, is the great difference in the size of the forms as well as also the diversity and amount of clothing, means within their power to elevate the masses; etc., used sometimes at a single scance. We were and they could do this in no better way than by allowed to enter the cabinet immediately, afterthe medium left it; and he would remain and mingle a few moments in the scance-room with the visitors. 4. The value to mankind of the physical maniestations I conceive to be similar in its nature o that of the foundation wall 'or underpinnin the sills and lower floor of a house. A house with the suite and lower floor of a house. A house with no foundation is no house; a chimney com-menced at the top is no chimney. Let us not ig-nore the fundamental element of the gospel of the angels—the phenomenial aspect—and so float in mid-air, without fulcrum on which to rest our lever; neither let us 'grovel,' and be unmindful of the higher uses of our gospel, viz.: The recep-tion and practicalization of the Harmonial Phi-losophy: the inauguration of the Harmonial Order losophy, the inauguration of a Harmonial Phi-losophy, the inauguration of a Harmonial Order of Society, the development of a true eivilization, and the realization of perpetual and universal peace on earth and good will to all." The LONDON SPIRITUALIST Newspaper comes to us each week freighted with sterling matter on spiritual topics. It is an elegantly printed periodical, and deserves wide circulation on this continent. Spiritualist societies everywhere, it seems to us, should take more pecuniary interest in their literature if they really desire, as their speakers so earnestly affirm, the permanent establishment of the beautiful Philosophy of Spiritualism ; otherwise the papers now in existence devoted to the cause will be obliged, like many in the past, to sink into oblivion. A large amount of money has been lost by this indifference by different publishers in the past twenty-five years. Hence, with such sad experiences before them, Spiritualists all over the world should especially see to it that their journals are made much more remunerative than they are at the present timeto enable them in the first place to pay expenses, and in the second place to enlarge when their subscription lists warrant such an undertaking. Surely Spiritualists ought to be as liberal as theologians, who consider it their duty to sustain, pecuniarily and otherwise, their representative journals. E. V. Wilson, says 'Mr. John Wetherbee, gives interesting and successful séances at the Highland Lake Camp-Meeting, and hopes he is paid for his trouble, as that is his remuneration for his work there. He attended one on Friday, and it was very convincing. The medium gave the circumstances and incidents at different periods of life of a dozen persons, strangers and all, very correct. They were not guessed, that is certain. On-this occasion every person owned to their correctness. One or two had to jog their memories, often saying they did not recollect this or that, but the seer waspositive every time, took no back track, neither made any, qualification as to time or incident; and everything proved to be true to the letter.

A Letter from Professor Barrett.

Professor W. F. Barrett, of Dublin, Ireland, Is the gentleman who so roused the ire of the large majority of anti-Spiritualists at the great gathering of physicists and surants at Glasgow in the autumn of 1876, by venturing to call attention to the question of spirit-action. -Recently Dr. W. eyes to every fact opposed to his own precon itualism and Mesmerism," in which he under takes to invalidate the well-known fact of clairvoyance. Mr. Alfred R. Wallace has answered him fully and conclusively in the July number of Crookes's Quarterly Journal of Science; and it will be seen by the following letter that Professor Barrett is qualifying himself, by an accumulation of facts, to supplement Mr. Wallace's persons in possession of "facts of clairroyance beyond carit" to communicate them to him. His address is Monkatown, Dublin. We think he will

The tale of trust and betrayal is far from a novel one. Would that it were. Something besides our crude machinery of law is needed to motive that maddened the young mother's heart deserves far more consideration than the impulsive action of her strong-nerved hands. She may have loved her child most even when she sent it out of the world; she certainly hated and detested the cruel neglect and base wrong done her by its father, when she resolved that nothing that bore his likeness should live through her agency. How is society to deal with a case like this? The gallows, with all its terrors, never

will prevent the repetition. Nothing can be expected to do that, but the purification of human hearts and the thorough learning of the lesson of self-restraint.

Then difference in education and condition is to be allowed for. Our system of justice utterly fails to do it as yet, though the growing uncertainty of jury verdicts, which is more and more complained of, goes to show that our justice is being more largely infused with pur humanity. We all weep over the tragic story of Effie Deans, as related by Walter Scott, but/here is a similar case right at our door that stirs no such depths of human compassion. The law is sure to get furnish all the boasted protection to society that it can ; but it will never, never prevent the repetition of these woeful tragedies so long as men are ready to betray and women to trust. It is for the practical moralist to take up the work there the law plainly admits its inefficiency.

The time has gone by for pouring out scorn on poor creature like this. The common feeling of brotherhood and sisterhood forbids it. Here is a homeless, friendless, ignorant young female, trained to follow her instincts rather than her reason, and with her intelligence wholly subected by them. Had her lot been cast differently, had she been able to'call on friendship to sustain her, on wise and loving guides and instructors to restrain her, on the tenderness of human sympathy to inspire and strengthen her, who would presume to say that she would have fallen from virtue, or, having fallen, that she would not have remedied her fault by a life of repentance? Criminal she unquestionably is, in all senses in which that word is accepted; but who shall judge of the redress of the guilt that is surrounded by such fearful provocations, and achieved in an impulse that sought to, wreak itself, not on its victim, but on her cruel betrayer?

The Spiritualists of Plainville, Connecticut, and surrounding towns, hold their annual picnic at Compounce Pond, Bristol, on Wednes-

for his labor, that he may live decently and bring up his family respectably. Then the social status of the world would not be at so extremely low ebb, morally, as it is at present. A State can never prosper when its working people are crushed by poverty, the direct result of avaricious individuals. The happiness of the many is the blessing of all. Evil never comes to the surface without adequate cause. If labor and capital, therefore, are not speedily harmonized in this country, we predict that ere many years have elapsed anarchy in special localities will result in general revolution.

Don't Want Him Governor.

The country voters, if the Franklin Register knows, don't want Governor Rice renominated, and their opposition, it predicts, will defeat him. And 'it is to be hoped "the opposition " will accomplish that object, then. 'We want no bigot, like Governor Rice, to rule the enlightened State of Massachusetts, and, although no politician, we sincerely hope the Spiritualists in this Commonwealth (and thousands of such are voters) will not vote for a man who, to please the Church pharisees, lent his name to Petticoat Bishop to help (?) "save the Old South" by attempting to pull down Spiritualism. Such men are not just. We need rulers of vastly more expanded views.

Our Public Circles-Sunday Meetings.

We would state thus early that when we shall resume our Public Free Circle Meetings in September, the opening one will be held on the first Sunday of the month, and be continued on the following Tuesday and Thursday. On the succeeding week there will be three meetings, as in the past : on Tuesday, Thursday and Friday. Then another Sunday meeting; and so on through the season, if the new arrangement proves satisfactory. The Sunday meetings have been inaugurated at the especial request of many out-of-town people and others who have not the time to spare to attend those held on week days.

Mrs. E. H. Britten.

A personal communication appears elsewhere in the Banner from this gifted lady. Now that she has been relieved from the immediate care of an aged mother, who has taken up her permanent abode in her native country, Mrs. Britten will be at liberty to again go upon the rostrum in different parts of this country, to enunciate, as in the past, the divine truths of the Spiritual Philosophy. Her address at present is at 118 West Chester Park, Boston, Mass.

The Central and Northern New York grand success. We shall refer to it next week. | of August.

The Children's Progressive Lyceum of Grove Meeting of Spiritualists in Phoenix was a | Chicago will have no exercises during the month

LIGHT BANNER \mathbf{OF}

Dr. J. V. Mansfield in the West. The Denver Mirror of July 21st says : +

"Dr. Mansfield, after a pleasant trip to George town, where he was most kindly and cordially received, and delivered a lecture to an exceed-ingly interested and intelligent audience, return-ed to the Grand Central on Wednesday, and on Friday last left for Council Bluffs in response to pressing invitations (rom many of the leading citizens of that place, and will go thence to Chi-cago *en route* to New York. Aside from his ex-traordinary merits as a medium, the Doctor socially is one of the most attractive gentlemen we ever met. Quiet in demeanor, of refined in stincts and tastes, pure morals, and possessing that rare culture which studious reading, extend ed travel in foreign lands, and association with the most eminent minds in the country, imparts, the Doctor is at all times genial, instructive and entertaining, and invariably inspires friendships that are warm and lasting. Those who know him best are among his most ardent admirers. In his professional capacity we solicit from those he visits all that he asks, fair and honest treat. ment. As a gentleman of scrupulous honor, in-tegrity and character, we commend him to all who are capable of appreciating these estimable traits at their true value."

Dr. Mansfield expects to arrive at his home in New York by the middle of August. His West ern tour has, it is reported, wrought wonders for his health and usefulness.

Dr. Mack,

The healer by the laying on of hands, has an office at 7 Montgomery Place, Boston. The Doctor, as we recently stated, received considerable *éclat* in England in consequence of remarkable cures made through his instrumentality. Such useful people should be patronized. Is n't it better to be cured without medicine than with? "Most assuredly," the skeptic will say, "that is, if such a thing be possible." Our answer is, We know that it is possible, especially in nervous complaints. The laying on of hands is simply a process by which the magnetism of a healthy person is transmitted to a patient operated upon. Some few people possess this peculiar healingpower; and, according to evidence, Dr. Mack has it, hence we recommend him. Dr. J. R. Newton also possesses similar power; so does Dr. Richardson, of the Bunker-Hill District; Dr. A. S. Hayward, of this city, Dr. I. P. Greenleaf, and others.

Highland Lake Grove.

This camp-meeting continues till Monday, August 6th, and those who have not already visited the grounds will do well to do so, remembering that Friday next is a special picnic day, and that on Sunday, (as stated by the advertisement on our fifth page,) Prof. William Denton and Mrs. C. Fannie Allyn will occupy the platform-a test scance by E. V. Wilson and a sacred concert by Prof. Alonzo Bond's band adding to the attractiveness of the occasion.

Mrs. Richmond's Lectures in Brook lyn.

Mrs. Cora L. V. Richmond will lecture in Everett Hall, 398 Fulton street, Brooklyn, N. Y., Sunday, August 5th. Her engagement includes all the Sundays in August. A rare opportunity for our friends in that locality to again hear this highly gifted inspirational speaker is now afforded.

The Pennsylvania and New Jersey Camp-Meeting, as per advertisement in another column, will commence Thursday, August 9th, and continue to the 20th, at Anderson's Station, N. J. Dr. J. H. Rhodes will have a stand on the grounds for the sale of books, pamphlets and the Banner of'Light. He will also take subscriptions for the Banner. Prominent among other speakers will be Rev. Cyrus Jefferies.

197 We cannot be expected to endorse the specialties advertised in these columns, whether alleged spirit-photography or anything else. The reader must be his own judge in such matters. We make it an invariable rule, however, to eschew everything of an immoral tendency, when we know it to be such. We strive to do right in all such matters.

BRIEF PARAGRAPHS.

SHORT SERMON. - The revengeful is feared (sometimes !) and therefore he is hated; but he that is endued with clemency is adored; the praise of hisactions remaineth forever and the love of the world attendeth him.

"Brunswick" in last Sunday's Gazette says: "I mus not forget to mention the general cleanliness of Saratoga nobody need hesitate to let her'skirts drag over these side walks, for they fairly shine with scrubbing." The sidewalks or the skirts-which?

THE WAR .- As we go to press a panic seems to exist in the Turkish capital, and the Sultan is reported as about to retire for safety to Broussa. Great numbers of European residents are quitting Constantinople. At Rustchuk, Sunday, 29th, a heavy engigement was fought between the Czarowitch and Ahmed Eyroub Pasha. The Turkish corps is reported to have been defeated with a loss of 30 guns, 10 standards, and 8000 prisoners. The Turks and Russians also claim a great victory recently at Loftcha, near Plevna-with what truth time and the""telegraph man " only can decide.

