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Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

> BY G. L. DITSON, M. D. FRANCE.

Again the interesting writer, Mr. Tonoeph, 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, "Apropos to the Report of a fact stated by Lord Herbert, of Cherbury," 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 à 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 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 tler 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 converte d'arabesques.'

"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, explation, 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 [synthatique, 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 opposees, 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 morals. 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 | "Voyage in Celestial Space," which reminds one are evolved from the highest conceptions of what of Swedenborg and Davis. is due to our fellow man; but space forbids fur

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 scance 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 mondo, and ere long passed to the spiritworld. 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 heart felt 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 vir- the other more important articles. tue had gone up as a pleasing incense before that of broken glass. We were stupefied. I slept but 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 'Dragonnades, History of the Camisards," by M. Eugene Bonnemère. 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

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 un frere spirite; "Catholicism before the time of Christ," by the distinguished writer, the Viscount de Torres-Solanot; "Justice and Love," by Mme. Dufaure, 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 valu-

able. Perhaps the cause of the non-arrival of the Galiléen 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 Galiléen, 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 Passion"; the continuation of an interesting and valuable article on "Self-Education," and a Italian brethren.

FPAIN.

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 Confines of Two Worlds"; in Florence, of "Ideology and Psychology," by Francisco 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-catolica, have published articles against Spiritualism; that in Bogota a new spiritual paper has appeared, called The Light of Zion; that Mr. Peebles had 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 Discusion. A "communication" from the spirit of D. G. Canton, and a lament over the decadence of Izamal of Yucatan, are

La Rustracion Espirita, of Mexico, is, as usual, quite a world of matter in itself and 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, "Messages from the Spirit-World;" "Charity," from La Revelacion 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"; "Polemica" and "Miscelanea." If time and space permit, I will endeavor to turn again to these attractive articles and try and make some solor. attractive articles, and try and make some selec-tions, 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 Do

mingo v 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, per haps, some that are illustrated, that has a more 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 where 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 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," de monstrations, &c. Here the writer records what occurs in his own family, and if a table rises and falls, and responds intelligibly 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 angel had visibly produced it. "The Probable Effect of Spiritualism," by Miss Anna Blackwell, "The Discordance of Life and Re-incarnation" A Spirit Communication" through the medium Ignacio Tomaso Martin and Louis VIII," with several other minor but interest ing 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 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, Lol 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, Erenow 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 phe nomenon 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 offert the is potentially intelligent." In this case would not mind be the manifestation and effect of the spirit instead of the organization? Fragrance y be the effect of an organized rose, but mine 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 spirit is potentially intelligent; it is no more so than the cruder substance we call matter. Soul alone has intelligence. The tragrance of the rose has no intelligence, but tragrance is something back of the fragrance, which the soul of the rose, that has intelligence. The soul of the 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.

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 inner-Again, mind is the soul's faculties unfold-All the faculties—reason, love, will, &c. which human intelligence manifests, are soul 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 eautiful 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 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 com ment from me. I differ from our friend only in definitions. I use the word "spirit" where he 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

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 moi ethereal character; the ancients and some mod erns call this "institution" a soul. I have no objection to it, only it seems to me a superfluity Ian is biologically constructed: a spirit and body, or manifestation, and always will be so, th way I look at it; when his mortal manifestation i way 1000s the term is not at hash restation and est, or burfed, 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 the man spirit total of spirit. Like the betterm ip, the manifestation of spirit. Hike 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 di er, 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 secreted mind as the liver did bile expressed or inferred. I will be a little clearer by changing the form of illustration: a plano, manipulated by a musician, discourses music; the musician would be the spirit, the plano 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 diference 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 mediumistic powers of Mrs. Julia E. Tomlinson, of Vincennes, Ind. She is still young, in the first primoof 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 chirvoyant sitting, spirit hands of different sizes were laid on our face.

As an automatic writer many interesting mesages 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 scance 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. Tomnson is very successful and convincing. Her controls will hold long and interesting conversaions with any one in the circle. One of her spirit guides is her brother Wil-

liam, who passed to the Summer-Land abouttwo 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 sprit-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 eterni-Very respectfully yours, etc.,

DANIEL W. DUNLEVY

Rocklane, 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. 1 well 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 advised by the stellar and the stell miration of the works of an Almighty Hand, and When I consider the heavens the work of thy fingers; the moon and stars which thou hast or dained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" -The Shaker.

