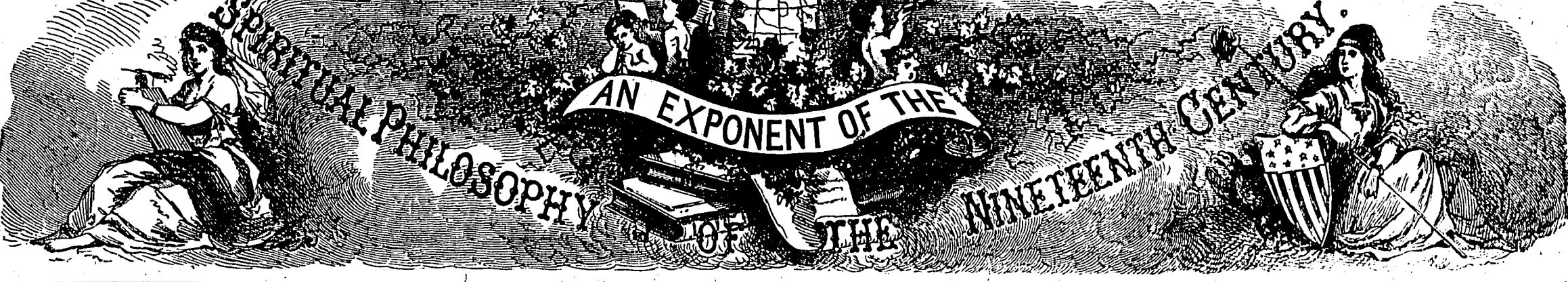


BANNER OF LIGHT.



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Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

FRANCE.

Again the interesting writer, Mr. Tonoeoph, enlivens the fair columns of the *Revue Spirite* (Paris, July 1st, 1877) with an account of some more strange phenomena which seem to have occurred in his presence, "Appropos to the Report of a fact stated by Lord Herbert, of Chisbury," recorded in a recent number of the Banner. A summary of the events may be stated as follows: "When living at Chaumont I occupied the second floor of an old house formerly pertaining to a convent. My apartments were not numerous, and to economize space I had to appropriate some rooms to several purposes. One, the most retired, was my office or bureau, my cabinet of *bric-a-brac*, my *refugium clausum*, in fact, when I wished to play the hermit.

"One evening in the autumn of 1873, the table at which my wife and myself were seated began to give forth sounds as if cracking; presently *une toilette* produced the same. We were of course greatly surprised, and I suggested that it was the result of the drying of the wood. A blow as if from a hammer came upon my chair. Further explanations were suggested, when over our heads were sounds as if produced by the jingling of broken glass. We were stupefied. I slept but little that night, and on the following day procured for reading the *Livre des Esprits*. It was evident that one of us was a medium. For a considerable period nothing further of importance occurred, for the spirit announced that it did not like philosophers. On the 14th of May, however, (1874) about eleven o'clock in morning, while seated in the afore-mentioned apartment, preparing to write, a fearful noise occurred, and I thought the very wall at my back had crumbled down. The wall, however, still stood in its place. A tier of book-shelves then emptied its contents upon the floor. The rings that held it had been lifted from the hooks, and about two hundred volumes descended with a crash; but, strange to say, they were not scattered, but were piled up with regularity against the wall. Much frightened, my wife rushed into my room, thinking that the house was being demolished. But what of a pot of glue and of colors? In what a state! And of a picture, composed of Chinese figures, in which was a lady about pouring out the tea? This was not in place. Rappings in a corner of the room drew my attention, and there hung the picture, but the lady with the teapot had disappeared from it. The room was searched, and, finally, at the bottom of a wooden box, she was discovered and replaced. The books also were replaced, and not one of them was in the least injured. Planchette was resorted to: 'Are you the same person always who amuses himself at our expense?' Response: 'Une page convertie d'arabesque.'

"This may appear ridiculous to many persons, but it is nevertheless a true history."

An important article on re-incarnation appears in this number of the *Revue*, from the pen of M. J. Camille Chaigneau. Its drift is the "Social Progress of Re-incarnation." "We are in the presence," says the writer, "of an idea, a conception, which develops itself in two opposite series: requital, expiation, justice, that which is the ancient law; charity, love, pardon, that which is the Christian law. In place of the antagonism which seems actually to exist between these two series (with some the Christian pardon seems an injustice, while with others the justice of requital is a barbarity), is there not rather an invitation, an obligation to wait on the idea, new and synthetic, which may be the law of the future?"

Proudhon somewhere says, after Kant and Hegel: "When a fact, an idea, presents a contradictory *rapport*, and develops consequences in two series *opposées*, there is reason to expect the unfolding of something novel and synthetic."

These two series—I refer to their two principles—are, so to speak, the two sexes of the *moralis*. So long as we know not the destiny of either the one or the other, we combat them. But the day will come when they will be understood, penetrated, fecundated." The writer's

remarks on our prisons as places of punishment are evolved from the highest conceptions of what is due to our fellow-man; but space forbids further comment.

We have also here a continuation of the account of the gradual development of the medium Amélie, which should encourage all who have the least faculty in that direction. "On the 24th of July (see former notice) some playthings, a little bell, a small musical box, went floating about the room; and a soft hand was placed on that of my wife," says the narrator. "On the 3d of August the spirits lifted the table and threw upon the floor all that was on said table; but as we laughed at the *maladresse* of the operators, said objects were restored. The next day, in plain daylight, the eyes of the medium being bandaged, objects on the table were carried away as usual, the ladies' chapeaus were exchanged, a pair of spectacles removed from one nose to another. On the 14th, while I held the hands of the medium, a hand fully materialized pulled my beard, and my fingers were vigorously embraced. On the 17th, when the medium had fallen asleep, a large book in her lap which she had been reading was forcibly thrown across the room. On the 27th of September I placed, in the dark, a small piece of money in a match-box, with the desire that the spirits should take it away. At the end of the séance the piece had disappeared, but I said nothing about it. Amélie having retired before we (her parents) did, we heard her calling and saying that the spirits were rapping and playing with her hair. We went to her, and saw the lost piece of money nicely balanced on the point of her nose, but she was not aware of it." Many events of a like nature happened in her presence, in the presence of this innocent and guileless child; and so another candle is lighted to illumine the darkness in which many choose to live.

A beautiful and touching appeal, one evidently spoken through tears, comes in the *Revue* from a gentle, erring girl, who, through the force of poverty and the wants of an aged mother, went, as we say, astray. The article is entitled, "Do NOT CONTEMN THOSE WHO FALL." Turned out of doors nearly naked by an ugly step-father, and driven to support herself and her mother, who soon joined her, though she always aided herself as an ironer, she entered upon the life of the *demi-monde*, and ere long passed to the spirit-world. A soul that had loved purity, pours out in grateful language its deep sense of the kindness shown to her by one whom she addresses, and by the family of a Mons. C., who aided her in her hours of gloom, of sickness, of despair, and placed a cross upon her grave. Such heartfelt thanks, expressions so full of tenderness, of love, of prayer for her sinning sisters left upon earth, could not have emanated but from one whose penitent tears and many a womanly virtue had gone up as a pleasing incense before that enlightened host which knows how to weigh our sorrows. Marie B., may the good angels have thee in their keeping.

From M. Leymarie we have a notice of the "Dragonades, History of the Camisards," by M. Eugene Bonnefère. There are in history few accounts that enchain the attention and win the sympathy of readers like those which embrace the heroic self-sacrifice, the patient trials, and the cruel martyrdom of this people of France, these simple country Protestants, who so long defended their faith against the Catholic butchers of Louis XIV. Those who have read William and Mary Howitt's "History of the Supernatural," will have found regarding these people the most brilliant recital of noble deeds any pen has ever recorded.

BELGIUM.

Le Messager of Liege, (June 15th and July 1st,) is also at hand. M. Leymarie appears to be a correspondent of this journal, and his article on the spiritual literature of Belgium and on the Messenger in particular, its high character, its influence, &c., is quite attractive. Mr. Gladstone's letter, published in a recent number of a Liverpool journal, appears here in a French dress. In it he says: "I do not know of any commandment which prohibits to a Christian investigations of phenomena attributed to a supernatural force in the system termed Spiritualism. . . . Avoid curiosity in a thing so serious, and have in view only that which is useful. . . . I speak as a man profoundly convinced that they (the phenomena) will sustain an examination, and that God will yet cause to grow many a beautiful flower in this portion of his garden." "Communications from beyond the tomb," purporting to be from (a) Socrates, and certainly promulgating ideas of an exalted nature concerning spirit, its origin, quality, power, etc. "Correspondence from an *frère spirité*;" "Catholicism before the time of Christ," by this distinguished writer, the Viscount de Torres-Solanot; "Justice and Love," by Mme. Dufauré, whose views on the incarnation of the spirit awaken thought; "Spiritual Conference at Liege," and an article tending to awaken an interest among Spiritualists concerning the great French Exposition in 1878, make the present number of the *Messager* highly valuable.

Perhaps the cause of the non-arrival of the *Galilée* is the death of its young and able editor, Dr. Dupuis. Several of the Belgian papers speak of him in high praise, as one full of goodness and energy, and who served our cause with especial talent.

Le Galilée, No. 4, however, I received, and fear that I omitted to notice it. It is of April last, and contains an article on the anniversary of the death of Allan Kardec; on "The Fashion"; the continuation of an interesting and valuable article on "Self-Education," and a

"Voyage in Celestial Space," which reminds one of Swedenborg and Davis.

SPAIN.

El Criterio Espiritista, of Madrid, July number, comes laden with some excellent articles, and many minor items of general interest. Its "Communion between the Visible and Invisible Worlds," by Don R. C. Berard, is an important consideration of a profound subject; but his views may not be accepted by all. A portion of one paragraph reads: "The first material of the universe—that is to say, the material *cosmica*—presents itself under two distinct states, one imponderable and the other ponderable," etc. Much depends, I suppose, from what point and how we view matter. If matter does not exist at all, as we have recently been led to suspect, it would indeed be hard to obtain any kind of a view of it.

Don Manuel Sanz has also an attractive article on "The Doubt In Society"—doubts arising in ignorance, when "all the world was a slave to the *Materia*"; doubts from false teachings, &c., when "the earth was considered the centre of the universe." But not less valuable is what Don Juan Bruner has to say of "The immortal substance of the human organism." Space, however, warns me to turn to less lengthy items, to wit: In Barcelona, a new work has appeared, entitled "New Spiritual Catechism"; the Banner of Light's notice of "An Epitome of Spiritualism and Spirit Magnetism"; in the Hague, of the work of Eliza von Calcar, "On the Confinement of Two Worlds"; in Florence, of "Ideology and Psychology," by Francesco Campano; that the learned *President del Centro* (the Central Society of Spiritualists), Viscount Solanot, has departed for Aragon; that the Abbot Durand, of the Catholic University of Paris, has written a work which he considers will destroy our doctrine by attributing it to the devil; that the papers in Madrid, *neo-católica*, have published articles against Spiritualism; that in Bogota a new spiritual paper has appeared, called *The Light of Zion*; that Mr. Peebles has been lecturing in Melbourne; that Hudson Tuttle's works were day by day acquiring more fame.

MEXICO.

The *Ley de Amor*, of Merida, Yucatan, should not be judged by its size, for though extremely small, it displays an amount of earnestness and goodness worthy of all praise. "The Children" is the leader in the July number; and that the writer loves children, as he says, "for in them is incarnated the future," and that he knows how to write for their well-being, is evident in every line. Here is also announced a new spiritual periodical, to be published at Guadalajara, and to be called *La Discusión*. A "communication" from the spirit of D. G. Canton, and a lament over the decadence of Izamal of Yucatan, are the other more important articles.

La Ilustración Espiritista, of Mexico, is, as usual, quite a world of matter in itself, and would fill two numbers of the Banner if all that is good in it were translated. "Providence and Humanity without God"; "The Promised Land"; "Messages from the Spirit-World"; "Charity," from *La Revelación* of Buenos Ayres; "Resurrections"; Spiritualism in various parts of the world, including favorable notice of the Banner of Light, the various contents of its valuable numbers; "A Text from the Vedas"; "The Ministry of Evil"; "A Ray of Sun"; "Polemics" and "Miscellaneous." If time and space permit, I will endeavor to turn again to these attractive articles, and try and make some selections, if only faint outlines of brilliant pages and potent paragraphs.