Ralph Waldo Emerson says: "We doubt not a man's fortune may be read in the lines of his hand, by paimlstry.'

Oh, rippling river of laughter thou art the blessed boundary line between the beast and man, and every wayward wave of thise doth drown some fretful fiend of care, - Col. Ingersoll.

Nothing is so uncertain as the minds of the multitude. The late riots prove this.

An idle man always thinks he has a right to be affronted a busy man does not devote to him just as much of his time as he himself has leisure to waste.

"Austin, Texas," speaks of forty-nine spheres, and wants Mr. Wetherbee to write something on the subject. Wetherbee says he never said there were forty-nine spheres, and prefers to write on subjects he knows some thing about.

It is estimated that not less than twenty thousand will march in the procession at the dedication of the soldiers' nonument on Boston Common on the 17th of September next.

An exchange gives as a reason for the injury inflicted upon "innocent" persons in riots, "too much foolish cu riosity to the square luch."

Several persons have been poisoned in this city and in New Haven by living near Allanthus trees. The danger is most imminent when the tree is in blossom. The symptoms are headache, nausea, etc.

The road to wealth -- Beacon street.

Nothing is so dangerous as error-nothing so safe as truth.

The parent who sends his son into the world uneducated. defrauds the community of a useful citizen and bequeaths a nuisance.

Fate once compelled a loving pair To part a little season;

But, to make their love more rare, Deprived them both of reason. .

Now, however, there is no danger of so sad a catastrophe for absent lovers can kiss by telephone. "Is n't that nice!"

w. willicatt, of Brooklyn, insists on spelling the word Spiritualist with a small s, "Comment is unnecessary."

To Khadijah, wife of Mahomet, historians trace much that is noblest and best in the Koran and the Mohammedan religion. The prophet was twenty five and she forty years old-a rich, powerful, intellectual woman when she mar-She was the first convert, and embracing the new belief with all the flery religious zeal of her sex, for twenty-five years she was the backbone of Islamism. She stood by her husband and poured out all the resources at her command-wealth, enthusiasm, intellect and affection. After her death Mahomet was inconsolable, and married another wife in two months after she died.

Leading Chinese residents of California are making preparations to secure the right of suffrage, which they say will insure them against a continuance of the persecutions to which their race is now subjected.

A young fellow offered to bet the principal of a femal seminary, who was always boasting of the proficiency of her pupils in grammar, that not one of them would decline a noun he could name, and he named the insignifican noun husband.

"When I dle," said a married man, "I want to go where there is no snow to shovel." His crusty Orthodox wife said she presumed he would.

Beware of judging hastily; it is better to suspend an opinion than to retract an assertion.

The population of Nebraska has increased in ten year from 8,000 to nearly 300,000, and at the rate at which emigration is now lowing in it would not be at all surprising were the population to exceed half a million at the end of three years more.

Brazilian merchants who have visited New York assert that in a few years the United States will supply their country with a large percentage of the goods they now import from Europe.

"I apologize for saying you could not open your mouth assure you that when I said it I had no idea of th

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge Britten having returned from England, will proceed to fulfill a lecturing engagement in California about the last of August. To the many friends who have solicited her to speak in various Western cities. Mrs. Britten desires to say she will lecture in Cleveland, Ohio, the first Sunday in September, Lincoln, Nebraska, the second, and San Francisco the third; and though she will be happy to give week evening, lectures anywhere near the above points, she will not be able to make any considerable divergence from the route of travel between New York and San Francisco. Address 118 West Chester Park, Boston, up to the last of August.

Mrs. M. Hardy Perkins, now on a tour among the White Mountains of New Hampshire, intends, we learn, to visit Hampton Beach. If her health is sufficiently recuperated she will return to Boston and resume her sittings as a test medium in September.

Mrs. M. S. Townsend Wood is ready to answer? calls to lecture in the vicinity of her home. Address West Newton, Mass.

P. C. Mills speaks in Albany, N. H., the first Sunday in August. Address Conway, N. H., during August. He would like to make engagements to speak in New Hampshire or the western part of Maine the two last Sundays in August, and for September.

Geo. A. Fuller, of Sherborn, Mass., speaks at Washington, N. H., Aug. 5th; Sutton Mills, Aug. 12th ; Sunapee Lake Spiritualist Camp-Meeting, Aug. 26th to Sept. 2d, also the intervening week; Croyden Flat and East Village, Sept. 9th; and at Sunapee, Sept. 16th. Ready to make further engagements for the fall and winter.

Bishop A. Beals writes from Madison, Ohio, July 25th: "Since closing my June engagement at Cleveland, I have been holding successful engagements at the villages of Birmingham, Chagrin Falls, and Thompson, all of this State." We shall print a letter from this active worker in our next.

Mrs. M. A. Carnes, of 229 Northampton street, this city, the well-known and excellent test, medical and business medium, will be absent from the city from July 30th to August 7th. Spiritualists and investigators in New Bedford and vicinity, desiring the services of a good medium, will find her at 171 Grinnell street, that city, between the dates mentioned above. Our friends in that locality should improve this opportunity by calling upon her.

Frank T. Ripley has returned to this city from a short trip to Maine, and resumed his sittings as test medium at No. 7 Montgomery Place.

Thomas Cook will, during the next month, lecture in the following counties of Minnesota, viz.: Noble, Rock, Blue Earth and Faribault The State Convention of Spiritualists for Minnesota will be held early in September.

Dr. H. P. Fairfield lectures in Friendship, N Y., August 5th.

Meetings will be held at Grow's Opera Hall, Chicago, during the Sundays of August; Dr. E. W. Stevens, of Wisconsin, will be the speaker. He is a lecturer of extended experience, and said to be an eloquent and logical speaker.

Owing to an accident occurring to the vehicle in which Mrs. Anna Stewart was riding while on her recent visit to friends in Missouri. this lady was injured, and as yet has been unable to resume her séances at Terre Haute.

Emma Hardinge Britten's Flying Visit to England.

To the Editor of the Banner of Light:

I bring with me many greetings from our spir-Itual friends and fellow-laborers across the water. and brief as my visit to my hative land has been, I have participated in many scenes which prog-nosticate well for the advancement of spiritual light and knowledge. As my engagements in the West only permitted me to remain in Engand during the stay in port of the ship on which my husband and myself went out and returned. without putting your foot in it," said the editor, stornly regarding the horsewhip she held over his head. ... if and my sole motive for making this hasty trip was to accompany my belowed and very aged

still more urgent haste, I managed to comply with the solicitations of the Manchester friends, and ectured for them on the Sunday before my departure to an immense audience, standing, sit-ting and waiting for me in large crowds outside the hall. The deep and absorbing attention of the packed masses, their splendid yet simple mode of congregational singing, their warm enthusiasm, and affectionate greetings and farewells, form subjects of memory for me now which I shall not readily forget.

The next night – Monday – my last in England, I lectured at Liverpool under the auspices of the learned and well-known scientist, Dr. William Hitchman, who presided over an audience not less enthusiastic than my Manchester friends. Good, kind John Lamont, and dear Mrs. Nos worthy, brave George Thompson's noble and talented daughter, accompanied us to the wharf on Tuesday morning; the whelming waves of time having swallowed up, or rather carried forward to the shores of eternity, my former ever-faithful friends, Andrew Leighton and James Wason, two of the best and most devoted of the Liverpool Spiritualists-now spirits themselves. I saw them as they stood in the old accustomed places, waving farewell to me even as they used to do, and others saw them too, though they did not know that it was the habit of old they were repeating, and so the whelming waves of the broad ocean bore me back to these shores, from whence I set out again in three weeks to the far West, even as far as the Pacific Coast, where I expect to make a stay of some months.

The cares entailed upon me by my duty to my aged and venerable mother are now remitted by her departure for England. No longer compelled to remain in or near one spot, I propose, for some twelve months at least, to devote myself once more to the spiritual rostrum. The and have to give; the best my beloved spiritfriends can give through me, will now be ren-dered, as in former times, untiringly and ungrudgingly to the cause of spiritual truth and light. trust that many a hand that has been raised to strike intellectual blows at me, because I have differed in opinion from them, will, for the sake of the cause so dear to humanity and the angels, be equally ready to bury the hatchet of war, and clasp hands with me for the promotion of the common good. Divisions, sub divisions, back-biting and slander, unkindness and *unspiritual* Spiritualism, have reigned long enough, breaking up our ranks, shearing us of our strength and making of us a by word and a reproach, instead of a power and a glory. May this spirit pass like the wave of war from out our midst, and in its place let a common sentiment of peace and good unite us, until we plant the white standard of Spiritualism on the highest eminences of the earth; a light to all nations, and a strength and rejoicing to the laborers who have helped to unfurl its glorious banner. . EMMA HARDINGE BRITTEN.

118 West Chester Park, Boston, Mass.

RATES OF ADVERTISING.

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

Minion, each insertion, BUNINESS CARDS. – Thirty cents per line, gate, each insertion. Payments in all cases in advance.

AF For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Diagnosis send lock of hair and \$1,00. Give ago and sex. Address Mas. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.12.13w*

Change of Locality.

DR. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until fur-ther notice. Jv.7

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent 4w*.Jy.14. are not answered.

Dyspepsia is a Hydra-Headed Monster, from which nearly all "the ills the human flesh is heir to " originate. The Peruvian Syrup, a protected solution of the protoxide of Iron, is a long-tried and well established remedy for this distressing complaint; it has cured thousands when other remedies have failed. 2w.A.4.

DR. S. B. BRITTAN treats chronic diseases, eswas to accompany my beloved and very aged pecially such as are peculiar to the female con-mother to her home in England, my many kind stitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York. 🖅 Patients visited at their homes when necessary. F.3.

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5

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 100 Madison street, Chicago, III., keeps for sale the **Banner of Light**, and other Spiritual and Liberal Papers.

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Spiritualists' Camp-Meeting AT HIGHLAND LAKE GROVE

CLOSES Monday. August 6th. On Sunday next, 5th or first., MRS, C. FANNIE ALLYN, the elequent in-spirational speaker, and PROF WH DENTON, will ad-dress the people. MR, E. V. WILSON, and others, wil-hold scances - special trains leave Boston, stopping at way stations, at 9 A. M. and 12:45 P. M. Will leave Patient as on last Sunday. June 23.

CAMP-MEETING.

THE PENNSYLVANIA AND'NEW JERSEY SPIRITUALISTS' CAMP-MEETING ASSO-CIATION have in de the necessary arr orgements to hold an eleven days' meeting, commencing Thursday, An-gust 9th, at Anderson's Station, on the Williams-town Railrond, a branch of the Canden and Atlanti-town Railrond a branch of the Canden and Atl are from all stations on the road between Philadelphis and Atlantle (Aty. **DR, J, H, RHODES,** Aug. 4.-2w Chairman of Committee

LAKE PLEASANT CAMP-MEETINC.

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

August 6th to August 31st. Public services commence Aug. 12th, and continue to Aug. 27th.

Aug. 27th. Programme of Speakers. Sunday, Aug. 12–Dr. H. B. Storer, of Boston. Mass.; Alles B. Stebhins, of Detroit, Mich. Tuesday, Aug. 14–C. Fannie Allyn, of Stoneham, Mass. Wednesday, Aug. 15–Bishop A. Beals, of Versallies, V.

Thursday, Aug. 16-Mrs. S. A. Byrnes, of Wollaston. Mass. Friday, Aug. 17—Cephas B. Lynn, of Ballston Spa, N. Y. Saturday, Aug. 19—R. T. Haflock, of New York City. Sunday, Aug. 19—Cephas B. Lynn; E. V. Wilson, of Londoard, Hillinds.