Ranner Correspondence.

New York.

 $\mathbf{CASCADE}. = \mathbf{Charles}(\mathbf{A}, ^{T}\mathbf{W} \text{and en writes})^{-1}(\mathbf{A})^{T}\mathbf{his}(\mathbf{beautis})$ ful home of the blue waters of one or the handsomest inland lakes of the State of New York, Telsports are giving to mortals the most satisfactory proofs of unmortality, and leading many who have been without tope to the inving fount of faith and knowledge. Those for arkable medicins, Harry Bastian and Malcom Taylor, are there, and every evening the most convincing tests are given, and manifestations produced which leave not a peg for the most skeptical to hang a doubt they may seek to 25% some other interpretation into for the curse, but the effect is so sure and than the printing for the case, but the effect is so sure and positive that the greatest doubter is forced to acknowledge produced by some agency outside and independent oftens. One do refer I now think of, who acknowle edged it's agency, cwhen betering to the manifestations occurring three ghouse mediumship of Mrs. Andrews,) in his effort to explain away the spiritual hypothesis, came to the graye and bearned coreliasion, that our world is surrounded or enveloped by a "general intelligence" as sort of universal thought-which became for a brief moment condensed unto individuality through the power of a Magnet (which all Spiritualists call a medium; and then spoke to us, or appeared to us as an apparition, which was afterwards dispelled and became a universal, generally diffused, vaporish, intangible un-comeatable thought or intelligence agent. My friend, you saw is one of the Carpenter kind, and fally as bungling a builder as the one across the water

It has been new good fortune to be present at two circles given by Bastice and Taylor, in each of which I was privileged to witness the remarkable desmaterialization of a spirit outside of the cabinet, in the light, and its gradual material zation again. This process has trequently been described in your columns, but as often and have read accounts of it. I never columns, but as often and have read accounts of it. I never could fully understand or appropriate it until I witnessed it at these circles. It is empty a stonicity, and even a Dr. Beard, would be compelled, if we honest never to admit, as my scientific general intelligence from 1 digital there is something in Spartinglism not yet discluded of in his philosophy. I shall not understake to describe this marvel. I prefer to simply call the artenfolm of your reads to in the sympty to the fact, and the circles of these medicine, and see for then either. Not the least interesting feature of the activate one the wivid descriptions of spirit forms by Messlaylor, with the frequent giving of names and other cost we produced ideal two My own experiences in this respectance of the most satisfactory and constitution of productions of the cost satisfactory.

vincing character.

Mrs. Androws's curies continue their interest, and are very Mrs. Androws's circles continue it cit interest, and are very generally petronized by the guests at her pleasant home. Here the river who are trying so hard to bring all, to a knowledge circles are given in the morning, and those of Bast in and of the tenth.

Taylor in the evening. The distinctive and original features. Dear old Banner, wave on, carrying comfort and conviction of each circle give visites at Cascide constitution continued to the morning of the tenth. food for thought and reflection, and make a visit to that place

unusually interesting and enjoyable just at this time.

In closing, I desire to advise you that the many old friends of Avery Babbutt in this vibrity have frequently, in my presence, spoken of the correctness of the information contained In his spirit message, as given in your circle through Mrs. Rudd, and printed in the Banner of July 21st. It was certainly Ayery Babbitt who spoke, as every word was indicative of the man. I have often heard him say, when in mortal life: 'I am a Spiritualist from the crown of my head to the soles of my feet,' and, to me, it is gratifying to know that in his ad-vanced condition he has not changed in this respect.'

COWLESVILLE -- W. L. Hawes writes: "There has been but one lecture delivered on the subject of Spiritualism in this from my father's home in Bridgewater, Vt. My mother, his place, and that was by titles B. Stebbins, of Detroit, and at conly child, feels fully assured that the intelligence behind very unfavorable time, it being in the heat of the Presidental campaign last tall. The lecture was a masterly effort, as might be expected from him, but was hardly appreciated. I regard him as the ablest exponent of our Philosophysto whom I have ever had the pleasure of listening. Mr. Stelbins, I see by the Banner, is to speak at several points in our State, the present summer, and I hope to hear him at this place

again, under more favorable circumstances.