SOUTH AMERICA.

The *Revista Espiritista*, of Montevideo, opens a recent number at hand with a cutting review of the attacks on Spiritualism by the Catholic journals. The *Revista* has also some pleasing communications from the "Angel Guardian," and from "Rosa," several translations from foreign periodicals, including *De Rots*, of Ostend, and a lengthy poem from Donna Amalia Dominguez de Soler.

El Eco de America, of Buenos Ayres, eight numbers in fact are at hand, presenting a mass of reading matter entertaining in the extreme, that takes days to inspect and peruse. I believe there is no periodical in the world, except, perhaps, some that are illustrated, that has a more inviting aspect. To be sure, it gives a great deal too much attention to the affairs of the Pope and the church—of such little value to the world at large—but it does not neglect the political and social aspects of countries and peoples whose religious views and dogmas do not intrude. The pen of Don Jose Augustin de Escudero is a rich mine in itself, and would make any journal a work to be sought and read. Writing of Mexico, a contributor says: "The first act of the Government has been the restitution of the Catholic *culto* to its ancient splendor and magnificence." Much satisfaction is expressed at the favorable reception accorded to President Lerdo in the United States. San Salvador, Honduras, Paraguay and other States are brought before the reader in a most attractive manner.

GERMANY.

The *Psychische Studien*. This is a valuable monthly. If any late number has come to hand I have unfortunately mislaid it in the recent movement of my library.

ITALY.

Annali Dello Spiritismo. The June number of this neat magazine, published in Turin, has a continuation of that article heretofore noticed relative to "Contemporaneous Spiritualism," demonstrations, &c. Here the writer records what occurs in his own family, and it a table rises and falls, and responds intelligently to questions and with regularity and system. It is as much a manifestation of an intelligence and a force, in part at least superior to the operators, as if an angel had visibly produced it. "The Probable Effect of Spiritualism," by Miss Anna Blackwell; "The Disappearance of Life and Re-incarnation"; "A Spirit Communication" through the medium P. P.; "Ignacio Tomaso Martin and Louis XVIII," with several other minor but interesting articles, make up the rest of the material of this magazine, which I trust will for many a year adorn the homes and cheer the hearts of our Italian brethren.

Written for the Banner of Light.

PSYCHE.

BY GEORGE WENTZ.

When we travel from our homes,
Friends in soul go with us then;
And their voices ever say
To us, "Oh, return again!"
Thus they whisper in our ears
In all places, evermore;
When we backward trace our way,
Lo! they meet us at the door.
And they glide about our ways,
And make glad the hearts of men,
Saying, "Look ye, whom we love,
Ere now gone, is come again!"

Psyche is a traveler strayed
Into Time, and housed with men:
When she leaves us, friends in space
Take her to their homes again.

MIND AND MATTER.

BY HENRY A. BRADBURY.

In the Banner of June 30th is an article from John Wetherbee on the above subject, upon which I wish to make a few comments, and perhaps elicit more thought from the same thoughtful source. Wetherbee says he "knows no difference only in degree between mind as the phenomenon or outcome of the thing called man, and fragrance as the outcome of the thing called a flower." "Mind is the manifestation of the organization called man." This definition tallies well with the materialistic idea of mind. But Mr. W. doesn't wish "any critical soul to meet his assertion with the argument that mind, being an effect, without man is minus, for he knows this."

But are these facts in the premises? Is mind the outcome, manifestation or effect of man as an organized thing of matter? Can the lesser produce the greater? Mr. W. comes to our aid on this point, and says, "Back of all is the spirit which says I am." And he thinks "this spirit is potentially intelligent." In this case would not mind be the manifestation and effect of the spirit instead of the organization? Fragrance may be the effect of an organized rose, but mind differs from fragrance in something more than degree. I do not agree with Mr. W. that the spirit is potentially intelligent; it is no more so than the cruder substance we call matter. Soul alone has intelligence. The fragrance of the rose has no intelligence, but there is something back of the fragrance, while there is something back of the soul, that has intelligence. *Yris* is this soul that gathers from earth, air and sunshine the fine properties necessary to produce the fragrance and color of that beautiful flower. This fragrance is the spirit of the rose. The soul of the rose and the soul of the man, I should say, differ only in degree.

In the sense of possessing intelligence, soul and mind are synonymous; but there is a sense in which they are not. They cannot occupy the same place as a cause or a force: mind is more an outcome of soul. Soul is the *Ego*—the innermost intelligent force; mind is this force in action. Again, mind is the soul's faculties unfolded. All the faculties—reason, love, will, &c.—which human intelligence manifests, are soul-faculties. We call the intelligence thus manifested mind, and so it is; but it is not the product of organized brain matter. Brain matter does not secrete thought as liver matter secretes bile, as the materialists have it. Thought is a thing of the soul, evolved by the power of will. The mind sometimes makes sad work with the beautiful things of the soul, and puts them to bad account; but it has to suffer for it when the never-erring and always pure soul comes with its forgiveness, and the mind learns by its suffering that it is not best to do so again. This is the root and foundation of progress. The acquired abilities of humanity belong to the mind. Soul never changes. It is as unchangeable as God himself is unchangeable.

REMARKS BY JOHN WETHERBEE.

The above thoughtful criticism calls for a comment from me. I differ from our friend only in details. I use the word "spirit" where he uses soul. I am no authority, however. I consider spirit the bottom thing in the universe. God is a spirit, and I add, man is a spirit. Our friend would say, God is a soul, man is a soul. "A rose by any other name would smell as sweet." If our friend will substitute my word, spirit, where he writes soul, we will not differ much.

To me "spirit" is the conscious *Ego*, the I am. Spirit incarnated in matter is the human being—that is, the man, in common speech. When he shuffles off his mortal coil and becomes what we call a "departed spirit," he is then, as before, a spirit incarnated in matter of a higher or more ethereal character; the ancients and some moderns call this "institution" a soul. I have no objection to it, only it seems to me a superfluity. Man is biologically constructed: a spirit and a body, or manifestation, and always will be so, the way I look at it; when his mortal manifestation is *non est*, or buried, the spirit invisible to us, he will be clothed in something which will make him still spirit and body, invisible to us, but which will be objective and visible to his peers. If one wants to call this higher step a soul, let him do so. I prefer *man* all the way through, or up, the manifestation of spirit. I like the bottom fact, the true inwardness of the thing, as the apostle puts it, "God is a spirit."

So I repeat, mind and fragrance the same, only differing in degree, just as a tree and a man differ, both being organisms, or products of a spirit. Mind and fragrance are products of the spirit through and by said organisms. I never said the organization secrete mind as the liver did bile, expressed or inferred. I will be a little clearer, by changing the form of illustration: a piano, manipulated by a musician, discourses music; the musician would be the spirit, the piano the organization, the music would be the mind. The music by the same musician, through two different instruments, might differ materially in character or quality: that would be owing to the difference in the instruments' organizations. This illustration will fit a rose and its fragrance, as well as a man and his mind. There are some other points—"any critical soul," the lesser produce the greater, "potential intelligence," "soul of the rose"—which could be interestingly elaborated, but it will be unnecessarily extending these comments. JOHN WETHERBEE.

Spiritual Phenomena.

TESTS OF MEDIUMSHIP.

To the Editor of the Banner of Light:

As first-class mediums are exceedingly scarce in many parts of this State, I deem it a duty I owe to the many readers of your interesting paper, as well as to the medium herself, to give you a short outline sketch of the wonderful spiritualistic powers of Mrs. Julia E. Tomlinson, of Vincennes, Ind. She is still young, in the first prime of her womanhood, is of medium size, perfectly proportioned, light brown hair, bright hazel eyes, with a clear and faultless complexion. She is a lady of unblemished and unexceptionable character, the daughter of a late well-known Christian minister, is a happy wife, and the mother of two bright, interesting little boys, to whom she is attached with all a mother's fond devotion.

Her mediumistic powers are similar to those of Mrs. Maud E. Lord, of New York. As a clairvoyant, her description of spirit-friends is so accurate and vivid as to cause instant recognition. As further testing her clairvoyant powers, she can lodge in a strange house over night and give a complete history of the family occupying the same, dating back for years. She is also clairaudient, and while describing spirit friends, is able to deliver any messages they may wish to give. While holding the medium's hands at a private clairvoyant sitting, spirit hands of different sizes were laid on our face.

As an automatic writer many interesting messages have been received through her hand. She will keep constantly talking with any one or all in the circle while the message is being written, showing conclusively that the message does not emanate from her brain.

Her sittings for physical manifestations are truly wonderful. Filling her hands full of flour she will take her seat in the circle, and almost immediately afterward spirit hands will touch every one in the circle. Bells will be rung. Fans vigorously plied go round to all, and a music box weighing many pounds will float over the heads of all untouched by human hands. Articles of furniture of considerable weight will be moved about the room, and at the close of the séance the medium's hands are found still full of flour, showing conclusively that she has not used them.

As a trance and speaking medium Mrs. Tomlinson is very successful and convincing. Her controls will hold long and interesting conversations with any one in the circle.

One of her spirit guides is her brother William, who passed to the Summer-Land about two years ago; his friends always recognize his voice and manner of speaking. The other control is the Comanche maiden, "Katie," who never fails to win all hearts by her bright, kind, cheerful and genial disposition, thus showing that she still retains in her spirit-life all the better characteristics of earth life, which we hope and trust will go on brightening and improving through all the endless cycles of eternity.

Very respectfully yours, etc., DANIEL W. DUNLEVY.

Rockland, Ind., July 18th, 1877.

SPIRIT IDENTITY.

To the Editor of the Banner of Light:

While I was in Memphis, attending, in the course of my investigations, Mrs. Miller's séances for form manifestations, a figure purporting to be my sister, who constantly communicated with me in various ways, and who passed away forty years ago, came out of the cabinet, placed a chair for me in front of the circle, and one for herself, seating me in mine and herself in hers. She then took my hand and said in a loud and distinct whisper, "Sister, I want to tell you of a circumstance by which you can identify me: Do you remember once in Boston my falling down on the pavement and rubbing the skin entirely off my knee? It hurts me yet." I told her I thought I did. Not being able distinctly to recall the circumstance I did not record it in my book, "A Southerner Among the Spirits," for I put nothing there that did not carry *firm* conviction of its genuineness to my mind. Indeed, I have often feared that in that book I have not done Mrs. Miller complete justice. Neither did I tell some of the most remarkable things I saw at the Eddy homestead. But to return to my sister. I will remember how we used to amuse ourselves when walking in some of the "hilly" streets of Boston. How difficult we, reared in Charleston, S. C., found it to "hold back," like the Boston girls, in descending a hill, and how often I had to catch my sister, who was less sure-footed than I, in the act of falling. And the more I think of it, the more do I believe that the particular event occurred to which she referred. This one thing I know: that not a soul in Memphis knew anything of my early life, and certainly the medium could not have known that I was ever in Boston with my sister.

Yours truly, MARY DANA SHINDLER.

If any one feels desirous of realizing how diminutive is the largest of human exaltation; how comparatively worthless all human learning; how little our earth, and bewilderingly extensive is stellar space, we advise a few doses of "Views of our Heavenly Home," recently published by chapters in the Banner of Light. Truly we may therein forget ourselves, be lost in admiration of the works of an Almighty Hand, and exclaim, with all our hearts, with one of old: "When I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" —The Shaker.

HOW TO END ALL STRIKES.

BY R. H. MITTAN, M. D.

To the Editor of the Banner of Light.