Tuesday, Aug. 21-Mrs. Augusta Hope Whipple, of Bos-

Tuesanay, Aug. 22-or, Mass. Wednesday, Aug. 22-Thursday, Aug. 23 - Bishop A. Beals, of Versailles, N. Y. Priday, Aug. 24-Mrs. N. d. T. Brigham, of Elm Grove, Vinchestor.

N. Y. Sunday, Aug. 20 - J. Frank Baxter, of Whichester, Mass. and Prof. William Denton, of Weifesley, Mass. Regular board at 45.00 a week. Groceries, provisions, and other articles required for housekeeping, can be ob-tained on the grounds. tained on the grounds. Exemption Tickets at reduced rates will be placed on the Vermont and Massachusetts, the Fitchburg, and all connecting roads. By addressing the Secretary, a Circular giving full in-formation will be sent to any party. DR. JOSEPH BEALS, GREENFIELD, MASS., President, JOIN H. SMITH, SPRINGFIELD, MASS., Secretary. T. W. COLURN, SPRINGFIELD, MASS., Treasurer, July 14.-4w

Universal Reform

CAMP-MEETING

A Review of our foreign monthly exchanges, prepared for this edition of the Banner, will'appear in our next issue. Dr. Ditson, in his Reviews, gives a very interesting epitomé of current spiritual events among other peoples, much of which matter is copied from the Banner into the secular papers without due credit.

INVESTIGATOR HALL. - Mr. Horace Seaver and other well-known speakers will publicly discuss "The Great Railroad Strike" next Sunday forenoon at 101/2 o'clock, at this Hall, or, rather, continue the discussion from last Sunday. Admittance free.

A private letter from Mr. C. E. Watkins, the slate-writing medium, now at Brattleboro', Vt., thanks us for our "kindly remarks " in the last Banner in regard to him: Rutland, Vt. will be his address for the present. After his tour through Vermont he will visit Maine.

A correspondent says: "Jennie Leys writes like a living soul." Hers is a large, liv ing soul. Spiritualists should keep her employed on the rostrum every Sunday throughout the entire year.

Any one knowing the post-office address of Dr. Lucie L. Bell, healing medium, formerly of New York, and who will send it to B. B. Wright, in care of Banner of Light, Boston, wil confer a great favor.

El Eco de America is informed that the Banner of Light is regularly mailed to its address. We have no means of knowing, therefore, why our paper does not reach its destination

We shall print a letter from Spirit Robert Dale Owen in our next issue.

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street, —Tast Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good medlums and speakers always pres-ent. Free Conference Meeting every Saturday evening at 8 o'clock, sharp. Doors closed at 8½. All are invited.

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

Nassau Hall .- Very harmonious and interest ing circles were held in Nassau Hall on Sunday Short addresses were made by several speakers and a large number of remarkable tests were given by Mr. Frank T. Ripley. Some of the tests were stated to be perfectly correct by strangers who had just arrived in the city, by persons who had never before attended a spiritual meeting, and by gentlemen who were seated at the opposite end of the commodious hall. Fiftysix scaled envelopes, containing questions, were handed to Mr. Ripley, and in forty-three cases he wrote full and satisfactory answers Mr. Robin-son, who conducts the meetings, will give other particulars to persons who may desire further information information. A. B. W.

size of your foot.'

A gentleman of this city, who keeps a go at team, often invites his friends to ride with him. On a recent occasion he invited a young lady. After they were seated in the carriage he asked her, as usual, "Where would you like to go?" Sherepiled, "On anywhere you please." "Well, " said he: "I will take you either to Cedar Hill Cemetery or to the Charter Oak Trotting Park," Her rejolnder was gend: "Sir, your offer is both grave and racy." -Hart-ford Times.

It costs about seven dollars to send a ton of wheat from Chicago to Liverpool.

Annie Besant, the English radical, is a young and tal ented lady who left her husband, a Church of England clergyman, because she could not submit to his intellectual tyranny.

"No, ma," she said, "Charles can never be anything to me more. He came out this spring in his last fail over coat; and oh, ma ! it wouldn't match my new dress, and so we parted,'

Rose! for the banquet gathered and the bler; Rose! colored now by human hopes or pain, Surely where death is not, nor change, nor foar, Yet may we nicet thee, joy's own Flower, again, -[Mrs. Hemans.

A woman was offered a thousand dollars if she would remain slient for two hours. At the end of fifteen minutes she asked, "Is n't the time nearly up?"

Narrow-minded men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindoo maxim, "The snall sees nothing but its ewn shell, and thinks it the grandest palace in the universe."

It is estimated that coffee is used by 60,000,000 of the hu man family, tea by 500,000,000, oplum by 400,000,000, alcoho by 500,000,000, and tobacco by 700,000,000. A large proportion of the human family use substances that are either stimulants or narcotics.

There is a silken string connecting all virtue. It is called

"There is no secret about success in life, " said Commo dore Vanderbilt; "all you have got to do is to attend to your business and go ahead-except one thing," added the commodore, "and that is, never tell what you are going to do until you have done it. The attending to your business means work; the never telling means your knowing how o do a thing better than others. It means sagacity and prudence in the managment of your affairs. Some men are always successful in certain things. They understand the situation, that 's all, Every virtue gives man a degree of felicity in some kind. Honesty gives a man good re port; justice, estimation; prudence, respect; courtesy and liberality, affection. Temperance gives health, fortitude, a quiet mind, not to be moved by any adversity."

It is said that red-clover heads, steeped in water and freely drank, will cure cancer. It certainly can do no har n to try it.

Dr. George F. Waters, of Boston, claims to have discov red that blcarbonate of soda, or any other neutral alka li, is a very quick cure for burns or scalds; and he proved his faith by scalding his arm in the presence of a convention of surgeons, to test the cure.

A woman in Omaha recently swallowed a gaiter but ton, and was choked nearly to death. "We have said a thousand times, " says the Burlington Hawkeye, "that some serious trouble would yet come of this custom of Omaha women unbuttoning their shoes with their teeth."

Girls in their teens should learn the worth of money and the judicious use of 1. If poor, they should earn it hon-estly, and then expend it in gaining an education, or save it for the emergencies of the future. -Sarah M. Perkins.

If Pharaoh's daughter had been as careful about taking in Jews as Judge Hilton is, what would have become Moses ?

correspondents should not feel surprised or disappointed that I have so little to relate to them

of transatlantic spiritual experiences. During my short week in port, however, al-though unable from pressure of family duties to whit the Metropolis, or proceed beyond my mother's home in Manchester, I heard much of the good cause, the work of its indefatigable advocates and mediums, and the fact that new and remarkable evidences of mediumistic nowers are being constantly manifested in families of the highest standing and influence.

To judge by the immense number of urgent applications I received to lecture in London and the Provinces, Spiritualism must be more rife in England than ever.

I heard a very fine trance lecture from a Mr. Colville, a very young man with a very promis-ing career before him; listened to the warm praises everywhere sounded of Mr. J. J. Morse, now so well-known on both sides of the ocean, and had the pleasure of attending a scance, with Miss Kate Cook, the sister of the Miss Florence Cook so well known as a materializing medium. Miss Kate Cook undoubtedly possesses medium-istic powers of a very high order, and through the liberality and untiring energy of Mr. Charles Blackburn, of Didsbury, near Manchester, this young lady's powers are being carefully cultured under the best possible conditions, and her interesting scances are limited only to the quiet and orderly sphere of private investigation. At Mr. Blackburn's splendid residence, and surrounded by all those conditions most favora-

ble to truly scientific but thorough research, sc-ances of the most satisfactory and interesting character are constantly transpiring, forming a significant contrast to the disorderly, rude, and not unfrequently injurious surroundings which press upon and harass the poor medium exposed to the misery of public circles. During my short stay in Manchester, I met one of the members o an Association whose scances, though of a strictly private character, are not entirely unknown to fame. Their circles have now been conducted for some years past, and the intelligence com-municated having been carefully recorded, has now been collated and published in two hand-some volumes, under the title of "Angelic Reve-Through the kindness of the lations. corder" of these interesting meetings, the vol-umes in question are now in my possession. I do not know whether they are for sale, or whether the rare and occult matter they contain has been limited to private circulation. Judging from my own bitter experience, and the aching shoulders which still remind me of my reward for publishing occult works, I should suppose (as I hope) that "Angelic Revelations" may be lim-ited in circulation to those who can and dare receive them—those, in fact, who do not wait for others to think for them, but dare to ask for more light to day than they received yesterday, hoping still for additional illumination with each returning morrow. Be this as it may, although the communications do not run in the ordinary groove of spirit teaching, and the communicants do not all claim to have "once lived on earth," the matter they render is rare, suggestive, and wonder-fully in harmony with the most advanced ideas of the age—with those, in short, which I venture to prophesy will form the next phase of the great progressive movement. In the midst of scanty time, urgent duties, and

MRS. NELLIE M. FLINT, Electrician, and Heat-ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jy.14.4w*

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

BUSINESS CARDS.

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

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGBEE, Booksellers, 52 West Main street, Rochester, N. Y., keep for sale the Spiritumi and Beform Works published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

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

PHILA DELPHIA BOOK DEPOT. DR. J. H. RHODES, 259 North Ninth street. Philadel-phia, Pa., has been appointed agont for the Hanner of Light, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR. RHODES.

W 11.1. commence at **Shnwaheen River Grove** on day, the 25d, Pienles very Tuesday and Cinchdeon Mon-day, the 25d, Pienles overy Tuesday and Friday. Good Restaurant, good tents, good music, good dance-hall-everything good. Among the speakers engaged are Leo Miller, W. S. Bell, Prof. R. W. Hume, I. P. Greenheaf, Dr. Demeritt, L. K. Coonley, E. H. Heywood, D. W. Hull, Meses Hull, Ju-lietto Severance, C. Fannie Allyn, Hattle Wilson, Aggie Davis Hall, Matthe Sawyer and others. Speaking, conferences and anussements every dry. The platform is *free for any* thought. Fare over althe brancheg, of the B ston and Malne Ruite and reduced. Trains nearly every hour. MOSES HULA. *Disordering the Communication* July 28, -2W. July 28, -2W. Cape Cod Camp-Meeting AT HARWICH, MASS.

THE Spiritualists will hold their annual Camp Meeting at NICKERSON'S GROVE, Harwich, Mass A. A. A. B. FARNERS, S. GROVE, HARWICH, MRON, commencing on Tues ray, July 31st, and cloching on Sun-day, Aug. 4th, 1877. Speakers engaged: Dr. H. R. Storer, Mrs. Sarah A. Byrnes, Cophas R. Lynn, J. Frank Bayler, I. P. Greenleaf and Arthur Merton, M. D. Tickels to and from Boston \$4, and at the same rates as in previous years from stations on the Obt ColonyA toroad. It is hoped that there will be a large attendance up of this crowning meeting of the entire series upon the Cape. July 21.-3w Pr order of the Committee,

A FAMILY MEDICINE.

The PAIN KILLER is a purely vegetable compound; and, while it is a most efficient remedy for pain, it is a perfectly safe medicine, even in the most unskillful hands. For Summer Complaint, or any other form of howel disease it? children or adults, it is an almost certain cure, and has, without doubt, been more successful in curing the various kinds of Cholera than any other known remedy, or the most skillful physician. In India, Africa and China, where this dreadful disease is more or less prevalent, the Pain Killer is considered by the natives, as wellas Enropean residents in those climates, a sure remedy,

THE PAIN RULER. -- We have known the high character of this medicine, and that it is used with great success and satisfaction in our very best families. It is the favor-Ite 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, [Christian Press.] .

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rposes. Apply for particulars to COLBY & RICH, No. 9 Mont-mery Place, Boston. July 21.