You have my hearty sympathy in your efforts for the cause of truth, and I trust you will some day be fully rewarded for

KELLEY'S (ISLAND. - Mrs. Emeline K. Huntington) writes: "Two years ago a tall, rather slim, well-dressed man," came here soliciting aid of the Spiritualists. I do not remember his name, but he claimed to be a contributor to the Banner of Light He inquired for Spiritualists, and when he found any he asked at they were mediumistic. He said he wanted two or three doltars to help him to Toledo, and if they were impressed to help him be and friends there, and he would return the

Clyde, O., was here on two occusions. The is an able speaker, and Spiritualists in Ohio will be well-satisfied to call him for

funerals or any occasion where a lecturer is wanted.

We have no remarkable resident mediums, but there is a we have no remarkable resident mediums, but there is a quiet Spiritual Philosophy pervading the churches that is working slowly but surely its way, giving freedom of thought to our creed bound brethren. The church people turn out to the spiritual meetings, and seem well pleased with the food

MADISON,-Bishop A. Beals writes, July 25th; "Since closing my June labors at Cleveland I have been holding successful engagements at the villages of Birmingham, Chagrin Falls and Thompson, all of this State. Birmingham Is situated some twenty miles west of Cleveland, in a peaceful and fertile valley three miles from railway. I spoke at this place the first two Sundays of July to good and appreciative audiences, notwithstanding the busy time of the son with the farmers, who formed the largest and most intelligent part of my audience. The third Sonday I spoke at Chagrin Falls, but did not find as much interest manifest, there being a strong church induence against the few liberal minded. But the few who have nobly espoused the cause of truth are earnest and influential citizens. Prominent is my Prominent is my genial hearted friend, Pope, whose hospitable home gave me welcome and grateful rest. The Banner and Religio-Philosophical Journal are weekly-visitors at his home, and read with interest by friend and neighbor. Last Sunday I spoke in Thompson to large and appreciative audiences, both morning and afternoon. I found here a very good working society, holding regular monthly meetings. Thompson is a little ty, holding regular monthly meetings. Thompson is a little inland town, situated on a high elevation of land, and during the summer season a delightful retreat for speakers as well as tourists. The members of the society are well-to-do farmers, and they encourage speakers to visit them by liberally recompensing them for their public labors. The first Sunday in August Lam engaged to hold a grove-meeting at the village of Sardinia, N. Y.: the second Sunday I speak at South I am engaged to attend the Lake Picasant Meeting in Massachusetts, and speak the 15th and 23d of August. I have also engaged to speak for the Society of Spiritualists for the month of September at Detroit, Mich."

Vermont.

WEST BURKE. - George F. Baker writes, under recent date, as follows: "As a matter of interest and general information to your many thousands of readers, allow me space to relate what is now occurring in our midst, and which is exciting intense interest among Spiritualists and investigators far and near. Some two years since Mr. Frank A. Way, an old and well-known resident of West Burke, Vt., planned and built a commodious cottage, with a view of making it a pleasant, quiet home and retreat for Spiritualists and others during the summer. The situation, for health, diversity of scenery, pure mountain air and water, is unsurpassed by any other place in Vermont. Lake Willoughby, at the base of Mount Pisgah, near by, presents attractions to the lovers of the sublime in Nature seldom met with this side of Colorado or the unequaled Yo Semite. Beautiful ranges of mountains stretch away on either side as far as the eye can reach, while the valleys, dotted with farms and pretty cottages, afford a

sight which one never tires of looking at. Hillside Cottage, situated midway between West Burke Station and Lake Willoughby, is neatly fitted throughout for the health and comfort of those who seek its shelter from the heat and close, unventilated quarters in the over-crowded cities. Mr. Way, in planning his dwelling, made arrangements for a circle room and cabinet, to be constructed in such a manner as to afford ample ventilation for both mediums and sitters. The cabinet is three by seven, plastered throughout; stands in the centre of the front of the room, and is complete ly isolated from all windows, doors, or adjoining rooms, plac-ing it beyond all chance or possibility for deception or trick-ery to be practiced therein. On the left hand side of the door opening into the cabinet a partition has been built across within which the medium sits and is securely locked. The whole arrangement is so simple, secure and satisfactory that