The fact can no longer be disguised that all the interests of the country are placed in jeopardy; and where are we to look for the primary cause of this state of things? The truth is, our railroad and other monopolists refuse to render a proper equivalent for the services of the men whom they employ. Under the present management of our great moneyed corporations the few are enriched by the labors of the many. By the grasping and remorseless spirit of a few cunning men, who sharpen their wits at the expense of their morals, this great people is rapidly being reduced to a state that is scarcely removed from starvation. Yet these men with hard hands and brawny arms have really created the wealth that holds them to-day in ignominious subordination. Labor produces it all, and, indeed, every article that pays tribute to the government. It is labor alone that fills the public coffers and preserves the national credit at home and abroad. It requires no prophetic vision to discover what will happen when this great people—now enslaved by the dominion of capital—shall be fairly aroused to a sense of their great wrongs. They possess a power that may be constituted, but it cannot be conquered. When the military and the populace are found to be in sympathy with the strikers, of what force or value are the orders of military commanders, or even the proclamation of the chief magistrate of the nation? There is no power in the Republic that can afford to disregard the righteous demands of the people. The purse-proud traders with human rights forgot that under our form of government the supreme power is admitted to be in the hands of the people. When at last, in their judgment, forbearance shall cease to be a virtue, they will exercise that power, and it may be, in a manner that will imperil the present peace and the future prosperity of the country.

It may be said that the strikers should obey the laws of the land. This is very true; and the truth is none the less apparent that railroad kings and all monopolists should respect the laws of God and humanity. It is greatly to be regretted that laboring men—who are often among the most respectable as they are the most useful of our citizens—should set an example of insubordination to the laws. But something may be said to palliate their offenses. These people have become exasperated by a long course of oppression, and they realize that the very power that makes the laws is lodged in their hands. They are not ignorant of the fact that the people are greater than the institutions they have made; and they know that when these are perverted to their injury, the right to revolutionize the government, or otherwise modify the institutions of the country, yet remains to an injured people.

There is one way in which this grave problem may be speedily solved, and the greatest conceivable evils averted, not only for the present, but for all time. Let the railroad monarchs and the managers of gigantic monopolies at once resolve to pay the men who create all the wealth they possess, and the large salaries they receive, the reasonable wages they require, and all strikes will end in twenty-four hours. At once the bitter strife will terminate; the productive industry of the country will no longer be paralyzed; and the hundreds of millions of property now exposed to destruction will be perfectly safe. It is true, the hand of the destroyer may be temporarily restrained by other means—by the authority of civil law, or the strong arm of the military power. But there is no permanent security in this enforced submission of a free people to arbitrary masters.

Will it be said that under the existing state of things the several railroad companies cannot afford to pay the wages demanded? Then, in deference to the common principles of justice and humanity, let the officers of those companies come down from the high stilts on which they are accustomed to take long strides over the rights and interests of their subordinates. Why should the man who may be, at best, only a mere figure-head; who perhaps performs little or no labor except in maturing schemes to oppress the poor, have a salary of \$50,000 per annum, while the poor men whose honest labor makes that salary, and the stock and bonds of the company valuable—if indeed, they have any value—work for barely enough to keep a weary soul and body together? This question is of vital consequence just now; and so long as the parties most directly concerned attempt to dodge it, or leave it without a satisfactory solution, they provoke the passions of a long-suffering people, and invite a state of anarchy and revolution.

I repeat, it is in the power of the railroad companies, and all others who use capital to oppress labor, to stop the destruction of property and life by a simple act of justice. Will they do this before it is too late, or will they continue to madly rest all their own interests, and the peace of the whole country, over a volcano that but yesterday filled the air with smoke and the land with lurid flames? If they resolve to take this fearful risk, the States should not be held responsible for their losses, for in this case the whole burden falls at last on the laboring poor.

Our great railroad corporations have secured special privileges in their charters. These have often been obtained by corrupting the legislation of the country—by lowering the standard of public morality and making the law a common scandal. The privileges so obtained have been abused in many ways, but especially by such acts of injustice as have recently endangered all the interests of society. Why, then, should the State be expected to repair the consequences of this mercenary greed? If left to protect their own property, these soulless corporations would soon make a virtue of necessity by making their peace with labor. The men who oppress the poor and then call on the Government to shield them from the unpleasant consequences of their injustice by protecting their property, would do well to remember that this Government was not originally established in the special interest of the aristocracy of wealth. On the contrary, it is a "government by the people and for the people"; and the only way the monopolists can render their property really secure is by curbing a selfish ambition, and otherwise by using their great power for honorable and beneficent ends.

The signs of the times are deeply significant. Railroad kings and merchant princes, the founders of oppressive combinations, and all who invent plausible schemes to enslave labor and rob the poor, should take warning. Without labor your bonds would be worthless; your rolling stock would not be on the rails, and all your interests shrivel like parchments in an oven, or consume away like the dry grass in a prairie fire.

Will the men who hold the wealth of the country in their hands wait to be taught the terrible lesson that their property may all prove to be as worthless as the small chips and straws that float on the resistless flood, whenever this great people, stung by a sense of manifold wrongs, shall rise and summon them to judgment? An ancient wise man admonishes us that "riches make themselves wings and fly away." Of what use are balloons in the vortex of the cyclone? The ships freighted with your merchandise may be engulfed in the awful wake of the tempest. The old forests are laid low; flowering orchards, fruitful vineyards and pleasant homes are buried together in the drift of the tornado. Let us be admonished. "God is not mocked." As he is just, the right must come uppermost at last. So may it be, at whatever sacrifice of individual interest or personal ambition. *But justice, real justice.*
232 West 11th street, New York.

TO BOOK-BUYERS.

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SPECIAL NOTICES.

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

For the purpose of distinguishing between editorial articles and the communications of contributors, the latter are designated by the initials of the author, and are placed at the end of the article. Communications for our special notice, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not print anonymous letters and communications. The names of donors of money and gifts, however, are published as a matter of course. We cannot undertake to return or preserve manly letters that are not used. When newspapers are forwarded, which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Banner of Light.

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Letters and communications for the Editorial Department of this paper should be addressed to LUTHER COLBY. Business Letters should be addressed to ISAAC R. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Medical Freedom.

The most stubborn, ill-natured and irrational opposition to spiritual truth comes from Orthodox physicians and clergymen. There is but little difference in the animus of the two parties. The old faculty and the clergy are alike combined in a strict organization for the purpose of perpetuating their creeds and suppressing all freedom of thought.

In the medical profession, under the recent confederation of medical colleges, every professor is required to be regular in his faith, and every student is required before his admission to pass three years under the pupillage of a physician who is thoroughly "regular"; in addition to which the colleges bind themselves to exact the full regular fees from all but five per cent of their students. A college, therefore, which assists indigent students too freely, or which employs a single professor who is in any way irregular, or too liberal, or which admits students who come from the colleges of liberal physicians, is liable to be blackballed, and expelled from this holy alliance.

If the student after three years' private pupillage and two full courses under seven or eight professors, who assiduously labor to instill their own bigotry into his mind and show him the danger and disgrace of departing from Orthodoxy, should still retain his mental independence, and associate in his profession all honorable and well-educated physicians, without regard to creeds, he is still liable to be disciplined and punished by the excommunication of the local medical society.

Such is the amount of machinery and combination or conspiracy necessary to maintain a comparatively unsuccessful and fallacious system of medical practice, which would need no conspiracy or Trades-Union combination if it really possessed the scientific merits which it claims.

But all this is not enough without the assistance of Legislative power to drive the heretics into the fold, or destroy them entirely. The infamous medical laws which they have in a few States succeeded in having passed, show that if they had the legal power they would establish a medical despotism rivaling that of the church hierarchy of Spain in its tyrannical cruelty.

It is evident, therefore, that the friends of human freedom and intellectual progress are deeply interested in every effort to emancipate the human mind from medical slavery. The only extensive and successful effort of this character is that which has been developed by the independent medical reformers of America, who have adopted the title of "Eclectic" as the proper expression of their Independence and liberality.

The Eclectic School, which first assumed its proper designation at Cincinnati in 1846, under the leadership of Drs. Morrow, Buchanan and Hill, has risen during the last thirty years to a commanding position. It is said to number about eight thousand physicians in the United States, and holds its annual conventions under the title of the National Eclectic Medical Association. Its principles are thoroughly liberal, and if there are any calling themselves Eclectic who are not truly liberal, they are not in harmony with the general spirit of their colleagues.

The code of ethics of the National Eclectic Medical Association utterly repudiates the prescriptive principles of the Allopathic or Regular code, and affirms that "the common rules and maxims of morality which are enjoined in the Bible, and have been recognized by the wise and virtuous at all times," are sufficient for all purposes. It also denounces as "unwarranted usurpations" any association or rules aiming to

restrict medical freedom in any degree whatever. The Constitution of the Association denounces as a crime against the public welfare and the "rights of man" any effort to enforce uniformity of opinion by prescribing any class in the profession.

The following from the preamble of the constitution embodies the true spirit of American freedom, and will command the hearty sympathy of the reader who favors free thought in all things:

"Whereas, The great struggle of the present day, in medical science, is between the spirit of freedom on the one hand, which is seeking liberty for itself in science, and the spirit of conservative despotism on the other, which aims to perpetuate opinions by the force of organized compulsion, and to disseminate or suppress every attempt at reform, whatever may be its merits or its source; and

"Whereas, We regard all medical reformers who are struggling for the improvement and freedom of the profession as engaged in a holy cause. We regard it as the duty of each, whatever may be their differences of opinion on minor points, to unite in the most cordial manner, as the American colonies united in their struggle for freedom."

These noble principles have been so ably sustained for thirty years as to have compelled the Allopathic school to modify its practice and to abandon the bleeding and mercurializing system, which was dominant in its glory until the eclectic movement appeared—the object of which is to welcome all improvements and discard all dangerous and unsuccessful methods of practice.

There are at this time six medical colleges in the United States established on eclectic principles, in which a student of liberal principles will feel at home, and will be instructed in the safest and most enlightened methods of treating the sick. The Eclectic Medical College of New York, which has had eleven hundred matriculants since its establishment, commences its next session on the 21st of October. This institution has secured the services of Prof. J. R. Buchanan in the chair of Anthropology and Physiology, and is, therefore, the only medical school in which the constitution of man and its mysterious powers are philosophically explained. Surgery is taught by the distinguished surgeon, Prof. R. S. Newton, and the instruction is thorough in every department. The Eclectic School was the first to open its doors to women for medical education, which is one of the most important reforms in the profession, and the names of fifteen lady students may be observed in the catalogue of the New York School. The world moves, and in the next fifty years medical bigotry will be completely conquered in the United States.

Drifting Toward Rest.

Ira Davenport, son, father of the celebrated Davenport Boys, called at our office just as we were going to press to communicate to us the intelligence that his son William, of the broken state of whose health we made announcement some weeks since, had of late failed so rapidly that he was forced to cease his pilgrimage in the far-off antipodal realm where he has recently been laboring, and now lies utterly prostrated and worn down at Sidney, New South Wales, (whither he went from New Zealand,) awaiting the coming of the angel of release whom men call death. His physicians have given up all hope of his case, and warn him that any attempt on his part to make the journey back to the United States would result in his decease in transit.

William H. Davenport numbers an earth-life of 36 years to the present time, and has been a medium for the past twenty-three years. In company with his brother Ira, under the name and style of the "Davenport Brothers," or "Boys," they have traversed nearly every quarter of the globe: Europe, the East and West Indies, South America, Australia, New Zealand, and other widely separated points being marked on the chart of their wanderings, while there is scarcely a town of any size in the United States where they have not given practical witness of the gifts they possessed. We have had frequent occasion to call the attention of the public to the achievements of these media in the past, and at a time when in all probability the hand of physical change is about to close their labors, at least conjunctively, it is but just to briefly revert to that which they have been privileged to accomplish.

They have appeared successfully before the kings, queens, and great ones of the Old World, and have created among them a marked impression, which has in some instances been outwrought in action; they have sowed seeds of truth in the minds of the common people which have borne fruit in many cases of more than an hundred fold, thousands having been converted through their mediumship to a belief in spirit return, and a knowledge of the future life awaiting every human soul. As an evidence of the convincing character of their mediumship it is necessary only to refer to the back files of this paper, and particularly to the account of the bigoted and violent treatment dealt out to them in England on their first visit, when they were under charge of Rev. Jesse B. Ferguson, of Tennessee (since deceased), as agent, and the triumphant victory which they attained at last. May those intelligences with whom he (and his brother as well) has so long regarded himself as a co-worker—notwithstanding all reports to the contrary—be with the departing member of this celebrated fraternity, and lead his weary footsteps along the green pastures and by the still waters of spiritual peace!