Jay 21. J. JAY HARTMAN, Spirit-Photographer, 260 9. Bowery, New York, gives sittings daily. Scances on Sunday and Thursday evenings. Seno photograph, naming day and hour for sitting. When notified that apioture has been obtained, send 45. Six copies sent. 2w*-Aug. 4. 25 ELEGANT CARDS, no two allke, with name, loc. Aug. 4.-4w

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"Vacation Season."

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

REPORTS OF SPIRIT MESSAGES WINES THE OF THE REDUCTOR

MRS, JENNIE &, RUDD.

Invocation.

As light shines through the material windows, so may the blessed light of Spiritualism shine through the windows of the soul, bringing faith and spirituality. May each one within the sound of our voice hear the blessed words, "Come and be healed "" May, they listen to the words of the spiritual and feel that we are mean that our Eands are on their heads, that we are beekoning them onward and upward to a higher and better

Questions and Answers.

CONTROLLING SPIRIT -- We are ready to listen to questions. Mr. Chairutan. $Qrgs - {From the audience}$. Is there any-thing in the spirit-work corresponding to our

daily and weekly press? Ass. -- We must answer the question, Mr. Chairman, in the affirmative. This world is sim-ply a miniature of the spirit world, and probably ply a miniature of the spirits words, and provided before newspapers, or books were ever printed upon your earth that invention was brought forthin the great spiritual realm. We should not be happy unless, we could have all that we had on earth. Those who have in earth-life been interested in the newspaper business will most assuredly be thus, interested when they come to our honos. We find that whenever one has a real liking for any mechanical work, he is always glad to enter the work-shops of our spiritual homes. If he is a preacher and loves to preachhe is very glad to go to our wisdom circles and learn there, until he can come back and influence some individual here. If he is a lecturer, i very/fikely he loves to look over the old massive volumes which we have in our libraries, and he will dome back and impress some lecturer here." that blooms upon your world has its spiritual in the Summer-Land; the fittle leaf has its counter, though it looks dark sometimes and her cares part with us; there is nothing lost. Our world are many, yet 1 shall be there still. I simply is a natural world. We live, move, and have give my name as $P_{\frac{1}{2}}$. our affections the same as in earth life.

Com. C. H. Davis.

Message Department. The year of the base of the bas

I left my old form in San Francisco, in the year 547. It was a different world then from what it

is now. I had a great many hard experiences in Tife. I was indeavoring to do what I could for my family and friends, trying to lay up a little something that I might return to New England and settle down in life; but the fever took hold in the training and settle down in life; but the rever tools note but arise method in e, and it was not long before it carried me, and the settle down in life; but it seemed to me it carried relative from as they said, off—but it seemed to me it carried relative from method so much of life as I have relative from the base been here. It is all new to The second seco me, but I felt like coming here because so many triends have come, and I wanted to bring a little boy with me who is half Indian. I want him to learn the way that he may come, too. My name is Louis S. Worth. I was about thirty-seven as Louis N years old. I went away from Montpelier, Vermont.

- Helen Louisa Graham.

take me there? [No, but we will send a letter as to for you.] I did n't know that was the way you old. for you.] did. 1 t did. I thought I could take this lady and go to New York. Uncle Joseph says if you direct a New York, Aunt Helen will give it to letter to her, Sheereads the Banner, I want to say to her that her little girl Helen-1 was named after Auntie Helen-Helen Louisa Graham, [her. Sheereads the Banner. I want to say] Charles Stickney, who went out from this city to her that her little girl Helen-1 was named some thirty-five years ago, comes back here and after Auntie Helen-Helen Louisa Graham, gives his name. I passedout with consumption, came lere, and I thought I was going bout to I wish to reach my friends and let them know New York. If I can't get tell mamma 'love her' that I am still on " praying ground." Tell 'em I very much. I came to her one morning, when she did n't speak 'turn soon with greater power, and they will she did n't say a word to me, she did n't speak 'know I 'm round. 'She did n't care anything about it. I did n't want to be pretty. I'd rather stay with mother. Tell is up the to the guided by one who was here, but a lite ber to be pretty. I'd rather stay with mother. Tell is who was here, but a lite ber to be pretty. I'd rather stay with mother. Tell is who was here, but a lite ber to be pretty. I'd rather stay with mother. Tell is who was here, but a lite while ago. I feel that I way make myself some music, not like her, plano, but a great big i come to her. Aint there a great big man there— 1 've heard of bim up here; they call him Char, lie? [Charles II, Foster, I suppose you mean.] Yes, tell her to go there, then I guess I can talk

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to her.

I would like to send a message to Katie II., who is in Providence, R. I. I think her eye will light upon the lines I send. I know her heart has been ever true to me, and I long to clasp If a physician loving his profession, he comes her hand as I have in the past and tell her to be on the wings of love to earth, after having gained of good courage; that I have not left her, but all the knowledge that he can, and impresses it i that I am ever helping her onward and upward. on some fellow-man, that he in turn may do good [1] know, all. Say I, understand her får better to humanity. There is not a single part of earth than when I was on the earth: Say I will assist but what has its spiritual. The timest flower and guide her, and the flowers of truth I will spread around her pathway. She need not fear ;

Daniel Waltman.

My name is Daniel Waltman, of Sacramento, You can call my name C. II: Davis. I stand here surfitised, bewildered, ready to learn payes, I am willing to kneel at the feet of the Jesus of Truth, and endeavor to understand what I my-self am. I did not think. Mr. Chairman, as I sunshine are so glorious in this bright atmosphere self am. I did not think. Mr. Chairman, as I sunshine are so glorious in this bright atmosphere have heard from time to time of this institution, of the summer Land, that I almost stand aghast that it was a place so well known in spirit-life al. seems that when we are shown is our way back have my work up here. I am trying to do it, to earth, and as mariners look to the North Star, so do we look to you for direction. I have had, within me while upon the earth-plane, trying to set look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had, within me while upon the earth-plane, trying to so do we look to you for direction. I have had within me while upon the earth-plane, trying to so do we look to you for direction. within me while upon the earth-plane, trying to being out the powers which lay dormant in my spiritual being, and I hope before long I shall be able to come back with more convincing evidence of my identity. I think there are some who know me that will be glad that I have come so far away from home, because they will appre-ciate the feeling which has prompted me to visit your city and to come to your circle. Surely, while the great work of religion is going on, and hundreds are gathered together each day to save their souls, we spirits cannot be blamed if we rush back to earth and try to make men and women better and enlighten their spiritual natures 1 am glad I-can come. I thank you, Mr. Chairman, and from this hour I trust that I have a stronger purpose and a higher incentive to work than I had before.

I 've put on my best clothes, put my best foot foremost, and traveled down here to Boston.

I 've got a sister who looks this paper over oc-casionally. She lives in the South-in New Or-leans-and she gets the Banner once in a while, and hides it under a clock, and then goes up stairs and sits down and ready it. She's been looking over its column- for a good while and wondering if anybody she ever knew would come. I 've watched her for weeks and said, "Old lady, if I can get round there and get strength enough, you shall have for some "New you may give hu you shall hear from ne." Now you may give my love to her, and say Grandma Gray and I are having just as good times as we can have, and little Minnie has n't forgot her old uncle yet. I think, if they will let me, I will show 'em how to get along. If they don't allow me to do it, I'm I'd like to get to my mother, sir. Can't you afraid they won't have as good a house to live in a ket me there? No, but we will send a letter as they do now. I was about fifty-eight years

Charles Stickney.

to be pretty. If d rather stay with moment, Tell 1. I come, guided by one who was here, but a li-her that by and-bye grandpa Downing came and the while ago. I feel that I may make myself took me in his arms and carried me off to a real phanifest, not expecting. I shall reach many pretty house, and gave me some beautiful flow-ers, and I saw her sister-mamma's sister Mary, and papa's brother. Harry, and little/cousin Et-tie, all in the house there. Tell her we 've got the additional substantial flow is a blank; the flowers were very few, the all in the house there. Tell her we 've got I tried almost every phase of life in order to sus--some music, not like her, plano, but a great big 1 tried almost every phase of life in order to sus-ione. I 've got a bird. I 've got a kitty just like tain me, but in nearly every one I failed, and the 'd'Topsy'' I had before they put me in the when the good, sweet angels called me, and I box. I 've got dowers and a pony, and I go to found the heavens were being opened and the school every day, and I do n't have to have that bright sunlight was shining, who blames me if I old black book I had before they put me in the feit that indeed heaven had come down to earth, box. I like my teacher a good deal better than and I should soon clasp hands with God himself? the one I had down here. I ought not to say it— Who blames me if in those hours of suffering I Miss. Clara was real good to me, but I did n't 'sometimes spoke harshly of one who should have like her. Tell mamma I brought some flowers been my sustaining power? Who blames me if bere to take to her, but they would n't let me, i longed for a mother's love, for a mother's hand bring 'em, so I 'll have to carry 'em back. I want 'upon' my forehead, for a father's strong arm to ber to find some medium in New York, so I can bean on? Of these I was deprived in my childupon my forchead, for a father's strong arm to lean on? Of these I was deprived in my child-mover me—but to rejoice. I thank you ever hood. I have struggled with poverty, 1 have so much for all you did for me. Good-bye, rolled in wealth, and yet there never was a hap-py hour except when I had relieved some human being. Yes, I well remember the time when a beggar called at my door, and after I had relieved

her wants and those of her child, and as she looked on the little blue eyed babe it returned the look with a smill, then its cemed to me that I saw more of heaven in that glimpso than I had ever seen in all the days of my life. When life was past, and I entered the spirit-world, all became plain to me. A soon felt a mother's warm clasp of the hand, and the strong arm warm clasp of the hand, and the strong arm of a father, and then 1 knew L was safe from all winds that assalled me on earth, safe from temptation, safe from darkness and trouble. When shown my path, which was none too bright, there was here and there a flower in it. When these flowers were picked by guid-ing angel-hands and handed to me, wet with the daw of their laws L fait L was growning factor bright, there was never it. When these flowers were picked up with the dew of their love, I felt I was growing faster than I had ever grown before. Years have folled away, and those I left behind me have grown gray, their eyes have grown dim, and they often-them. Yes, yes, I have watched you, and noted wour career. I have placed no stumbling blocks in your way, it is only the harvest the seeds of which you planted years ago. I cannot bring which you planted years ago. I cannot bring the move the inthe directions of my being for having sepa-rated me from those who still live. However, when they understand this unitizing law they they move the integration of the set of t

Please say that Joseph T. Dwelley has turned round the corner, tipped over the gin-shop, thrown away his pipe, teat the devil round the bush, got out of his old hox, and come here to Boston. I went out South some years ago-may-got the fever, and "kicked the bucket." Now, in everything concerning the Spiritual Philoso-I 've but on ny best doiters on the south west foot in everything concerning the Spiritual Philoso-I 've but on ny best doiters on the some very fort. phy. My name is Thomas Lendrum ; they sometimes called me Captain. Capt. Frazier intro-duced me here, and I met here a gentleman who is interested in us all. I've come again, as my first message was insatisfactory to me. I wish first message was unsatisfactory to me. I wish to say I died not with consumption exactly, but with a general breaking up. 1 would like to have been with them and have done my work, but that was impossible. There may be some friends in Virginia who would be glad to hear from me.

My wife's name was Margaret; one son's name was John, the other Upton. I would send my love to anybody who may receive it on earth. I have met very many of my friends, and clasped them in my spirit-arms, still I have relations left

on earth. I wish to say, Mr. Chairman, that there has been a gentleman here, who was a colonel, whose name is Alexander, while he gave it as John. Ills son's name was John, so was his father's, while his own name was Alexander Scammel Charles Stickney. Charles Stickney, who went out from this city his daughter's name. If you place it all in my ome thirty-five years ago, comes back here and message I think they will receive it.

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

. Sarah Walsh.

I died at the house of my son-in-law, and he lived in Aberdeen, and my name was Sarah Walsh. I was eighty years old, and I am as happy as any one could be. I tried to live a good Christian life, so that when the angel of death came for me I would not be afraid, nor I was n't. As soon as I saw the faces of the angels I knew then my work was done, and, I re-joiced at last, saying, "home, sweet home." I'm with the angels, no more to be on earth to give care and trouble to anybody. So the angels led me on and on until they seated me in a garden. They told me I must rest for a little while, then they would came and take me home. So now they would come and take me home. So now when I go out of this I am going to that beautiful place where there is no suffering, no sighs and no weeping, for that place is called heaven. Sweet Jesus, he was my consoler in the last day. I have now gained triumph over the grave

Virginia Rowland Dudley.

In Louisville, Ky., Virginia Roland, wife of Thomas Dudley, an assistant bishop of Kentuc-ky. Where must I start from? There are two lives: one earthly, and the other of the spirit. The spirit partakes not of the flesh and bone but is that part which ascends to the life beyond

the grave. The different degrees of spherical life are very diversified in their characteristics. It requires time to become a scholar of this interior life whereby the power is thine to commune without

fear or hesitancy. In description 1, like many others, fail for the want of words to convey my ideas. When first I knew I had to pass from one life to the other, a

beautifully to others who have been called sin-ners. This place called heaven is a place of edu-cation, a place of labor, a place of unfoldment,

in which charity is shown to every one. Now, though I have left those whom I love, though the home is desolate, though the heart of my partner may be stricken in sorrow, still this should not be. If he could view me as I am, the heart would lose its sorrow, and joy would come in its stead.

come in its stead. Rise up, sons and daughters; go forward and do the work of consoling those who have the strong fear of death; bid them have knowledge, give them understanding whereby they can tri-umph over the grave, and have victory over death.

Some few months ago I could not have spoken thus. My aspirations have been quickened. If now see and feel all things in a different light and color.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

JENNIE S. RUDD. TO BE PRINTED IN OUR NEXT: Dorothea Streeter; Sarah F. Knox; Charles N. Poore; Serena Thompson: James F. Snow; Sarah S. Sma'ley; Har-vey S. Lyme: Mary B. Blanchard; Mary D. Smalley; J. O. Souther: George Andrews/Wright; Deborah Briggs. (Owfig 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.

SARAH A. DANSKIN, John Abbott; Rebecca Johnson; A Preacher; Emma Richards: Michael Cain.

Passed to Spirit-Life:

From Brooklyn, N. Y., May 16th, from a stroke of par-

she was a great admirer of the spiritual philosophy, and attended meetings as long as she was able. She was one that always loved correct principles, and acted rule therein all through her life. She was highly respected and esteem-ed by all who knew her. MRS. G. H. BALL.

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

To the Editor of the Banner of Light:

The angel of death has hovered for a moment over another of our happy households, and a good woman has gone from our sight.

Mrs. Chester Packard, known to all here as a most earnest, consistent Spiritualist; known to many abroad by her graphic description of manifestations at the Eddy Brothers' (translated into the Revel Spirite, Paris); known to you, Messrs, Colby & Rich, through her subscription for spiritualistic books and the Banner of Light; known to many a needy family through acts of kindness, through deeds of charity--Mrs. Chester Packard, whom to know well was to respect and love, has dropped the drapery of mortality and just on the purer habiliments of the paradise of pure souls. Last Friday night, at the age of 72, my highly esteemed friend breathed her last, calmly, peacefully. Those most dear to her on earth were at her hed side, and I doubt not that those in the spirit-world whom she had many times seen, and with whom she held sweet and heart-satisfying communion, smoothed the pillow of her death-bed and whispered to her soul those soothing refrains which she found echoing along the eternal hills as she went up to join the throng of the blessed.

To a kind and loving bother, Mr. Pritchard, whom Mr. Epes Sargent has judiciously quoted as good authority in his late valuable work on Spiritualism; to children and grandchildren who remain to mourn the loss of one so precious to them, i beg to be allowed to extend my personal sympathles.

Though as Spiritualists we look upon all the ceremonies that usually pertain to funerals as of little moment, still 1 feel a desire to say that Mrs. Packard's elegant but chaste casket was covered and surrounded by beautiful and choice flowers, and that the pall-bearers were selected from among her aged friends who had long and highly appreclated her for her many virtues. Albany, N. Y., July 23d, 1877. G. L. DITSON.

New Books.

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NEW EDITION.

to earth, and as mariners now to the North Star, so do we look to you for direction. I have had, various phases of life: almost a servant boy, as you might say, a midshipman, till finally they called me Commodore. But in all this I find that I have been directed by an invisible power. I find that where success was granted me, which I thought might be owing to my shrewdness-at thought might be owing to my strewmess-at least my friends thought so—it was simply owing to the direction of a good, loving spirit, a bro-ther officer who formerly held the same position that I did, who guided my hand and helped me up and on. I return to earth not expecting to do much. I do n't propose to open a discussion on the matter of any "ism," but I would say, in God's name ask everybody to learn something of this Spiritual Philosophy; don't shut your circle-room door, but let the stranger in who comes, While others beckom propie to "come and be saved," in heaven's name ask them to come here and save themselves I feel that I may not be received, and yet I

don't care if I am not, for I will a my duty, as in the jast I always tried to dott and never yet failed. So to day I will try to do iny duty. I would send forth love and affection to those on earth that I have left, saying to them: I have -clasped those dear-hands again; I have been-made happy by the little ones; by the bright, shining, loving hearts that went away long ago. I return with thank-giving and praise, trusting that soon I shall greet another loved one

Julia A. Linfield.

Piease say my name is Julia A. Linfield. 1 died in Bandolph, Mass., seven years ago last March. I desire to reach my friends more closely than I have done, to communicate with them and to tell them of those things which will be of bencht for them to know, also to give strength to the dear ones and ask them to communicate with fire as often as they possibly can. I was about fifty one years old—a little more than that.

Sybil E. Wiswell.

I am Sybil E. Wiswell. I left this earth eleven years ago, I think it was, last May. I would like to communicate with a brother of mine, but I cannot find him. I have traveled over a great extent of country. I have telegraphed through all the offices, yet I hear no tidings of him. I am assured he is still on earth, and trusting that the magnetism of the Banner will send my message to him, I come here. I am forty-two years old. I passed out of the world with consumption. yould say to my brother. Be cheerful, be hap-py, for we are sending out from our spirit home strength, and will help you all we can.

Clara H. Frost.

My name is Clara H. Frost. I come from Philadelphia. It was all dark when I came into the spirit world. I had no desire to live, and I was glad when I knew that I was passing away from earth. I don't know that I ever saw a happy week in my life-take it all together-I cannot remember that I ever did. It seems to me that life was made up of blackness. I was talked to many times, and told I must repent

Angelia M. Parks.

I have been gone near seven years. I passed out in this city. I shall claim Norfolk, Ya., as iny home." My name is Angelia M. Parks. I thave my object in calling here. I have met my husband, W: H. Parks. I have clasped hands with many an old friend. I feel thankful that God has revealed this great and mighty truth to me, and that I am able to learn more of the great hereafter. I am pleased that life is never great hereatter. I am preased unatione is never to end, but that I shall have an eternity to spend here, and to do my work in, and I, beg that my friends will reach out to me flowers of truth and will give me strength to do my work, whatever it may be.

Charles Dunn.

I give my name, sir, as Charles Dunn, of New York City. Although my name is Dunn I don't believe I'll "dun" any of you, unless it is for spiritual money, of which I feel I stand in need. I long to understand more of this, to know the law by which we control, to understand how great a power I can wield and what I can do to be saved-not from hell. Whatever way I turn, whichever way I go, I behold my old face. I was second officer of the steamer George Wash-ington, of the Cromwell line, and left my body near Point Reese. I desire to meet some friends of mine, to do them all the good I can. On com-bra here I find myself confured was here net ing here I find myself confused, yet I am not go-ing to be discouraged. If I don't succeed this time I shall bring my ship into port again, and shall endeavor, if possible, to make myself understood. I have been round once before, and I shall come round again and again until I accomplish the purpose for which I come. I thank you, Mr. Chairman.

James E. Brown.

have me wear, but I shall have a pure and spot-less garment, and I trust I shall be strong and true. Mary Millicent Braseau.

Thomas H. Moore.

1 come from Wheeling, Va. My name was Thomas II. Moore. 1 left this form with con-sumption over five years ago. I desire to reach sumption over nye years ago. I desire to reach my mother, my sister, brother, and a dear friend of mine, Mary. I an told by my spirit-father, who stands with me here, that if I will indite a letter, with his help, I can convey it to them. They are opposed to Spiritualism. They are not members of the Methodist Church, but attendants there. They would feel as if they were scandalized to see their names in the paper. If put mine in, they needn't worry about that: want them to understand that I believe in Loring; I think he is all right; they need n't distrust and worry over him any more. They will hear, by-and bye, all about it.

Harry.

Massa, I want you, massa, to write a letter an' tell my story, an' let 'em know, massa, dat de darkey did come back. Fust, massa, why you no nusic, no hall-luiah here? Do n't see nufin' dat looks like it. I go to de white folks' meetin' what dey sing, and cum down heah an' dey do n't sing a bit, massa. Neber git to heaben if you do n't sing: Could n't git hold good; could if you'd sing good—could git hold. You know dat's so, massa Now I do b'lleve it—jes' as much as I b'lleve I set in dis chair—dat I did see Jesus ob Nazareth.

He 'peared to me-I allus b'lieved so. You see I went out to steal-dat's so, massa-I went out I went out to steal—dat's so, massa—I went out to steal a pig. You white folks dunno nufin' about it. You see we do n't hab eberyting—did n't use to—as you do now. You see whateber we could git, dat was chear gain. You see, 't was a white man's pig; could sell it, too; an' dat's jes' what I was gwine to do. I went out one night, an' 't was dark, an' I 'spected I could jes' do dat an' git in, an' nobody nor nufin' ever knôw it agin; but you see I had n't gone fur— was a voice spoke to me an' said: "You stop here, you' brack man, stop 'fore you commit dat here, you' brack man, stop 'fore you commit dat crime. You know you nebber git to heaben ; no. crime. You know you nebber git to heaben; no, you nebber see de angels." An', massa, I stop-ied, I listened, I nebber yet heer'd sich music; 't was jes' as melodious—I nebber heer'd sich music in all my life. I jes' listened dere, an' I nebber touch de pig, but went home an' crawled

James E. Brown. Please say that James E. Brown, of Little Rock, has cast off the old tatters and got out of the body. I have found my friends. Money won't trouble me now-I've got all I want. I never shall ask them for a few cents arain.

won't trouble me now-1've got all 1 want. I ei you want nim to pear nere, don't see wny never shall ask them for a few cents again. you folks don't sing. They can keep all they 've got. I don't care a penny; let 'em have it. But I'm very much afraid that when they handle it sometimes it it sometimes it. You see I cum here, an' de old cullud woman-she helped me-yes, she did. She 's a good old saint; she nebped me-yes, she did. She 's a good old saint; she nebped me-yes is a did halt so much wickedness me that life was made up of blackness. I was talked to many times, and told I must repent and become a child of God, but the question ever came up in my mind, "Am I not a child of God now? and 'If those who should take care of me hands of the great Father of all?" But when at last released by that dread disease, consumption, and I went to the spirit-world and met my father,

I have heard the bells toll three. I know I am not a mortal. I passed through that change called death, physically, but still I am alive. From whom gather I my strength? I was fee-ble, sick, was Lursed and cared for, tended like a child, and now I stand with the strength of a It was at Spring Lake that I gave up the earth-

ly life and took on the spirit. My name was Cooley. My father's name was Daniel, and my mother's name was Matilda. I was twenty-three years old. My residence was Brooklyn. 1 lived in McCornick street. And now this outline has been given to those who know me not and cannot in anywise have interest in me; however it is a law, and I will comply with it. Father, I know this will seem like delusion to

you. You saw me die; my eyes were closed and my lips were hushed, and all was silent where the dead man lay. They carried me out, they buried me, and they returned to the house as mourners, feeling there was no more of the one other to tenderly loved.