AARON P. RICHARDSON, M. D., a well-known physician at the West End, this city, died July 30th, from an attack of dysentery, aged 66 years.—Boston Journal.

Mr. Richardson worked zealously before a Massachusetts Legislative Committee, last winter, advocating the passage of a law giving exclusive privileges to the "regular" faculty of M. D.s, to the entire exclusion of the so-called "irregulars." As he was unable to cure himself by his own method of treatment, he might probably have remained in this life many years longer had he allowed himself to have been treated magnetically by one of the "irregulars," as he was a robust man, to all appearance, previous to his death.

Petroleum gas companies are forming. The one in Newton, this State, with a capital of \$50,000, will soon begin business. The fat dividends of the large city gas companies will soon come to grief if the new companies are properly managed. The Boston Gas Company's shares are now over \$250 above par, and none for sale; it is therefore gratifying that cheap gas is coming into vogue. Corporations never grind the face of the poor—oh, no! not even when the stockholders' dividends amount to thirty or forty per cent. Is it any wonder that the "growl" of the working-man grows louder and louder from year to year?

We shall publish in the next Banner the third of a series of letters from Dr. J. M. Peabody, descriptive of his second tour around the world.

Printers.

Practical printers are as necessary, if not more so than lawyers, doctors or ministers, to make an unpopular paper successful; and if we of the Investigator had not always been hard-working men, it never could have lived to be almost fifty years old. It is of no use trusting Providence, or spirits either, to make an unpopular journal succeed. If it can manage to live at all it is by hard labor, physically as well as mentally. (Ask Bro. Colby, of the spiritual Banner, if this isn't so.) We have no objection, though, to supernatural powers giving decent papers a lift in these hard times; and if they can do that thing we wish they would set about it, for earthly help is slack enough just now!—Boston Free Stigator.

We are, of course, in full accord with Bro. Seaver's views as above expressed (barring his spiritual allusions, because THOMAS PAINE, although "behind the veil," is doing all in his power—and that is much—to aid materially his liberal friends in the earth-life). A newspaper to succeed most assuredly requires of its managers "hard labor, physically as well as mentally." No men as a class undergo more hardships, in a great variety of ways, than editors and publishers of newspapers, weeklies especially, and it is only by economy and perseverance that they succeed in establishing their journals on a permanent basis. Where one lives forty die. Papers managed by printers generally succeed best, for the sole reason that printers are more practical than college-bred publishers. The over twenty years of labor we have given to the Banner have been more fatiguing to us than our previous twenty years' experience on the daily press, and yet we are willing to work on as long as the physical machine we occupy holds out. After that, we feel very well assured that we shall occupy our time in the "supernal" world under more favorable conditions than at present.

The Divinity of Christ.

Rev. H. W. Beecher said upon this subject in a recent discourse: "He (Christ) was not divine even to his own disciples until quite a late period of their experience in discipleship. As to the rest of the community they had no definite conception concerning him. He stood to them simply as the centre of working-men—as a great physician with power of healing; as a great magician with power of doing marvels; as a man who might deliver his country if he only had courage enough. To his enemies he stood as a disturber; as one who had a perilous influence over the common people; as a waster and destroyer of public institutions. Among his educated countrymen, in the midst of the common people, always and everywhere, he assumed that he was divine in the same sense in which we in our day aver that he was divine; and when they charged him with imposition he steadily replied to them: 'If you will not believe my words, at least believe my works.' There was evidence before them in his works. It was not the highest, nor the best, by any means, but it was better than no evidence, and he wanted them to cling to it till it was superseded; and he says to them, 'The words which I speak, the life that I live, and what I am would require no proof whatever if you had any moral sensibility by which to appreciate the meaning of these things.'"

The Central and Northern New York Grove-Meeting of Spiritualists.

The Syracuse Daily Standard reports thirty-five hundred in attendance at a fine grove in Phoenix, Oswego County, July 29th, and says that after an hour of conference talk, the speaker of the day, Mr. Stebbins, of Detroit, ascended the platform. He announced his theme as "The Balance of Testimony between Orthodoxy and Spiritualism." The subject was very ably treated in an address of an hour's length. The weak points of the Orthodox faith were alluded to, and frequently, the vast audience testified its appreciation of the ideas advanced by most hearty applause. After an hour's recess, fully thirty-five hundred people listened to Mr. Stebbins again in the afternoon.

The meeting held two days, and the Oswego Valley Society of Spiritualists and Truth Seekers was organized, with George Williams of Fulton as President; Orris Barnes of Clay, Onondaga Co., as Secretary; L. Hicks, Treasurer, and Josiah Moyer of Phoenix, Bradford Chase of Baldwinsville, G. Williams and L. Hicks as Committee.

Free Circles—Sunday Meetings.

Our Free Circle-Room will reopen for public meetings on the first Sunday in September next, at the special request of out-of-town people and others who have not time to be present on weekdays. The two next meetings will take place on the following Tuesday and Thursday, Sept. 4th and 6th. On the succeeding week the Circle-Room will be open to the public on Tuesday, Thursday and Friday, consequently there will be no seance on Sunday. The second Sunday meeting will be held on the 16th.

Dr. Main's Healing Institute.

We learn that of late several remarkable cures have been made by the Doctor, at his Institute, No. 60 Dover street, this city, which we shall notice hereafter. Dr. M. cures by the laying on of hands, as well as by prescriptions given under spirit influence. He is one of the oldest healers in the city, and has treated many poor patients gratuitously.

Brooklyn, N. Y.

Mrs. Cora L. V. Richmond lectures again next Sunday in Everett Hall, 393 Fulton street, Brooklyn. Don't fail to hear this able and eloquent speaker.

A kind, sympathetic friend in Baltimore, who knows full well how arduous are our labors in the good work, in which we have devoted the best portion of our life, writes: "Cheer up; do not grow weary; the world has need of you yet a while longer; the more your labors increase the more glorious will be the realization in spiritual growth."

By reference to our sixth page it will be seen that a column of verifications is given bearing witness to the correctness of messages printed in the Banner of Light Department, and given through the mediumship of Mrs. Jennie S. Rudd. Under the head of "Banner Correspondence" two other communications are also acknowledged to be truthful in detail and characteristic of the parties while in earth-life.

Dr. J. R. Newton, the celebrated restorer of suffering humanity through his gift of the laying on of hands, is at present at Old Orchard Beach, Me. His work is largely increased in volume and extent by his system of treating patients at a distance through magnetized letters.

English Items.

A writer in the London Medium says: "We have just had a very successful seance in the light with Dr. Monck, at the residence of Mrs. Makdougall Gregory. His Serene Highness Prince George of Solmes (Queen Victoria's cousin) was present, and had some really wonderful test communications and impersonations from three deceased members of his family, and we saw a materialized hand, which took a large dinner-bell from the Prince, and rang it, afterwards placing it on the table. The phenomena were most convincing and satisfactory. Mrs. Makdougall-Gregory intends having a series of seances with Dr. Monck."

Mr. John Lamont, of Liverpool, in announcing to The Medium the arrival there of our old friends Mr. and Mrs. Thomas Gales Forster, says:

"It does one good to meet such a man; he carries about with him an influence for good. I had a couple of hours with him on board ship, and was equally delighted with Mrs. Forster. I was glad to hear that he intends to remain in Europe one year, and trust his health will permit him to do what he evidently wishes, viz., to help on the work in the Old World. Let us hope the Spiritualists of England will do themselves the honor of giving a hearty and cordial welcome to one of the oldest pioneers of spiritual liberty now in our midst."

[And here let us say, too, that we recommend Miss Houghton and Mrs. Fletcher as excellent mediums in their specialties.]

The Sunday evening meetings at Doughty Hall are very interesting ones. Dr. Monck conducts the services in a most genial manner, and Mr. J. J. Morse's inspirational addresses are in his best style. The audiences are numerous and apparently highly interested.

Mr. D. Duguid, who paints beautiful pictures when in a trance state, continues to astonish and delight those privileged to witness the phenomena.

J. Wm. Fletcher was to lecture again in Langham Hall, Monday evening, Aug. 6th. It is indeed gratifying to know that he is so well appreciated in England.

The Countess of Caithness is now at Barrogill Castle, in the north of Scotland.

The reception given by the British National Association of Spiritualists to the Baron and Baroness Von Vay, will take place on Friday, August 10th.

Grand Picnic.

Drs. Gardner and Richardson, the managers, announce in another column the Twenty-Fourth Annual Union Picnic of the Spiritualists residing on the line of the Old Colony Railroad and its branches. It will take place at the well-known beautiful Silver Lake Grove on the 28th inst. E. V. Wilson and other prominent speakers are engaged.

The second number of the Radical Review, to be issued August 15th, will present the following table of contents: "Female Kinship and Maternal Filiation," by Elie Reclus; "Walt Whitman," by Joseph B. Marvin; "Nirvana," by Dyer D. Lum; "System of Economical Contradictions: Chapter I.—Of the Economic Science," by P. J. Proudhon—Editor's translation; "The Labor Dollar," by Stephen Pearl Andrews; "The All Loving," by Sidney H. Morse; "The Orthodox Basis of Revivalism," by John Weiss; "Paul at Athens," by B. W. Ball; "The Law of Prices: A Demonstration of the Necessity for an Indefinite Increase of Money," by Lysander Spooner; "Current Literature," "Chips From My Studio," by Sidney H. Morse.

According to a late number of The Spiritualist, London, Eng., Mr. Cromwell F. Varley, the Atlantic Telegraph electrician, whose work in connection with Spiritualism is so well known to our readers, has invented an instrument by means of which musical sounds can be transmitted by telegraph. He has already exhibited the apparatus at work at the Queen's Theatre, in Long Acre, with striking success. The tune, "Where, and oh Where is My Highland Laddie Gone?" was played through two miles of wire, and was hailed with loud cheers. Next came "The Last Rose of Summer." The experiments gave general satisfaction to those present.

Peter P. Good, Plainfield, N. J., informs us in a recent letter that Josiah F. Kipp, a Hock-site Quaker, was last month refused burial by the side of his deceased wife in the Friends' Cemetery, Prospect Park, Brooklyn, L. I., by the committee in charge of the grounds belonging to the Schermerhorn-street Friends' Meeting, because of his belief in Spiritualism. The Society of Spiritualists in Brooklyn on Saturday evening, July 28th, passed a series of resolutions condemning the spirit of bigotry and unfeeling intolerance thus shown on the part of the said committee.

Hon. Robert G. M. Jewell, of New Orleans, late U. S. Consul at China, and President of the Spiritualist Association at New Orleans, with his wife, is spending the summer in New England. They attended the Highland Lake Grove Camp Meeting, and intend to visit the Lake Pleasant meeting. Mr. J. called at our office and renewed his subscription for the Banner.

On our third page will be found the announcement of the Sunapee Lake (N. H.) Camp Meeting. Geo. A. Fuller writes: "The bursting of the boiler on board the steamer Lady Woodsum on the Lake will not interfere with the enterprise, as the Committee are now making arrangements to have suitable carriages meet every train and convey people to the grounds."

Dr. Urann, the liberal physician, whose persecution and prosecution under the provisions of the Vermont Medical Law we announced some time ago, has since been made the recipient of a certificate from the Board of Censors to practice in that State, and rumor asserts that the charge against him will not now be brought to trial.

E. V. Wilson, the veteran Spiritualist and excellent test medium, called at our "editorial sanctum" on Tuesday last, looking hale and hearty, as though he was good for a much longer campaign in the field. It is fifteen years since he left Boston for the West, where he has performed a large amount of successful labor in behalf of the Spiritual Philosophy.

Read H. L. Green's letter in another column, in regard to the Wolcott (N. Y.) Grove Meeting, to be held on the 17th, 18th and 19th of the present month. A great turnout and a grand time may be expected.

No. 2 of "Phantom Whispers," by John Wetherbee, will appear in our next issue. The first was a grand production, and doubtless the subsequent essays will be equal to it.

Movements of Lecturers and Mediums.

Dr. L. K. Conley's future residence will be Vineland, N. J. He is ready to lecture, heal, give clairvoyant examinations and readings, or parlor sances, wherever his services may be required. He, in company with Wm. W. Jones, a new speaker, attended and assisted in the services at the Squantum (N. J.) Grove Meeting, July 28th. He hopes to visit New England during the camp meeting season. Address him at Vineland.