Sthey so tenderly loved. Father, grow familiar with the laws that gov-ern this life and the life beyond, and your son will return, not robed for the grave but robed with immortality, with freedom upon my tongue to speak of the beautiful world whence I came. I was a stranger when first I entered ; strangers met me. I am a stranger no longer. Each of the beautiful ones gather around and teach me; and thus it is that I am to night able to bear converse with mortals, telling them of the cestasy that pervades my being. [Addressing Mr. Dan-skin.] Is this to be written and placed where those whom I left behind may read? [Xes, it will be printed in the Banner of Light, where all

who will may read.] Condemnation first will be given, for they will understand it not; but the heart has been stricken, and the brain will ask, Where has that loved

me gone? With this I go, not to return any more, for my work is fulfilled.

Emily Ward.

Emily Ward was my name, the wife of George Ward, the daughter of Samuel Joyce. It was at Rye, New York, that I died. A beautiful poem is the resignation of death. When no clouds flit

over the vision of the one to when no clouds int truly may it be called the poem of resignation. The lips may be silent when death is unclosing the physon-house, but the brain is active in thought, though the lips speak not. The freedom which is given to the child of no neoper fouch de pig, but went nome an crawied into my little place dat I slept in, an' I'se nebber But you see, massa, I'se got afore my story.' When I was standin' dere, a great light shone all 'round me, an' oh, dere was sich a beautiful sich a beautiful spirit dere, dat I know'd it could he mobret but Jacus ob Nevereth New you see ing, you are preparing yourselves for that king-dom which is called eternal. The very many who are ushered into this life during the hours of a single day cannot be numbered, either by the espirits or hy mortals with accurate spirits or by mortals, with accuracy. Before deep consideration was mine, I thought death was

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The Camp-Mectings.

Highland Lake Grove: Continuation of Spiritualist Camp-Meeting; Conferences: Three Days' Convention: Lycenm telebration: Music and Nong:

In our last issue we gave an account of the opening services at the Camp Meeting new being held at Highland Lake Grove, Norfolk, Mass. by Richardson & Hatch, managers. On our 4th rage will be found the inspired pretio utterances with which Miss Lizzie Doten closed her discourse on the afternoon of the day referred to. During the week the services of asisted largelyof conferences, seather, etc., tegether with fine music by Prof. Alonzo Bond's band, which added to the pilla-use of the regular and translent guests. by ont-of door concerts each day. Dat sing-on' pience day + at the main hall, and on other corasions at the hall on the hill, near headquarter -was also participated in, Prof. Bond and his aids. furnash ngathe music.

of Meksry, Knox and Innis, who are remembered. the first opening these who tattended last year's Long Mostry, "Iden as Farnes is determined with Long Mostry, "Iden as Farnes is determined for Levis of Netword, Superinterdent of the grove, has universal vignoved his desire to make every thing present for the comprised visitets."

As the sampers same in tech up their atedes. and to can be make no quarrances, it was docen-sped that representatives from the ladely tim. New York City, Brock yn ord varieus poirts in the States of Michiggi, New Haupshire, Brode Island and New Jersey were proof thas well as the regular attendants from Massichusetts gen-

Merclay, July 1 d a conference was field. On the 101 ap et e days, E.N. Wisen, and Dr. John II. Currer of Besten, made addresses, and Mr. If our or or needen in an agenesses, and sire, Wrisch gave a test of an even and by way of ga-ren these in may be here on arked if at this work-er is with his indisputable tests doing a grand envice an origon proper wither visitors to orro-ettled denoreps of the camp. His public, se-ances, held at the fall on the hill, at the conclu-bunct the test factors of the camp. This days, and Frequer Lectures; on Sundays, Ines-days, and Frequer, Lectures; on crowded with anxlous seekers after light, and the evidence which tous sockers after light, and the evidence which the has given thus far of spirit presence and un-telligence, and the power preserved by the dis-ended of to nake their preserved by the dis-tinated of to nake their preserve felt and known, has wrengt the deep impression on all. Other media open the ground, such as Mrs. Cush man, the nasceal medium, Mrs. Nelson, Mrs. Latch, Arthur, Hedges, Mrs. Chever, of Vareland, N. Juster, have also been very successful with their media the how as the nasce set with their have also toon very successful with their THT's fam p. t. any ship + adjus -.

Wedgesday was eccupied with conferences, in which E. V. Walsen, Dissi Currier (and (A.) H. Bichardsen, and Mrs. Abbie (N. Barn) am teek On the 20th, traddition to the before men-Beret speckets, remarks di certerence were nude by Mrs. Dick, of Besten, L. T. Carroll, of Marke, Mossys, Chardler and Dean, of Connecti-sur, and J. B. Batche. In the evening of the same day the text of Dr. J. H. Curner was deducated with appropriate events e<u>stitue</u>t and, the speakers and the medicus joining in the tril ute to this veteren laberer.

. On Friday V with (74), remarks were made by Δ^* E Geles, For and "Musers" Witten and Currief, and the afterneen was devoted to a close definite enough enough a strengent on this service for going repeative insidered as a provide to the discussion decked for on the coning Sunday ; Job n Wetherbee, A. E. Gebes, E. V. Wilson and others participated. (In the evening the tent of $E_{\rm e} N_{\rm e}$ Wilson was dedicated. The services on this occasion-which resembled in speakers and matter these of the previous evening-were diversitied by an inspirational poon from C. Pan-nic Allyn, and the adoption of the following resin tenendrance of "Farmer Mary," olution offend by Dr Currier :

effered by Dretempers : Received (2) as we decomplete at Highland Dake, in when of the grant sources that our states. We can have been called to make, in the interest of the grant theorem of by the other data end of the interest of the law of can have in do the dy bet deriver from the new of the law of can have in do the dy bet deriver on the article of the law, and the

THE CHILDREN'S LYCEUM.

On Saturday, July 28th, the Children's Pro-gressive Lyceum of Boston arrived at the ground about b = 0 A. A. The members were escented to the growe by the band, where they were received. by the Campers, in open column; and taken to the hall ; they were then dismissed by the conductor till 2 P. M. At 10 A. M. occurred a discus-sion on organization-L. K. Joslin, of Providence, R. L. E. V. Wilson, C. Fannie Allyn,

and Authority, working to a right-ous end, without despotism. The choir ang another selection, after which Dr. H. F. Gardner, of Boston, read the following letter from Giles B. Stebbins, bearing upon the matter in hand.

MORAVIA, N. Y., July 234, 1577. - DR. H. P. GARDER- Dear Sir. You ask-me for a word of suggestion to the frierds of Spiritat Highland Lake. It seems so wise and well for

you to set apart a day or two of your camp-meeting to discuss practical plans and means for our work, that it is a privilege to send you a word to help, even a little, your efforts. What can we do for Spiritualism? for the Har-

menial Philosophy for the discovery and appli-cation of truth? the uplifting and progress of n an." Briefly let me give such answer as twen-ty five years' thought and effort in Spiritualism

First of all, "we must be baptized, not with water but with the spirit" must be so conse-crated to our work as to be ever ready and glad to give it as much time and "material aid" as seif-justice will allow. While paying a decent cand to the opinions of mankind, reputation or the speech of people must be as dust in the balance compared to the truth we live and stand for.

arnishing the music. The goine force is under the able supervision. Lycennes, which is well. The Church darkens if Mesers Know and Innis, who are remembered and fetters young souls for Christ's sake. Let a the passage by these who fatter do d fast year's the give them nature's teachings and liberty of

is give them nature's teachings, and liberty of thought and growth, for the children's only. Let car spiritual journals make their weekly visits to every derive to keep fresh our knewl-edge, interest and acquantance. Read them, and we great the ase, to read them, and the old (sets ic, "Onto de sight out of mind," is too often vershed. Spiritualism grows dum, distant, and dentified, by the presence and pressure of other version out of a set too. other views and experiences.

other views and experiences. Let every home, too, have its supply of our variable tooks, rich in fact, argument, illustra-tion and in-spration. Make the home atmosphere magnetic and radiant, never slight or dispense with these valuable helps to that end. Don't flug away more you new spapers and books com-rational basic basic to the realiset of arguments. paratively valuebase, to the neglect of our own -1 ritual and liberal literature, but make that a central and in-piring part or the food for thought <u>and lifeof</u> ourselves, our children and our friends. Families, or companies of ten or twelve con-genial friends, should sit in circles (no others

present) at regular Lours, quietly and persist-citly, in electrice to the delicate conditions of spirit-intercourse. Individuals can sit, too, in secone and quiet mood, waiting for their own soull's include, and for gleams from the spiritworld. Let mediums be encouraged wisely. Let them submit to all fair tests and criticisms, but be standed firmly from the annoyance of vulgar concesity or learning criticism. Let them learn to cultivate and govern themselves, so as to be receptive of good induced and positive against evil. Their work is sacred and important.

Let us not neglect the assembling of ourselves tegether for-second-life, and in public meetings, which so multiply and extend the magnetic pow-er of a speaker, send glowing words pulsing through waiting souls, awaken thought and in--piration, spread our views, and make us known and felf in the world. This brings us to the ques-tion of organization. The old saying is, "a burnt oblid dreads the fire." Looking back on our expetience, we may well dread sectarian organiza-

tions. We do not want, them, for they are a priestly abuse and perversion of a good thir g. Spiritualis in is fingly, inspired and spontaneous. It can-not be cramped or east in a mod, but we can open its path and help its growth greatly by mple organizations, not to fetter, but to enlarge. These are a necessity for any lasting effortior influence. In every town or school-distract let the Spiritualists and Liberals meet to see what can be done, and choose a business commitwhat can be done, and choose a business commi-tee of men and women to plan for regular meet-ings, weekly, montbly or quarterly, and for books, newspapers, mediums, &c., and let all pay as they can to help the effort. Impose no dogmatic test of opinion, but ask all who wish to hear and investigate Spiritualism and kindred

topics to unite. In due time, if these local societies wish to meet in county or State Associations, all well-to meet simply for conference, counsel, acquaintance, and unity of spirit and j-urpose, after the good old Congregational method of the Puritans, who rightly held to the inde-pendence of each society in the conduct of its

own affairs. I can testify to the signal practical value of such societies in keeping alive unity and interest, and in bringing speaker and people together, and greatly helping both. With them. we live and grow, without them our best speak-ers must go out of the field, we shall gradually cease to meet and know and help each other, our other means of usefulness-books, journals and modiums---will be neglected, all manner of "God in the Constitution," "Christian Associa-tion," doctors' plots and like bigoted schemes

itualists feit in the community, the reprehensible action taken by the Governor of Massachusetts and, many-leading elergymen, physicians, etca, of Boston, in bringing to this city the notorious "Bishop" as an exposer (2) of Spiritualism. The Chief Magistrate of this Commonwea'th had not blushed to lend his name, with all the influ-ence which the Governor's name implies, to the project of importing a trickster to ridicule the itualists felt in the community, the reprehensible project of importing a trickster to ridicule the religious convictions of a class (numerous and respectable) of the citizens of this State. He would not counsel the giving of any political color to Spiritualism, but it dud seem as if such an action on the part of tioy. Rice was a strong mptation to lead all friends of this cause to band themselves together and make their power felt by the man who had so far forgotten the dignity of his office as to degrade it, doubtless for sectarian ends, to the endorsement of one of the grossest deceivers of the public now known in the country. Spiritualism came out ahead, but no thanks to Gov. Rice, and the trick-ter went away leaving his dupes overcome with shame. He noticed among the names of those who invited Bishop to Boston the cognomen of Prof. Horsford, of Harvard College, who belonged to that "immor-tal" committee who partially reported over twenty years ago that Spiritualism in its effects was destructive to the truthfulness of man and the purity of woman, and promised to sustain this assumption by a final document-which had never been given to the world! Perhaps Prof. Horstord thought the time had come, and that Bishop was the man who was to make that report possible, but he was evidently disappointed, and the long-promised "summing-up" was still in abeyance. He would like to see Spiritualists so organized that no Governor or other officer of

the State would dare to step aside from the legitinate duties of his department to pander to the bias and prejudice of the evangelical church. Organization he thought would bring the best elements of the cause to the front; but disorgamzed we were wholly without the power even. self-protection.

Dr. John H. Currier, of Boston, followed, con-curring in all which had been advanced by Dr. Gardner, and in the letter of Mr. Stebbins. congratulated the people present upon the unity of sentiment and the harmony of influence ex-isting at this Convention, called attention to the large number of States represented in the hall, (which he thought transcended that of any spiritual meeting heretofore held in MassachuSetts,) and hoped not only that some definite action might be reached, but that all on retiring to their tomes would carry with them the quiet working atmosphere of the present hour, and become centres from which would in time proceed a broad uniting principle, whose influence would be felt throughout the nation. He closed by cally ing the attention of investigators of the Spiritual Philosophy and Phenomena to the large number of medium's now holding seauces on the grounds.

E. V. Wilson succeeded Dr. Currier. He said that among the objects of the current convention the welfare of the Children's Lyceum movement found place, and to that he desired to refer. The subject of subjects dearest to his heart was: "The children of Spiritualists." He thought that the parents who had embraced this beautiful belief, did not appreciate the duty they owed to the young lives entrusted to their care. He had himself been forced to take his children from an evangelical Sunday school in the neighborbood where they loved to go, in that their schoolmates were there, because the minister in charge of the church warned them not to listen to their father's teachings, saying that he was an irreligious man, and would lead them to perdftion if they followed in his train. He took his children out of that school at once, in obedience to the demands of duty, for he did not wish them loaded down with the dogmas which himself and millions of others had outgrown. He thought that the responsibility attending Spiritualists regarding the correct education of their children, was so important that there was no escape therefrom-it must be faithfully discharged, otherwise there was no forgiveness for the duty neglected, and they must pay the penalty here or in spirit-life. The Children's Lyceum, in his view, ought *abrane* to be subject to the parents, who, in turn, ought always to be organized into a working society to foster the school for their little ones, as well as to advance a knowledge of the cause generally in community. The children were to be the Spiritualists of the future, they were to take the places of their parents when these laid by the harness of mortal toil; if such young minds were properly inducted into a knowledge of the principles of the Spiritual Philosophy, and the facts of the Spiritual Phenomena, the information so gained would abide with them, as an angebof good, throughout their earthly pilgrim-

age. He referred to the work accomplished by the disembodied intelligences in advancing the cause of Spiritualism, and to the varied experiences some encouraging, others the opposite-met with by its apostles who were yet in the form. Or-ganization would aid the itinerant lecturer, give employment to the various mediums, and bring the reward of a consciousness of duty done to those who contributed (as all should) to the support of the societies formed. Organization would also tend to show in its proper light the position occupied by many unruly spirits in the flesh, whose lives, based upon certain postulates, continually proved discordant to the elements in so-ciety around them. Not the widely blazoned idiosyncrasies of the few, but the firm though silently cherished convictions of the many, would then find expression and endorsement; now the opponents of the New Dispensation singled out ry objectionable feature held to by individuals, and feigned; at least, to think it, and matters of its ilk only, composed the foundation principle of Spiritualism, and there was no means sare in organization for any escape from this dilemma. Under rule, order and law we could do much-without these but little. The spiritual media were the ministers and apostles of this movement among men-at least support and confidence of the masses of the peofor were it not for the phenomena, mental and physical, the hundreds and thousands of Spiritualists now in the country would have failed of gaining the new light; and were it not for them the cause would have but a poor prospect of advance in days to come. But he would not counsel hiding the defects or faults of a medium; If one did wrong let him or her suffer the penal-ty; but when it was paid he would give the right hand of fellowship, and held it to be the duty of all to do the same. In the course of his remarks Mr. Wilson en-dorsed the statements of Dr. Gardner concerning the individual Bishop, and narrated his (W.'s) truthful reading of his character (before knowing who he was) in Brooklyn, by merely touch-ing his hand. He closed by recommending the calling of a convention to meet at Lake Pleasant during the coming camp-meeting, to prepare a simple statement of principles; this could in time be supplemented by a delegate convention, and if it turned out that those wishing to perfect an organization were in the minority, they could still organize as a minority, according to their parliamentary right, and present their belief to he world for what it was worth. On motion of Dr. Currier, it was voted that a committee of five be appointed as a Committee on Resolutions, with instructions to consider the nuestions of organization, the declaration of priniples, etc., and report in due form in the after-Chair. Whereupon Henry J. Newton, of New Chair. Whereupon Henry J. Newton, of New York, E. V. Wilson, of Illinois, L. T. Carroll, of Maine, C. Fannie Allyn, of Massachusetts, and F. Dolge, of New Humpshire, were appointed. After further remarks from Dr. Gardner in the vein that the object must be nut the methods. the vein that the object was to put the matter of a statement of principles in so simple a form that those who were afraid of a creed would yet be able to utilize it, the meeting adjourned for dinner.

He cited as one evidence in point of the great. At one o'clock Mrs. Nelson's tent was dedicated, eed of some step to make the influence of Spir-ualists feit in the community, the reprehensible Soon after the close of this exercise, Bond's Band

deliver the regular closing addresses of this Camp-Meeting, after which, in behalf of the Committee on Resolutions appointed in the morning, he read the following series : .

Whereas, Spiritualism, in its present state, affords the spectack of a disintegrated body of peoples without head, order, or system save in individual effort, and hence is in-effective, and is not attaining the legitimate object of the synchronic it inquires.

effective, and is not attaining the legitimate object of the principles it inculates; and "B bereas, We splritualists of the United States of Amer-ica, in Camp-Meeting a sembled at Highland Lake Grove. Norfolk, Mass., feel it our duty to express an opinion on organization before the world; therefore, Resolved, That the organization of splritualists into pravical working shape, with constitutional forms of gor-ernment, by-laws, and such other systems of order and rule for self-protection as may be required, is in our opin-ion advisable.

The for self-projection as may be required in the provided of the self-Resolved. That spiritualism is a religion having its base Science. Reason and Truth, and that we teach as a body egression here and hereafter Resolved. That a committee of nine be appointed to call conven ion of delegates representing Spiritualists and dritualists, to meet at such time and place as may be related the truined on

he reafter determined on Resource. That this committee meet a' Lake Pieasant Camp Meeting on Saurday, the 18th of August, for con-sultation and further action

The report being accepted and the resolutions adopted, the following persons were chosen to fill the ranks of the Committee mentioned in No. fill the ranks of the Committee mentioned in No. 3: E. V. Wilson, of Illinois; Miss Lizzie Doten, of Massáchusetts (Boston); C. Fannie Allyn, of Massachusetts (Stoneham); L. T. Carroll, of Maine; Dr. H. F. Gardner, of Massachusetts (Boston); Henry J. Newton, of New York (City); Mrs. Nellie J. T. Brigham, of Massachu-setts (Colerain); Dr. A. B. Smith, of New York (Brooklyn); Mrs. Joseph Beals, of Massachu-setts (Greenfield). setts (Greenfield). Chairman Wilson then reported the meeting

as open for ten-minute speeches on "The Lyceum Movement and its Needs," and "Organization."

Henry J. Newton, E-q., of New York, in re-sponse to repeated calls took the platform, and spoke briefly on the second topic. The obstacles encountered by Spiritualism on every hand gave one reason why an organization for mutual help was needed by its adherents; our opponents in the churches were organized almost to a fault, and we must do likewise if we hoped successfully to defeat them in their efforts to banish from the theologic and social world the truth we held so dear. He thought we had, as a people, fallen into the error of too strongly magnifying the pre-rogatives of reason, and, of giving too much weight to our individuality as such ; nothing was clearer to the student of human character than the fallibility (at times) of the reason and jugment on the one hand and the liability of the overcoming of the individuality by some stronger and more magnetic nature on the other. Neither reason nor individuality were to be looked at as infallible guides in the premises, though they should be left free to act, and never fettered by any collective association......We should be charitable toward those among our brethren who dufer in opinion with us. We should cease the effort to shift our responsibilities upon the shoulders of the spirit-world, and stand up to our own share of the work. And in no way could that share of the work. And in no way could that responsibility be so fittingly discharged as by as-sociative effort. Spiritualists had been trying the diffusive and individual course for some thirty years, and the results would speak for themselves. Now let them organize their ranks for concentred action.

Mr. Wilson followed up the remarks of Mr. Newton upon the organization of the churches. Wherever he had been called of late by his mediumistic labors he had encountered representatives of that ever active, semi-politico, semi-theo-logico organization the Y. M. C. A., whose rami-fications extended throughout the country. By its agents the media, the speakers, the leading men and women of Spiritualism were all marked, and the time was not so remotely distant when, like the doctors, these bigots would seek the passage of laws remanding all moral or religious work into the hands of those who held their 'soul-saving" diplomas, and those only. Spiritualists and Liberalists too must organize, or they would be ground to powder between the upper and the allopathic system. Was any clearer evidence necessary of the growing power of bigotry among the unthinking masses, than the eight conventions already held in the United States for the purpose of injecting God into the Constitution—held too in the full light of his-tory, which recorded that no nation which had in corporated into its political system any God, He-braic or otherwise, had ever escaped shipwreck! If any God was ever foisted upon the United States Constitution it would be the God of that sect of people, whichever one it was, which had the loudest voice at the polls, nothing more! We were

question there were two sides, usually extreme sides, and the happiest truth or golden mean was between the two. The great majority of Spiritualists had graduated from the churches. Hav-ing felt the despotism of creeds, they expe-rienced a healthy or an undue fear about putting shackles again upon their necks. This would account for much of the extremism on the other hand. Like practical men and women as we claim to be, we ought to improve upon the lessons we have learned, and utilize our means and our forces to the end that humanity may be uplifted

and benefited. Mr. Wilson offered a few additional words, dis-claiming all desire to be understood as cherish-ing any marked feeling of uncharitableness to-ward those among the Liberals who might differ from him in their views.

At the conclusion of Mr. Wilson's remarks (4 At the collection of bit, whish is the tenth is (a o'clock) the meeting resolved itself into a con-ference under the chairmanship of Henry J. Newton, of New York; L. K. Joslin of Provi-dence, Dr. Gardner and others continuing the speaking; but many of those present retired from the strong to attract the speaking to a speaking to attract the strong the strong the speak of the strong the stron the stand to attend the various seances announced to be given by the resident media in different

quarters of the camp. The hall on the hill was crowded to excess by those who wished to witness the mental phase of the phenomena as presented through the pecu-liar mediumship of E. V. Wilson. This gentle-man opened his scance with the reading of some scriptural selections by way of text for his pre-liminary remarks, in the course of which he de-scribed the nature of his development. He then singled out, at random, a number of persons in various parts of the audience, and proceeded to read incidents in their life history and to describe spirit-friends near them with the utmost ease. During the scance he made to his subjects some fifty-nine statements, fifty-seven of which were acknowledged as true, the parties in each instance stating that the medium was a total stranger to them, and that, in many cases, the occurrences which he related had entirely passed from the memory — and the persons described were not present in their thought-but were re-

called by his minute recital. At 50 clock the bell at headquarters announced the departure of the first train, and at 5¼ the Boston excursionists took the cars for home, all the visitors being apparently well pleased with the results of the day.