George I. Ross, inspirational speaker, can be addressed, Attica, Ind.

E. W. Shortridge, in a letter dated Salem, Oregon, says he is on a visit to that place, after having traveled over Oregon, Washington Territory, Vancouver's Island, Idaho, Utah and California. He intends to continue his travels, preach the spiritual gospel and heal the sick. Letters addressed to him at San José, Cal., will be forwarded.

D. White, M. D., is located at St. Paul, Minn.

Mr. A. B. Brown has decided to enter the lecturing field as an advocate of the Spiritual Philosophy. His address is P. O., box 744, Worcester, Mass.

Mr. W. S. Merrill, of Salem, Mass., has within the past two years developed as a good healing and physical medium.

Mrs. Abbie N. Burnham lectured at North Hanson, Mass., last Sunday, forenoon and afternoon, and in the evening held a sance. Her lectures were well attended, and the sance was very satisfactory, as many tests were given. August 19th, she speaks at Brant Rock, South Marshfield.

Mrs. Susie A. Willis Fletcher and son, Master Willis, arrived in London, July 19th, per steamship "California," after a most delightful voyage. She will remain until Sept. 1st. Mr. Fletcher is still crowded with sitters, and is reported to be doing a great work for Spiritualism. We are informed that he is urgently desired by the trans-Atlantic friends to settle permanently in England. All letters for Mr. and Mrs. Fletcher should be addressed, 14 Southampton Row, London.

Mrs. Nellie J. Kenyon will speak in the Spiritualist Hall in Bartonville, Vt., Sunday, August 12th, and give tests after each lecture.

Miss Ada Turk, of Chicago, is rapidly developing as a physical medium. She is quite young, and the manifestations are attracting attention.

Sept. H. H. Brown speaks at a grove meeting at Saranac, Mich., Aug. 11th and 12th; at a grove meeting at Schoolcraft Aug. 25th and 26th.

Mrs. Clara A. Field, lecturer and ballot test medium, has removed from No. 28 West street, to No. 17 Hayward Place, Boston, where she will be glad to meet all her friends and patrons. She will visit the Camp-Meeting now in progress at Lake Pleasant, Mass.

Miss M. A. Houghton, clairvoyant physician, has arrived in London, and is located at 14 Southampton Row, where letters intended for her should be addressed.

Cephas B. Lynn will lecture in New Bedford, Mass., during September.

Mrs. Clara A. Robinson, the well-known healer and test medium, of Chicago, with her husband, will spend August in New England.

Mrs. Dr. Jewett, of Rutland, Vt., is about to embark on a Western tour, ending her journey at Austin, Minn.

Mr. Henry C. Lull, inspirational lecturer, will be absent from home until Sept. 1st. All letters for him should be sent to Lake Pleasant, Montague, Mass., care of Harvey Lyman, up to the above date. He would like to make engagements with Spiritual and Liberal societies to lecture during the fall and winter months.

Warren Chase lectured in Los Angeles, San Bernardino, and Riverside, California, during July; he speaks there through August, and returns to Santa Barbara for September.

Miss Lottie Fowler writes us from Rutland, Vt., Aug. 3d, that she is at present stopping at the Bardwell House, of which the proprietor J. W. Cramton, proves to be liberal-minded, both in business habits and theological views. She has met with good success thus far in her travels in Vermont. Sunday meetings and weekly circles have been regularly sustained for a year past in this place, and she thinks a good test and clairvoyant medium working locally could accomplish much for the cause in that vicinity.

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

A recent letter from Mrs. Bennett, of Fernandina, Florida, says: "Spiritualism is rapidly making its way into the churches in this State, the people always finding themselves so hungry after feeding on the husks of Orthodoxy."

John S. Adams, 3 1/2 Beacon street, keeps for sale children's toys of all descriptions. Send for his list, which will be forwarded gratuitously, and order from him. He is a veteran Spiritualist, and should be patronized by all Liberals.

At the time when the question of labor and its rights is receiving so extensive a ventilation, the work "Economic Science; or, The Law of Balance in the Sphere of Wealth," by Joel Denmore, deserves extensive perusal.

The new edition of "The World's Sixteen Crucified Saviors," by Kersey Graves, offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston, contains a copious index, and an excellent wood-cut likeness of the author.

On our third page will be found an interesting sketch concerning the difficulties encountered by a traveler in the early days of his life experiences.

Jas. Shumway, Esq., and wife, of Philadelphia, prominent workers in the Society of Spiritualists in that city, were visitors at the Lake Grove Camp-Meeting.

Warren Sumner Barlow is about to bring out the seventh edition of his justly popular poetic volume, entitled "The Voices."

BRIEF PARAGRAPHS.

SHORT SKETCH.—Attribute not the good actions of another to him, because you do not know his heart; but the will will know by that that thing is full of envy.

Will not an attempt be made to have manhood and citizenship cultivated in Pennsylvania? Is there anything in the State to make her working-class savages, any more than in Massachusetts? If the appeals of humanity and philanthropy have been deemed the roar of rolling-mills and coal-breakers, perhaps capital will heed the warning that has been written in flames in Pittsburgh and Reading this summer, and conclude that it pays to prevent striking.

The Chicago Alliance says Joseph Cook's style of speaking is very objectionable. Boston found that out long ago.

"There is one strike" the authorities can't put down in this country," said Digby to Jose Coso, yesterday. "What strike is that?" queried Jo. "The strike of the blacksmith!" "Oh, sho!"

Garibaldi has been very sick. He lay for some time one day unconscious, stiff and cold; but when restored he remarked: "Oh, that's nothing; you may be sure I shall survive the Pope, and attend his funeral."

The English author, Dr. Samuel Warren, whose "Ten Thousand a Year" was once so popular, is dead. He was born in Wales, and was 70 years of age at the time of his death.

Three children near Hornellsville were fatally poisoned from eating berries which were near some potatoes on which Paris green had been sifted.

The charitable institutions of the future will doubtless be practically managed chiefly by women. Let us see to it that these women be carefully and carefully and carefully organized; that the charity of the future shall be not only emotional, but wise and reasonable. —Anna C. Brackett.

It is said a San Francisco tenor is now in practice, and will soon make a public appearance, whose vocal powers will astonish even New Yorkers. "His compass," it is said, "is from B low to C high." He must be a regular Mollie Maguire!

"How did you say this company was?" inquired an inquisitive female while witnessing the incident and "horrible" parade on the Common the other day. "Two hundred and thirty-nine years, marm," was the reply. "My soul," said the surprised dame, "you wouldn't think it to look at 'em, would you, now?" —Boston Post.

The Boston Herald is becoming transcendental. It calls the nakedness of Newport female bathers "the primitive costume characteristic of a less inquisitive age."

WINGED PONTIFF OF THE FLOWERS.—The honey bee, the remains of Dr. C. F. Winslow were cremated at Salt Lake City, July 31st (in compliance with his will), the process occupying about three hours. The heart had been taken out, and will be forwarded to his birth-place, Nantucket, while the ashes will be sent to the grave of his wife near Boston.

The soldier stops bullets at three cents a day, and agrees to bury himself. —Chicago Times.

It is said that "the moon has gained about an inch in rapidity of motion" within the last hundred years. This is no doubt true, for young men will tell you that when talking at the gate with their sweethearts, the moon goes down much quicker now than it did when they were boys waiting to rob a watermelon patch in the dark.

CRUMBS OF COMFORT.—Coal.

There are upwards of fifty thousand coats-of-arms in use in London. —Ez.

Two arms to a coat—one hundred thousand.

Digby recently received the following laconic but startling note. It was enclosed in a heavily lined mourning envelope, and was evidently written in great haste: "Dear Digby—I'm dying. Come quick if you wish to see me before I go. Jo Coso." D. dropped an inkstand he was employed in filling and hurried to his friend, whom he found coloring his whiskers preparatory to leaving for New York within an hour. There is no immediate prospect of a funeral at the house of J. C., but Digby, upon realizing the joke, vehemently expressed an opinion that there ought to be.

Cardinal Manning, writing to a friend in Dublin on incomprehensible terms: "Half the misery of homes arising from bad temper, sloth, squandering, selfishness, doubt, neglect of all duty, is caused by indolence in wine and the like. The sure and best cure of this is to bring up children in simple habits, and to guard them against acquiring the liking for intoxicating drinks."

"Wealth brings in a good pump that yields you plenty of sweat water," says a philosopher. Many opulent milkmen owe their fortunes to a knowledge of this fact.

Will ladies ever give up the practice of carrying their pocket-books in their hands through the street as a special inducement to snatch thieves?

A Worcester cockney thinks it strange that brick-layers and their helpers get along so well together, "because some of them are Masons and some Hod-Fellows."

The Fiji Times of June 15th and the New Zealand Herald announce that on the 23d of May the American flag was hoisted over the King's house at Samoa, and the Navigator group of islands formally proclaimed allegiance to the United States. There was a great feast and rejoicing and a salute of 21 guns was fired for the flag.

Some at 9 P. M.—Digby eating two hot mince pies. Scene at Midnight—Digby with both hands on his vest. Remark by Jo Coso to the Digby aforesaid: "Oh, Pl-to, 'tis a fearful night." Response by Digby: "There's danger on the deep."

The gospel of peace was never more needed than now. Even the "Harmonical Philosophers" all around us are itching for a fight. This is indeed deplorable.

The interest in behalf of Turkey among the Mohammedans of India is increasing. The nabab of Malar Kolla, a small state in the Panjab, has subscribed £200 for the Turkish wounded. It is said that telegrams regarding the progress of the war are read aloud daily in the mosques.

When I am dead the maggots are welcome to my remains, but while I live I cannot afford to let still and be carried off by them. —Senator Howe, can't it be for the Supreme Bench.

This was in reply to some newspaper "maggots" who slandered the Senator. There are a great many such "maggots" about now-a-days. They ought to be sprinkled with Paris green.

The Royal Library at Paris contains a Chinese chart of the heavens made about 600 B. C., in which 1400 stars are correctly inserted.

The habitual use of drinks cooled down to a temperature of 30 or 32 degrees can only be highly injurious, and will in time break down the strongest stomach.

Spiritualism, in spite of the extenuations and the abuse it receives, reveals itself as the veritable direction of the spirit through its existences upon our plane.

Poor Jo might have known he would get into trouble. New Yorkers are so dreadful hypocritical.

Now that the strikers have mostly gone to work, the public should listen to their grievances—and will.

The greatest scholars are not the wisest men. —Rabelais.

When Amron took Alexandria, in Egypt, in 648, he stated to Omar that it contained 4000 palaces, 4000 baths, 12,000 oil-merchants, 12,000 fruit merchants, 40,000 Jews who paid taxes, and 400 theatres.

Miss Amelia Hill is one of the few lady sculptors whose work creates a public sensation. Her statue of the explorer Livingston, which has recently been placed in Edinburgh, is said to possess unusual artistic merit.

The Pittsburgh, Pennsylvania, Committee of Safety express their thanks to the Secretary of War for assistance rendered during the recent troubles, and request that a permanent garrison be kept at the Allegheny arsenal.

Newburyport is discussing—"What makes Men-haden crazy?" Probably its license law.

What makes all the trouble in the Pennsylvania mining districts? Undermining the operatives.

Jo Coso.—Why is the upper branch of the city government designated "Board of Aldermen"? Digby.—Because they board at the city's expense, I suppose.

DRUNKARDS.—Floater in fluty fluids.

"Go, my son, and shut the shutter." "This I heard a mother utter." "Shutter's shut," the boy did mutter, "I can't shut it any shutter."

Truth is a moral pressure to which error must yield, if the pressure be long enough continued.

A QUEER TRIO.—Lucas is an open enemy to beer—looky for her; Nilsson says nif to coffee; Patti is not pat at the sight of a potato.

The Catholics talk of buying the Old South Church! It would be a great sell on the part of the Protestants; such a sell as is not-don known.

New Publications.