The Ouset Bay Camp-Meeting

Of Spiritualists, convened near East Wareham, Mass., closed its sessions on Sunday, July 29tha large attendance being present, though the weather promised to be anything but fair. In the morning Mrs. Sarah A. Byrnes, of Wollaston Heights, lectured on "The Signs of the Times." At 1 o'clock Mrs. Emma J. Bullene, of New York City, one of the pioneer lecturers of Modern Spiritualism, answered in trance state various questions submitted by the audience, her replies taking the form of an extended and practical discourse. She closed with an improvised poem on "The New Evangel." Cephas B. Lynn, of Sturgis, Mich., next addressed the multitude on "The Modern Theme." At 6 o'clock there was a farewell meeting at the stand, closing with an instrumental and vocal concert. President Williams announced the possibility of a series of. grove meetings at the Bay in September next.

Lake Pleasant Notes.

We are informed by the management that" Mrs. Emma Hardinge Britten and Miss Lizzies Doten have been invited to speak at Lake Pleasant Camp-Meeting, and are expected to attend; also that Dr. Davis of Bellows Falls has erected a cottage on Lyman street. The Camp will continue from Aug. 6th to231st.

Pennsylvania and New Jersey Camp-Meeting Association.

To the E litor of the Banner of Light:

The following is all the information F can give thus far in regard to our Camp-Meeting. We have organized under the name of Pennsylvania and New Jersey Camp-Meeting Association, and have elected the following officers: *President* — M. M. Chew of Williamstown, N. J. *Vice President* — M. W. Phodeo, M. D. Olinow

Vice Presidents J. H. Rhodes, M. D., Oliver-Bliss of Sickleville, N. J., Joseph Wood, Mrst-Daniels, Mrs. Palmer. Secretary-James A. Bliss.

Treasurer-B. F. DuBols. Directors - Henry Seybert, W. York, P. C. Thompson, J. B. M. Fifield, John Chew, Philip Desinger.

Richard Walker, of (ambridge witt Dr. A Smith, of Breeklyn, N. Y., Dr. J. H. Currier, Mr. Carroll, of Maine, and others joining.

At 2.89 Conductor Hatch called the Lyceum session to order and gave a brief statement of the aims of the school, after which a highly inthe failes of the school, after which a juginy meteresting programme was carried out, embracing the following features: Grand Banner March: Invocation by Mrs. Abble N. Burnham; Song by Helen M. Dill; Recitations by Oscar Dresser and Jennie Dillon. Song by Grace Fairbanks; Recitations by Jennie Bickneil and Ella Carr; Scome Large Large Schemen: Backneil and Ella Carr; Songs by Jenue Shuman ; Recitations by George H. Pratt and Ella Somerby; Song by Emma Harriman and Mrs. Prince: Recitations, "The New Church Organ," and "The Bride of Enderby," by Miss Lizzle Thempson, Recitations by Master Leuvernest Allyn and Miss Durgin: Song by Mrs. Prince: Wing Movements and Target March by the school. The cyclesise divid with a clear and forcible address by Conductor Hatch, as to the practical value of the Children's Lyceum movement. The school (which received free movement. The school (which received free transportation to and from the ground, through the kindness of the N. Y. & N. E. Railroad Management) turned out with full ranks, not-withstanding the descending rain, and the excursion to the lake may be recorded as one among the many vindications, which it has made of its marked usefulness and worth as an organization.

At the conclusion of this service on the part of the children an afternoon conference was insti-tuted, the following resolution being brought up for action :

Resolved. That erganization is desirable among Spiritu-allata.

Remarks pro and con. were made by E. V Wilson, Henry J. Newton, F. J. Gurney and others: George A. Bacon then read letters from Thomas Lees, Conductor of the Cleveland Ly-ceum, and Ichabod Carver, of Plymouth, this exercise being followed by further remarks from Miss Lizzie Doten.

SUNDAY, 29TH.

Opened with threatening skies, and the large crowds anticipated failed to appear; nevertheless the attendance for the day was good. The morn-ing meeting was introduced by music from Prof. Bond's band, and singing by a volunteer choir under leadership of C. B. Marsh, of Charlestown District, after which E. V. Wilson briefly, addressed the people. On an occasion when a goodly installment of the wisdom and liberal thought of New England was gathered in council on so important a matter as the consideration of the best method of uniting for practical effort among men, he felt to invoke the aid of the spirit-world that those present might beled in all things to do that which was right. It was well for us at such a time seriously, reverently and appreciatively to acknowledge and recognize the powers that were around us. At this time he asked that each soul might be as a sounding board for some telephone from the spirit world, either bringing truth to others, or perceiving it for itself. We were bound by no bigot's chain, were the slaves of no legend-ary creed, sought no mythical fountain of blood wherein to be baptized into error, but rather hoped for liberty of thought and freedom of its expression. Freedom in all things spiritual and human, without license to do wrong, should be our watchword for time and eternity. Let us be faithful to our trust, and demonstrate to the world that Spiritualism means live and pulsing System, without unbending crystallization; Order

will meet no united power of our millions against them, and even the angel-world can hardly be spected to help those who will not help themselves.

All this not because meetings and public steaking are important above all else, but beause all our efforts and instrumentalities are intendependent, and if we neglect one we injure Let the good people go home from your council fire and form societies, and they will help each and all parts of our work. If they fail, they will justly suffer the consequences. Meanwhile let no man or woman relax effort or wait for an organization, but be a standing and working com-mittee of one, able to do much if wisely in earnest. Large yearly meetings in groves and camps are of great benefit in the West as well as with you,

and should be kept up. The growth of Spiritualism has been wonderful and encouraging. Its value in philosophy, science, and religion is hardly beginning to be known. It is our privilege to stand in the dawning light of this auspicious new morning, to feel the pulsing thrill of This greatest movement of our time, Lowell well says :

** Is true freedom but to break Fetters for your own dear sake, And with from hearts forget That you owe mankind a debt ? No; true freedom is to be Earnest to make others free.**

This is all I can say consistent with the needed brevity. May good work grow out of your wise council, and success and enjoyment attend your council, and success and enjoyment attend your great meeting in "God's first temple," with the blue sky for its roof and the great trees for its carved pillars. Truly yours, GILES B. STEBBINS.

Dr. Gardner, at the conclusion of his reading, proceeded to give of his own views upon the question to be treated by the meeting: He fully endorsed all which Mr. Stebbins had said, and considered that it embodied the gist of the whole question. We should meet in convention in a pirit of harmony and brotherly regard, rather than criticism and jealousy, to consider what could be done to make the influence of the mil-lions of Spiritualists now residing in the United States felt throughout the country. The effort should be made to give voice to the ideas entertained by the many, rather than the curious and peculiar, not to say crude views held to by the fetc in the spiritual ranks. He had always been in favor of organization, but the difficulties to be met—and which he recognized—in leading the strong individuality prevalent among Spiritual sta to work for any common object, had often restrained him from presenting his opinions. He could see no objection to our agreeing to put forth a simple and amendable statement or declaration of belief, but he would never consent to subscribe to or be bound by a settled and unchang-ing creed. He felt very favorable to the project of beginning the work at, the basis of the project of beginning the work at, the basis of the struc-ture of society—the family; he would have Spir-itualists and those who desired to investigate un-der conditions where the cry of "imposture" would be simply an insult to their own reason, gather around the household table, and develop among the individuals of the family those medi-umistic gifts which existed, though latent, perchance, in some member; the words thus medi-umistically spoken by the parent or the child to those around of kindred blood had sacred letters

patent to the credence and confidence of those who listened

AFTERNOON SESSION.

The usual ceremonies incident to a luncheon under canvas, or beneath the trees, or a stated repast at the caterer's tent, were then satisfac-torily gone through with, many, in addition, improving the opportunity of boating on the lake.

in a grand epoch : things were being sifted and forced to stand upon their true merit to a profounder degree than ever before, and amid would not play an ignoble part, but would come forward and take the place it richly deserved to occupy

John Wetherbee, Esq., of Boston, being earnestly called for, excused himself from making any extended remarks; he however called atten-tion to the fact that the spiritual movement, though it was constantly spreading in community, had thus far been engineered by the invisible workers, and that no mortal had been allowed even for a brief season to make claim to its lead-ership; when such a bold adventurer had arisen, his head, like Buckingham's, was "off" on the instant ! He was not one of those who thought Spiritualism was slipping into decadence, because meetings were discontinued, and lectures were not so plenty; on the contrary, the cause was permeating the churches, and Spiritualist sentiments found eager welcome to-day asembodied in ministerial discourses, while at funerals nothing but a sermon sweetened with spiritual truth was for a moment to be thought of. He would like to see Spiritualists organize, if some plan could be devised whereby they could obtain the strength and power of self protection which organizations give without the accompanying danger of creedal crystallization; he believed in the broadest charity in regard to the convictions of others; Spiritualism was hospitable naturally, and welcomed all comers, and he could not see his way clear to persecute any man because of his opinions. He scarcely knew of any one point upon which Spiritualists could be brought to agree generally, other than that the real man lives after death and can communicate under the needed conditions with those he has left behind. Spiritualism, to the speaker, was rather a scien-tinc truth than a system of religion; it gave to the skeptical mind of to-day the only proof possible for it to attain of a future life—dealing as it did in present and examinable facts rather than time worn and obscure traditions—and faught the materialist that spirit was not the mere blossom of matter, but the interior essence of all things-the inspirer of all objective results. Geo. A. Bacon followed. On taking the plat-

form, he hoped a contribution submitted in the spirit of the widow's mite would be as acceptable. as though it were a much larger one. The ques-tion of organization was no less interesting than fundamental. It had been his privilege to attend nearly all the so-called National Conventions heretofore held for the purpose of shaping Spiritualism into something like an organic move ment, but as the world knew very well every attempt thus far had met with lamentable failure. Why? The reasons were various. One reason was, that ambitious and selfish persons sought by leadership to aggrandize themselves -a fatal de fect. Another reason was, that the churches were being overturned, the practice of medicine revolutionized, and popular literature was get-ting thoroughly permeated by the process of dif-fusion now going on, whereby Spiritualism gets a broader and better hearing than it otherwise might.

Again, was it not evident, despite the efforts of man to crystallize Spiritualism, that the angel world were bound to oversee their own work and direct it as they thought best? For one he believed in organization per se. From stones to stars, every step and lesson of nature taught this with irresistin organization per ss. From stones to stars, every step and lesson of nature taught this with irresist-ble logic. But growing out of every complex

nittees were api ointed as follow On Tents-James A. Bliss, Mrs. Hunter, M. Wolf.

Wolf. On Boarding and Privilegs-W. W. Winner, Mrs. L. Winner, Mary Hollan. On Police-C. Barnes and Oliver Bliss. On Music-Mr. Wescott and Mary Hollan. On Lumber. Straw and Grounds-M. M. Chew, Oliver Bliss, R. Chew. On Printing and Transportation-Mr. C. C. Wilson, Joseph Wood, John Hoover, J. H. Rhodes, John Chew, M. M. Chew. On Finance-James A. Bliss, Mrs. Lavellette, Mr. Lavellette, Mrs. Hunter, J. H. Rhodes, M. D., John Chew, John Hoover.

On Speakers and Mediums-B. J. Du Bois, J.

H. Rhodes, and James A. Bilss. The Camp Meeting will be held in a grove near-Sicklesville, N. J., commencing the second Thursday in August, continuing over ten days. This is the first attempt at anything of the kind that has ever amounted to anything, and we have every reason to believe it will be a successful one. I will keep you further posted in regard to our movements as fast as possible.

JAMES A. BLISS, Sec. Penn. and N. J. Camp-Meeting Association. Philadelphia, Penn., July 28th, 1877.

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