"WARRINGTON." Pen Portraits: A collection of Personal and Political Reminiscences from 1811 to 1870. This selection from the writings of Mr. Wm. S. Robinson, better known as "Warrington," for which in 1860 he was indebted to Thackeray, is prefaced with and threaded by a faithful sketch of his life, the whole being done by his widow. The volume is more especially interesting in reminiscences of the rise of the Free Soil and subsequent of the Republican party, will refer to those years with pleasure for they revolve the interest of the times vividly. Massachusetts politics during the era of root and to be treated with special thoroughness, and are spiced high with personalities. Warrington was for many years Clerk of the Massachusetts House of Representatives, and at the same time was a correspondent of the Springfield Republican and the New York Tribune. He could be bitter, and his very humor was deeply flavored with that element. He discovered a vein as a writer that attracted attention, and he continued to work it. Much of what is here set out in these pages has been all current interest, yet there are enough who would gladly go over the time again to insure the sale of many editions of this biography. The book is sold for \$2.50, and by Mrs. Robinson heretofore, a desk for that purpose having been taken by her at Lee & Shepard's bookstore, where she invites the call of her own and her late husband's friends. Published by Lee & Shepard.

SELF-LOVE, A Book for Women and for Young Ladies, with their Prospects in Single Life, Love, Marriage, Married Life and Middle Age Contrasted, published by T. B. Peterson & Brothers, Philadelphia, makes the fifth volume issued of "Peterson's Dollar Series of New and Good Novels," which are becoming so popular everywhere with all readers of good books. The volumes recently issued in this series are "Saratoga," "County Quarrels," "My Son's Wife," and "The Heiress in the Family," and "Self-Love" will no doubt prove to be the most popular one yet issued in this "Dollar Series," for its chapters treat of many subjects, among others of "The Wish to Please," "A Beautiful Damsel," "Vanity," "Love," "Faith," "Self-Contradiction," "Nervous Embarrassment," "Fretting over Trouble," "Follies," "Liberty," "Leaving an Old Home," "Tyranny of Fashion," "Self-Isolation," "Good and Manners," "Sorrow of Loneliness," "Woman's Power," "Beauty and Self-Appetite," "Intuition," "Gratitude of a Rebellious Heart," "Self-Denial," "Consequences of Trifling Neglects," "Little Infirmities," "The Feeling of Isolation," "The Love of God," "Divine Fellowship," "The Unwise Companion," "Alienated but Not Forsaken," "Eccentricities," "Single and Married Life Contrasted," "Cellarage," "Women Conversant with Sorrow," "Present Trials," "The Triumphs of Time," "Pleasures 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Message from Spirit Robert Dale Owen

The following is a *verbatim* copy of a communication received through the mediumship of Mrs. Nettie C. Maynard, of White Plains, N. Y., from an influence purporting to be the late Robert Dale Owen. It was given July 25th, in presence of S. R. Fanshaw, of Morrisania, N. Y., who kindly forwarded it to us for publication:

DEAR BANNER—I apprehend that the columns
ever open to me while I was on earth will as free-
ly open to me now that I come to declare the im-
mortality of that life in a way which led to believe,
through observation and the teachings of Modern
Spiritualism, existed. To the world I have nothing
to say at present, but to my many old and
true friends I have much to communicate.
After visiting my worn-out body I found myself
in the presence of a large company from whom I
seemed to have parted but yesterday, so natural
were their forgotten faces, so real and firm
their hand clasp of welcome. I pass over my
meeting with the loved members of my family
who had reached this beautiful home before me,
saying only to those still remaining, *I found
them all*, and, thank God, they were still my
own!

Among the first of old-time workers to meet me with the olden warm clasp of friendship was my good brother, William White, late associate publisher of the Banner of Light; and I need associate those on earth who knew him that he is still true and devoted to the work of putting the oracles of the truth of spirit-communion before the people. I will not use the time so generously given me by naming the many who came to renew our olden friendship, but pass on to say that my anticipations of the spirits' home were *more*

I am unable to express my
 gratitude, my power to convey a knowledge of my
 realization of joy and peace in this Land of the
 "Lone Star"; but while unable to give more, at this
 time, than the truth here recorded, I would as-
 sure my wife and family that I am conscious of
 a most joyful and immortal life a peaceful close. For the many kind
 words written and said of me since my entrance
 to spirit-life, my thanks are due; but it is main-
 tain to correct a misstatement concerning me I write
 this letter. It has already been corrected by my
 dear friend, Dr. Crowell, and it will be grati-
 fying to him to receive this assurance from me in
 this public manner. I refer to the statement that
 I "surrendered my being in Spiritualism before
 my death." This statement is *not* true. On the
 contrary, my belief and trust never faltered, but
 it is the "dark valley" with a glory that never
 faded from my otherwise dimming vision until
 "faith was lost in sight," and belief became a
 living reality!

to find I can still work here for the truth so dear to me; and rest assured, Mr. Editor, I shall not become an idler in the vineyard: As I become accustomed to my new life, and find I can impart any knowledge here obtained that will benefit my fellow-man on earth, I shall as fearlessly give it utterance, if I find opportunity, as I was free to give my views in the old life.

Fervently thanking God that I am thus permitted to declare my immortality, it but remains for me to ask that you kindly give this imperfect offering room in your columns.

I remain still yours for the truth,
ROBERT DALE OWEN.
The above is a *verbatim* copy of the commun-
ication, S. R. F.

Verifications of Spirit-Messages.
ALFRED ADAMS.
By the Editor of the *Illustrated London Review*.

In your issue of Feb. 10th, 1877, was published

In your issue of 29th Feb. 1871, 1871, was published a message purporting to be from the spirit of Alfred Adams, of Lexington, Mass. He was a member of the Sunday school that I attend; I

have known him for about three years, and the message reads as he would generally speak. He was drowned at Lexington last August; his father's name is Abel B. Adams, and he is a doc-

for; his mother's name is Susan F. Adams. He was thirteen years old, as was stated in his message. I write this note to corroborate the statements made in your paper and to help advance the truth.

ARTHUR B. SHEDD.

Examiner, May 1901.

To the Editor of the Banner of Light:
 Alfred Adams, whose message is in the Banner
 of Feb. 10th, 1877, was drowned in a small pond
 near the Concord road, some three quarters of a
 mile from Lexington center. His father is a
 doctor, and lives a few rods from the monument
 on the Concord road. JEFFERSON CUTTER.
 Medford, Mass.

W. H. GUEST.
To the Editor of the Banner of Light :—
In the Issue of Feb. 10th is the message from
Wm. H. Guest, late Superintendent of the Lake
& Waite Criban House of New York City.

gives a plain and concise history of himself and his death, and the truth of spirit return is stamped on every line. I knew him for thirty years, and so much was he beloved that the orphan children under his care instinctively called him *papa*. He was a thorough skeptic in regard to Spiritualism, and no doubt the admonitions

which he received from the Banner of Light
(which I often loaned to him) were engrained on
his memory in his translation, and showed him
the light, the truth, the way. Yours truly,
Savannah, Ga. JNO. OAKLEY.

DR. JOHN CLOUGH.

To the Editors of the Standard, &c. &c.

"Tell it to all the world." Such were my feelings, Mr. Editor, whilst reading in the Banner for Feb. 24th a communication purporting to come from the spirit of Dr. John Clough, of Lebanon, N. H., so thoroughly characteristic was it of the man. Nearly forty years ago he doctor-ed in my father's family, and I have known him

ever since up to the time of his death, which occurred a few years ago. And I can positively affirm that every word of the communication, so far as I know, is truthful. He was a man beloved and respected by all who knew him, and an excellent physician; a man of deep thought, but few words—particularly upon religious mat-

ters. He practiced many years in Enfield, but
 lived and passed away in this village—Lebanon
 —where his widow now resides.
 Lebanon, N. H. L. A. STURTEVANT.
 WOODRUFF—KNAPP.
 To the Editor of the Banner of Light:
 I have just read a message in your paper

I have just read a message in your paper of March 10th purporting to be from Jonah Woodruff. I can testify to his identity. He was a twin brother of mine; was quite extensively known in Philadelphia, Pittsburgh, and other places, as a railroad man, and a patentee of the "parlor coach car." He had many warm personal friends who would hail a message from

him with a great deal of hope if they could only believe it. He went to Hamilton, Bermuda, in November, 1876, to spend the winter, and the facts relative to it he has stated correctly, even to his not being "swallowed by a whale," as he asserts. I mention this last remark of his, it being so perfectly characteristic of him as a fisherman, the crew, and all.

lost on the name Johan. His remains were brought back from Bermuda, and he is interred here in Vineland by his request. As he promised to come back many times, I am only hoping he will do so. He will find a warm welcome in the heart of one at least, and I trust many.

I also find in your paper a message from Jacob Knapp. He was formerly from Jefferson Co.

Respectfully, MRS. MARY W. CLARK.

Garretson—Spring—Baylor.

numerous friends as well as ourselves. I had

The Camp Meetings.

Closing Services of the Highland Lake (Mass.) Spiritualist Camp-Meeting. Lectures by Prof. William Denton and Mrs. C. Fannie Allen. Farewell Conference, and "Good Bye."

During the week following the date covered by our last report, the Camp-Meeting at Norfolk held its last without any marked deviation from the order of exercises instituted in the opening days: conferences, lectures at the stand, dances by the various media, etc., combined to fill up many hours, while in others the music of Bond's band cheerily tuned the feet of the dancers. E. V. Wilson, Dr. John H. Currier, Mrs. C. Fannie Allen and others, worked indefatigably in conjunction with Messrs. Richardson and Hatch, the managers—to make the public exercises a success.

On Tuesday evening E. V. Wilson and Mrs. Nelson held a successul test-stance for the benefit of Mrs. Anne N. Barnham.

On the evening of Wednesday, Aug. 1st, Miss Lizzie Thompson was tendered a complimentary benefit, at which edifying music by Prof. Bond and others, and readings by his charming young daughter, were largely heard.

On Thursday evening a theatrical performance diversified the interest of the "regulars." Messrs. George Hatch and Arthur Hodges conducted the details with consummate effect. On Friday, Aug. 3rd, was a lecture day, and a lecture and test-stance by E. V. Wilson, and addresses by Dr. Currier and Mrs. Allen, dancing, etc., made up the programme.

Saturday was passed, as is generally the case at meetings of this character, in the preparation by the campers for the reception of visiting friends, who, deterred from attending for the full season, are induced to make their brief calls on the Sabbath. In the forenoon a conference was held, and in the afternoon J. Frank Baxter and Mrs. Nelson gave tests from the platform. Dr. Currier presiding. This morning was much enjoyed. In the evening the tests of Mrs. H. M. Cushman (musical medium) and Mrs. Allen were delivered with agreeably arranged exercises.

Sunday, Aug. 5th, dawned pleasantly, and the largest gathering yet convened at Highland Lake was the result. The media, seated before the speakers' stand, found their seating capacity tested to the utmost in the effort to accommodate the audience which gathered during the day, when many of the most important subjects were discussed about the camp and grove. Prof. Bond's muses, rendered by the Fairbank's Cornet Band from Franklin and Mr. C. B. Marsh's choir, opened the morning meeting after the arrival of the Boston train (at about 10 A. M.), and E. V. Wilson introduced Mrs. C. Fannie Allen to make the morning address. This lady, as is well known, prefers to base her remarks on various questions given in by the audience after her arrival on the platform, as direct evidence of her trance discourses are not yet uniformly satisfactory to consider. The result of clever preparation beforehand. On opening her lecture, the audience controlling stated that the nature of the questions handed in on the present occasion would oblige the taking of a course better fitted to inform new beginners in the effort for spiritual knowledge, than to interest older students; nevertheless the speaker was ready to go back to the alphabet of the matter, and rehearse yet again the old repeated revelations of the spirit world concerning human life in the mortal, and that other which persisted after the physical change, in the sphere of immortality. She then proceeded to review the questions in order, and to answer some briefly, others more fully, adding to the service, also, an earnest invocation to the spirit of Infinite Truth. In response to one query as to what evidences were ours concerning the certainty of immortality, she took a text from the floral kingdom, as represented by a large bouquet on the platform, and said that these flowers which died to-day that they might live to-morrow in brighter forms, for any florist could not, on one Saturday, be the fruit of the fact of the capacity of improvement in species existing in these regal robes of gold and purple, were only links in a chain of being which stretched from the mineral to the man. Nature taught this progressive development running through all her works, and that each retroactively produced an effect on the others, and the position was reasonable to entertain by analogy that the communication which now existed between her lower and higher forms still held good as life, shaded toward and into the beyond. After death, was "Why, naturally, renewed life." "That is not dead, but sleeping again." "There was no such thing in Nature as the complete rest involved in the popular idea of death; the term deceased was taken through the gate of corruption and decay into Nature's laboratory, where reworked into newer chemical combinations; if the material atoms of the deceased animal pressed on to new activities, would the highest faculties of man—the grand thought, the intelligent spirit—pass out of all sentient existence? No; it would go forward into a higher kingdom, endowed with a brighter form. To-day we were indeed in the land of the living; to-morrow we shall be in the land of the living. Were this life all, the highest endowment of human aspiration would fall full off of knowing, not to say harvest time, in the field of activities; Nature told us, in her every domain, that this was contrary to the rules of life: these promises must be fulfilled somewhere, and often only through the changed scene and higher plane of surroundings incident to a life beyond the ken of mere physical senses. To this argument drawn from Nature she matched the personal assurance which returning spirits brought to those on earth whom they had loved while yet in the form.

In answer to a question as to which was most calculated to meet the demands of the present age—Spiritualism or Christianity, she replied, the former, since it dealt in knowledge, which was the chief thing sought after in our day, and not faith, which was the stock in trade of the old church system. Spiritualism was a thing of to-day, while Christianity was only the merest shadow of what it had been in the past. The church was itself, answering the question, that it was not doing its duty in the present, and occupying spiritual ground, talking of the "Summer Land" of A. J. Davis quite as frequently as of the "New Jerusalem" of him of Patmos, and replacing in a wide degree the miraculous angels, archangels and cherubim, by the spirits of those who had once been known among the paths of earth. She referred, among other things, in closing, to the great advances made by Spiritualism since its advent; she thought that one use of prayer at least was its tendency to produce in the maker of it an aspirational frame of mind, which would tend to bring about the power of receptivity of inspiration within him or her, and to this conduce to a better development than was before possessed; she pointed out the necessity for organization for self-protection among Spiritualists and Liberals; she appealed to the people to aid the Children's Lyceum movement, and ended her discourse with an inspirational poem on subjects chosen by the audience.

After dinner the band gave a half-hour to the rendering of various fine selections. Mr. Wilson called the meeting to order at the stand, Mr. Hatch offered a few preliminary words, Mr. Marsh and his choir favored the audience with a song, and Prof. William Denton introduced his address with the reading of a poem by James Russell Lowell, entitled "Men." In opening his remarks the speaker foreshadowed his theme to be the attainment of true manhood and womanhood, and the methods to be pursued toward the gaining of this desired end. We were placed on this planet to be or to become men and women in the highest possibility of these words. We were not placed here for the pining of sensual enjoyment, the cultivation of a mammon-worshipping, life-wasting greed, but for the up-building and expansion of

these faculties which went to make up the "I" of each. It is evident, when the close embracing fold of the physical structure should fall forever from the untroubled soul. We were the product of the ages; all the lower types of life had preceded man only that man might eventually be, and when he came he in turn was to be progressive development from the half-covered, low-browed savage, to the *crisis* of our times. The Great Spirit of the Universe was still at work for human advancement, and he whose efforts, no matter how humble, were put forth in that direction, was of a truth a co-worker with God and indirect harmony with nature. The speaker expressed the most charitable as well as hopeful feeling toward all mankind—even the lowest of whom possessed more good qualities than the world gave them credit for—there was no man so low but that his idea of excellence was heaven high. If God did not despair of this world when it was peopled only with reptiles, why should we despair at this advanced stage, and whatever may be the next life it is essential to be perfect men and women in this.

Starting out from his introduction the speaker presented a few points as specially necessary of consideration in the premises: First, that to attain to perfect manhood or womanhood, a healthy and sound physical body was needed, as much as was a good telescope to the astronomer; under which head he annunciated against the use of medicines and stimulants of all kinds, and inculcated the gospel of healthful exercise with its natural concomitants. Each one on coming into the world had a certain amount of health deposited to his credit in the bank of being; it was in his (or her) power to expend that bodily force more or less rapidly, but was to the man who reached a stage where his account was overdrawn; his notes would go to protest. Death, the grim landlord, would come for his fee, the poor staid thrifty nature would have no means to pay the rent of his physical tenement, and he would go. Therefore, "Take care of your health," was given as the first axiom. The second declared the necessity of mental culture. A man might have a fine physique, and yet in intellect be the merest baby. The pursuit of books and periodical literature, and the careful observation at first hand of the phenomena visible in the great school of nature—which surrounded all human beings with its diagrams and maps, its examples drawn from the experience of a more advanced world, helped to this needed expansion of the intellect. As a proof of what nature had to offer the student, who would take the trouble to seek gifts at her hand, the Professor rendered some interesting lessons from two geological specimens which he held up before the audience.

In order to conduce to the health of the physical body, and maintain the balance of the intellect, men and women must be temperate—not only in eating, drinking, and the various affairs of the body, but in the mental state, but temperate in the higher qualities of the being. There was a spiritual intoxication which was just as marked in its characteristics and as disastrous in its effects as the intoxication induced by protracted dram drinking, and when the revival was in full blast, and the preacher mesmerizer was working upon his audience, this intoxication was only too plain to be perceived; higher and higher would the shouting current rise, till to the heart of the clear thinker witnessing the scene would come a dizziness and a subliming conviction of the blood-possessions nearly to be traced in the branches of the mental phenomenon underlying the "ecstasies," "swarms," and the convulsions, "trances."

At this point he parenthetically remarked that he did not wish to be understood as denying that a good deal came from the revivalists' practices. These men when (as in Boston recently) they fed the hungry, clothed the naked, redeemed the inmate from the bondage to alcohol, wrought a good work, and deserved credit therefor, though they performed the latter cure as *mesmerists*—just as he had seen operators destroy the taste for opium in the subjects, for longer or shorter periods, more successful cases of which he himself had been privileged to effect in his past experience.

There was no place in the universe for "miracles"—nature, the indwelling spirit of life, was the only factor—and the religion which acknowledged that to its view human salvation (?) was only to be obtained through a miraculous birth and making over, was a failure, and had no kinship with the presence of light. We were born right to begin with, and any religious system that said it took a miracle to make a perfect man, or a perfect woman, was worthless. Man, woman or baby, was no failure, and there was no necessity of any miracle.

He would have all present remember that another point to be considered in the upbuilding of manhood or womanhood was the cultivation of a feeling of responsibility to self, in contradistinction to the churchly idea of a vicarious atonement. The man who cheated, robbed or lied, was a cheat, a thief and a liar—it was impossible in the nature of things that by the cry of "repent," that man could become white as snow, while Jesus became a breaker of the moral and equitable laws in his stead, or at least had the responsibility of their infraction transferred to his own shoulders. What plain unreason was this, that another had "paid it all—the debt I owe." God did not "keep a ledger, neither did he run "old bills" with the children of men. The lesson inscribed on Nature's every page told us that "pay as you go" was the foundation principle of the divine economy of life. To be perfect men and women we must be free, wearing no chains, whether of captain, priest or deity, and using that freedom to the extent only which stopped short of that belonging to our neighbor.

Next came the cultivation of the moral and religious faculties; many men were like houses, with the lower story (the physical) well built, the second (the intellectual) partially fitted up, while the third (the moral) was as yet hardly outlined. A man whose top brain was not developed was really only half grown. Honesty, (the honesty which refused to take advantage of the forms of law to cheat its neighbor, the honesty which while living in the world gave back to the world an equivalent for its taking,) chastity (not the peculiar chastity of the Shaker, but that other and more in attune with nature, which would keep the body and its demands in true harmony with the head), the exercise of reason (which must ever go hand in hand with the exercise of the religious faculties, rather than the opposite, as conveyed in the petition of the open-mouthed and all-swallowing convert for an increase of faith, or in reality a "wider mouth"), and the cultivation of a strong and keenly active intellect, were among the needed adjuncts to this higher and more useful development. In connection with this development of the nature came in that glorious satisfaction of a future life of added opportunities, which was to the speaker the charm and the beauty and the brightness of his being. A man might be sincere, good, intelligent, honest, pure in life, but if he had no higher thought of his ultimate than annihilation, if he really thought of himself and his loved ones only as clouds when the end of the mortal pilgrimage was won, how much was that man to be pitied? This faith, this hope, and this fear (through spiritual communion, of whose reality the speaker had been again and again assured through practical experimentation) this knowledge constituted the chief and crowning glory of religion.

How grand the assurance that the grave did not end all—that when we put the body in the ground the spirit passed on to the fulfillment of the higher possibilities of which it was the repository. Truly, in the light of the thousand difficulties which hedged our pathway on earth, it might be said that the true life of manhood and womanhood was after all, in the great hereafter, and that we could but approximate thereto in this sphere of mortality.

Dr. John H. Currier gave notice concerning the departure of the cars, and called attention once more to the scenes by Mr. Wilson, Dr. Hodges, Mrs. Nelson, Cushman and others, after which the meeting dispersed, and ere long the divergent trains bore the day visitors to their homes.

In the evening a conference meeting, presided over by Dr. Currier, was held at the stand, whereat speeches were made by Messrs. Wilson and

Carroll, Mrs. Richardson and Currier, Mrs. Litch, C. B. Marsh, and others; Mr. Hatch returned the thanks of the management to all who had attended, for the harmony which had characterized the Camp Meeting now about to close; also to E. V. Wilson, Dr. John H. Currier, Mrs. C. Fannie Allen, Prof. Bond and his band, C. B. Marsh, and all speakers who had participated in the exercises. Miss Maria Adams gave three appropriate recitations, and tests were given by Mrs. M. Adams, E. V. Wilson, and Mrs. Putnam, of Putnam, Ct. C. Fannie Allen closed the meeting with a poem of "Farewell." The following resolution was unanimously passed by the audience:

Resolved, That we the campers at Highland Lake hereby tender our thanks to Messrs. Richardson and Hatch for their kindness and hospitality to us all; also to Messrs. Ketch and Jones, of the State police, for their uniform courtesy.

On Monday, 6th, preparations for departure were in order, but the people found time to hold a final and impromptu meeting at the stand just previous to the starting of the train for Boston. C. Fannie Allen delivered a poem, and Dr. Currier addressed the assembly, which at the close adjourned to the cars.

Cape Cod Camp-Meeting.

Eleven years ago the first camp-meeting of Spiritualists on Cape Cod introduced to the intelligent consideration of the sons and daughters of the Cape the claims of Modern Spiritualism. For the last nine years annual meetings have been held at Nickerson's Grove, a beautiful knoll covered with thrifty oak trees, under whose shade comfortable seats accommodated some two thousand persons. On every pleasant Sunday (and during the entire series of meetings there has not been a stormy one) these seats have been filled with eager and attentive audiences, who evidently come here not merely for a day's amusement, but to intelligently consider the themes presented from the platform.

Nearly all the prominent lecturers upon Spiritualism and kindred subjects have here found their utterances subject to appreciative but discriminating judgment. Candid narration of the rational philosophy and elevating sentiments are justly estimated and cordially welcomed.

The meeting of this year was organized on Wednesday, Aug. 1st, when Mr. Snow, Esq., presiding. Wet weather prevented earlier assembling, and a small number were present. J. Frank Baxter being the only speaker present until Thursday evening, found himself called upon to fill the entire bill of public exercises, by music, readings, tests and lectures, and with the assistance of spirit-friends was abundantly able to meet the exigency. His public address from the platform were unanimously approved as able and instructive. One upon Physiology, especially, was replete with valuable information, and an originality of thought and diction, largely derived from direct spirit communication, invested the subject with peculiar interest. Many spirits presented themselves, giving unmistakable evidences of their identity, all of whom were recognized by persons in the audience. Mr. Baxter, as a teacher and principal of the High School at Winsted, is justly held in high estimation for his admirable qualifications, moral and intellectual; but it is a question whether a larger field of usefulness will not demand his entire time, and offer opportunity for employing the exceptional talents that are his as a public lecturer, and a medium of the most demonstrative character.

In due time L. P. Greenleaf, Mrs. Sarah A. Byrnes, Cephas B. Lynn and Dr. H. B. Storer arrived, whose several addresses, together with public exercises, furnished an intellectual repast not exceeded in quality by the lectures of any previous year. Indeed, the universal verdict has been that socially and intellectually the meeting of 1877 has made a profound and lasting impression in favor of the ennobling influence of liberal thought and spiritual culture.

On Sunday nearly three thousand people were upon the ground. An excellent choir furnished appropriate music. L. P. Greenleaf presented in the opening address "The Influence of Spiritualism in Developing the Individual Soul," taking a broad view of the methods recognized by the angel world as best adapted to secure individual progress.

Dr. H. B. Storer followed in an address necessarily limited to a half hour, in which he rapidly and concisely presented "The Actual status of the Theological Relation of Man to Nature," as illustrated, 1st, by his organization, involving its structure and functions; 2d, His dependence upon the material and spiritual worlds; and, 3d, The central idea of his being, as a conscious interpreter of life in all forms and methods of its manifestation.

After a recess of an hour for dinner the large congregation again assembled, Mrs. Sarah A. Byrnes being the first speaker. Her address was upon the general significance and tendency of Spiritualism to develop natural religion and personal integrity of character was highly appreciated, being pervaded by an earnest and persuasive spirit that won a sympathetic response from heads and hearts.

The closing address of the afternoon, by Cephas B. Lynn, was a philosophical and eloquent lecture upon "The Attitude of Modern Thought toward the Phenomena and Philosophy of Spiritualism." An abstract of this valuable address was presented by your reporter until too late for publication that we can only say that it was an admirable analysis of the present position of Spiritualism, as illustrated by its marvelous phenomena and the necessarily crude and inadequate conceptions of their import in the public mind—with suggestions looking toward the scientific method of investigation, and a broader apprehension of the philosophy which they illustrate.

By 3½ o'clock that portion of the assembly which had come by excursion trains from towns on the Cape, along the line of the Old Colony Railroad, had returned to the cars; but the mass of people seen from the grove to the ground that had been thought by some that the present meeting would be the last upon the Cape, but a universal demand for the continuance of this annual feast at Harwich led to a strong combination of leading citizens, whose names were at once appended to a subscription paper, and from that number officers were elected for another year.

A farewell meeting, cordially fraternal, was held in the evening, the parting songs sung, good-byes said, and with congratulations upon the eminent success of the meeting, the company dispersed.

Lake Pleasant Camp-Meeting Notes.

The Camp commenced its being for the present season Aug. 6th, and the ground is already thickly dotted with beautiful white tents and cosy cottages. A correspondent writes that he was on the ground Sunday and found a number of families there; he further informs us that Harvey Lyman, of Springfield, is putting up a cottage twenty-six feet by sixteen, with chambers above. It fronts on Lyman street and First avenue. Mr. Lyman and family came on Thursday, Aug. 2d, and are getting settled in their new house. Norris Henry, of Montague, has built a very neat cottage on "Charter Square," and is settled with his family.

M. H. Fletcher, of Westford, and family, Mr. Wyman and family, and a number of others have found their camp homes.

Charles W. Sullivan is in his old quarters with a fund of fun for everybody. The arrivals daily are increasing, and by the time this reaches the reader a hundred or more tents will be occupied. Sunday, the 12th, Dr. H. B. Storer and Giles B. Stebbins address the people.

The band arrives Saturday morning 11th. An important business meeting will be held Monday, the 13th. Tuesday next, C. Fannie Allen speaks. Wednesday, the 15th, Bishop A. H. Hays. Thurs-

day, 16th, Mrs. S. A. Byrnes. Friday, the 17th, Cephas B. Lynn. Saturday, 18th, R. T. Haddock. There is much uniformity of opinion so far that the meeting will be large and very successful.

E. V. Wilson will be at this camp meeting with a tent 24 by 36, in which he will give readings of character and test incidents of life under spirit control—commencing on the 11th inst. and continuing throughout the camp-meeting sessions.

Dr. H. B. Storer, of Boston, will report the proceedings of this camp-meeting for our columns.

Camp-Meeting Notes.

The Pennsylvania and New Jersey Camp-Meeting commenced on Thursday, Aug. 9th, and will continue to the 20th. The camping-ground is located in New Jersey, on the Williamstown Branch of the Camden and Atlantic Railroad, within an hour's ride of Philadelphia. From Philadelphia to Camp, leave Vine-street Wharf at 8:00 and 10:15 A. M.; 4:15 and 6:00 P. M. Tickets for round trip \$1.00. From Atlantic City, Absecon, Hammonton, Winslow and Ancora on all regular trains, tickets half the regular fare. Dr. J. H. Rhodes, agent for the Banner, will be there with a good assortment of spiritual literature for sale.

The Universal Reform Camp-Meeting at Shaw-shen Grove, Mass., on the Boston and Maine Railroad, commenced Aug. 1st, and will continue to the 23d.

Mr. F. Tennyson on Spiritualism.

The following is an abridgement of a letter written by Mr. F. Tennyson, brother to the Laureate, and communicated to the Spiritual Magazine by Mr. John Trull Taylor:

First, Spiritualism is the grand subject of the day to which no other approaches in importance. The physical and physical phenomena are unquestionably genuine facts; but perhaps you are not aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the séance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection show nothing of their wonderful superhuman texture, whereas human fabrics under similar conditions become cables and cartropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed. He was recognized as a man named Watts.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labor of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, every one knows, in a very brief period disappears altogether, is resolved into gases, salts, and elementary substances, which again enter into combination with other substances, and so on forever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted in accommodation to the ignorance of that day—from human tribunals—"We shall all stand before the judgment seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called "them" half a century ago.

Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognized spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wonderful and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility; have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual; the sleek and zany-faced lawyer, who has been so long in the habit of turning black into white, and vice versa, that he ends by believing nothing; the star-gazer in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can use nothing worth mentioning, and by dint of sounding Sympson and summing time can appreciate little beyond these two natural conditions; the well-to-do man with a good digestion, whose soul is in his belly; the vain littérateur who worships intellect, and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will—all these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the laws and the wisdom of the world. And really when one recollects that with the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble, an impalpable idealism, without pains or passions, so some excuse may be made for them; or even, if they reach eternal slugging upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thoroughgoing materialist or man of pleasure whose motto is, "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive, then, the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbor recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to every one of us.

Secondly, there is the grand fact of their manifestation, and the proof it bears with it of continuous life and immortality. Nothing is likely to be more damaging to the self-righteousness of sectarian creeds than their proclamation of practical good as true religion—their declarations against the hypocrisy of man—their declaration of the absolute inefficiency of science (i. e., physical science only) to satisfy the soul of man—of the absence of real charity in the world—of its ostentatious emptiness, and vanities—of the iniquity of class supremacy in many respects—of the grievous waste of that life which, while it is sustained by the continuous labor of the poor, makes no return which can benefit them, and derives no benefit to itself from its privileges and immunities. While, then, they differ in their matters, they are consistent in these, and their authority, as spirits, must so far have a great influence in the course of time;

and, added to the fact of another life immediately succeeding the dissolution of the body, must eventually have an immense effect in changing the motives of action for the better.

The time is coming when mortal man, catching through the "gates ajar" continual glimpses of the eternal life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a séance room with a man whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive for his industry better than self-love; and now he warns me, whatever I do, to do it mainly for the good of others." And so through the whole range of misplaced activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire till he is found starved to death or murdered. Of course these remarks are merely old, common place, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seen as they have never yet been seen in the awful light of the *instant future*—which will cast all the passions and actions and dazzling shows of this actual world into the shadow of death.

A general survey of the phenomena, their origin and progress, furnishes us with data for forming certain definite conclusions.

(1) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least, if not the express appointment, of Divine Providence.

(2) If there be among them evil spirits, Anti-Christian in their doctrines, these at all events by the demolition of creeds which have misled since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that Church "without spot or wrinkle or any such thing."

(3) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all sufficient to revolutionize the present gross and materialized state of the world. The dazzling proofs of immortality—immediately after so-called death—which they offer to the unbelieving masses, must long ago have acted their action in the battle of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now believe are continually around them, and to ask themselves the vital question—"Am I, or am I not, an unprofitable servant? Am I, with reference to the immediate life which is to succeed this, placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omnipotence and Omnipresence of God have been inconceivable to me, a natural man, that I have not lost been in the habit of living without him in the world, and following the devices and desires of the flesh and the mind, can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinated to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed agent of the Supreme? And ought not this to be sufficient to rouse the world to a sense of the absolute faculty of living as though a man's conscience were a sealed book to all but himself?

(4) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good as healing mediums.

(5) And that the practical morality urged by all and every class of spirits is indispensable, is greatly superior to the faith "held in vain," counsels, which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though men ought to remember the words of the prophet, "It will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser and more nearly allied to the material body of mortals than those of the higher; hence their power over matter, and their ability to produce the physical phenomena, such as rappings and levitations. Also, that if they discourse on elevated themes, it is owing to their being influenced by spirits of a higher order.

The Wolcott Grove Meeting.

To the Editor of the Banner of Light.
A few weeks since a notice appeared in the Banner of a "Free-thinkers' Grove Meeting" to be held near Wolcott, N. Y., on the 17th, 18th and 19th of this month. As your paper is circulated extensively among liberal people in Central and Western New York, will you permit me to use your columns to say something more in relation to this meeting?

Wolcott is a pleasant little village located some forty miles north-east of Utica, on the Ontario Lake Shore road, which road is a division of the Rome, Watertown and Ogdensburg R. R. The reason for appointing this meeting here was this: Here resides Mr. J. M. Casad, a veteran free-thinker, on a fine farm of four or five hundred acres, on which is a beautiful grove, in which the meeting is to be held. Across the road from Mr. Casad's large residence is "Casad's Liberal Hall," erected by Mr. Casad a year ago at his own expense. The reason for appointing a large man, numbering thousands, is anticipated. Mr. Casad, though not a Spiritualist, is a very liberal man, and all Spiritualists as well as other liberals to attend this meeting.

Among the speakers engaged are a number of distinguished Spiritualists. As stated before, the meeting is on the line of the Rome, Watertown and Ogdensburg Railroad, and that road has several trains daily, and it is easy to attend the meeting. Those from the West can take that road from Rome, those from the East at Niagara Falls, those from the North at Ogdensburg, and those from the South at Buffalo. A number of other roads have agreed to sell excursion tickets at reduced rates, and for the information of your readers who may desire to attend I will give the rates of fare from principal stations in the vicinity. This I have done both ways.

From Utica to Wolcott, \$3.00; from Syracuse, \$2.00; from Ogdensburg, \$1.65; from Cape Vincent, \$1.30; from Susquehanna Bridge, \$2.00; from Auburn, \$2.25; from Watertown, \$2.25; from Rochester, \$1.00; from Buffalo, \$1.50. The reader should not forget that these rates are for both ways. The speakers who have been engaged are: G. B. Stebbins, of Detroit, Mich.; Dr. D. M. Bennett, editor of Truth Seeker, Rev. J. H. Hart, Auburn, Horace Sawyer, editor of Boston Investigator, and H. B. Storer, of Boston. Mrs. Matilda Joselyn Gage, of Faverhill, N. Y.; C. D. D. Mills, corresponding editor of the Index, Brown, of Birmingham, H. L. Green of Salamanca, Rev. Dr. M. Landsberg, Rabbi, of Rochester, N. Y.; Mr. Scott Briggs, of Syracuse, and A. B. Brown, of Worcester, Mass. Many others are expected, and will add much to the interest of the meeting. Prof. R. D. Hudson, of Indianapolis, Ind., known as the liberal "Satanist" of the West, has been engaged to entertain the multitude with his splendid singing. The meeting will probably be the largest meeting of the kind ever held in this country.

H. L. GREEN.
P. S.—Extensive and liberal arrangements have been made to entertain all who attend.
Salamanca, N. Y., Aug. 2d, 1877.

DEATH.

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BY MARY F. DAVIS.

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