sustain his bursted skepticism

Since June 20th Mr. and Mrs. Holmes have been holding circles with as good results as ever obtained by them at Phila delighed of elsewhere. All who have attended have expressed themselves in unmistakable terms of delight and gratification at the splendid results. The material zations are in full form, dress, and character, many of them being clearly recognized. Conspicuous among those who nightly appear are Bishop Polk and John King. The late Sultan of Turkey, spoke his name, and said heleame to learn. All appear in a light enabling the

sitters to distinguish features quite plainly. Two between are held each evening, dark and light; the phenomena occurring in each are strong, startling and convinc-ing, and take place under as absolute test conditions as is possible for human minds to devise. Sooner or later, all pub-lic mediums must conform to strong satisfactory test condiac meanums must comform to strong satisfactory test condi-tions such as utterly preclude all opportunity for cavil or su-picion. The Holmeses do not object; why should others? All who wish to avail themselves of an opportunity to witness materialization in its highest phase of attainment, now have beautiful squiet, picturesque mountain home and all its al-lurements at a moderate cost. The Passumpsic Railroad will give free return checks to parties of ten or more who come to attend circles.

New Hampshire.

LEBANON.-F. A. Sturtevant writes: "I would like to speak of a very good test received a few weeks ago by E. J. trurant; of this place; "I had it from his lips, although I have no permission to use his name. But I doubt not he will pardon the offence, if such it be. He (Mr. D.) received a note from Henry B. Allen, the musical medium, saying that an old gentleman came to him giving his name as Thomas Peabody; said that he used to live in Lebanon, N. H., and passed away from there about twelve years ago. As Mr. Allen was almost an entire stranger in this town, he wished to know the truth of it. Now Mrs Peabody was a man well known to all old residents of this town, for he had always lived here, for aught I know. But Mr. D. was not quite certain as to his age (which he gave as eighty), and the year of his death, so he consolted the town records, and found the statements to be correct. Mr. P. was a very intelligent, well-read man, but a stateh 'included' up to a few years of his death, when he, because convinced of the glorious truths of the immortality of the soul and spirit communion; he was also a great lover of don the offence, if such it be. He (Mr. D.) received a note of the Holy Cross, holding a copy of the "Priest in Absolution" the soul and spirit communion; he was also a great lover of the Banner of Light

I tear, Mr. Editor, that many truthful messages pass unvertied, it rough the neglect or indifference of those who ought to be prompt in responding to such, and thereby strengthen and encourage our down-trodden, self-sacrificing mediums, as well as the cause we profess to love, and the dear ones over the river who are trying so hard to bring all, to a knowledge

occupied a conspicuous place upon our reading table. And although of late, owing to circumstances, but an indirect sub-scriber to it, I should just as soon sit down to my dinner or supper-table with no food upon it, expecting to get up satisfied, as to sit down to our reading-table without its gleaming pages upon it."

Massachusetts.

WEST NEWTON.-Mrs. M. S. Townsend Wood writes I am much pleased to find in No. 15 of the Banner a communication from my-dear old grandfather, Daniel Lake, who passed among the angels April 1st, 1874, aged 91 years, that phraseology was her spirit father. He often said, when a little younger, he should do so and so. Another expression was, 'All the way from A to ampersand,' or 'A B C to X Y Z.' We consider it perfectly characteristic of him, and thank him for coming, and your medium as the avenue through which he could commune. Let me tell one truth concerning him which may bless the world if it can be made as practical in all tives as it proved in his. He was nover known to speak unkindy to a tring human being. Thank God for such an inheritance. It will endure longer than the dross of gold, or gold which by but dross in comparison with that kindly spirit. I hope the gates afar may be passed by many of our loved ones in spirit life, and that right may rule over might, that Justice, Mercy and Love, may become the godhead of our distressed and distracted, nation, leading

humanity safely through this valley of dark shadows.

P. S.-If any societies wish to hear me speak again, as in the days of our past war, I shall be able to do so in the vielnity of my present home.

Michigan.

KSON.-W. W. Boozer writes: "We have just been and to help him he had friends there, and he would return the money. I did not hear of any one giving him anything, for he appeared too much like a tramp. I see by the Banner of a late date that one of that lik has been doing Brooklyn: Can it be the same, or are there have no healthy opposition, to keep up the excitement. We have no healthy opposition, to keep up the excitement. We have occasional bectures, and would be gladed more. Brue E. V. Wilson was here hast fall and gave the most remarkable us a call, and wish to would come again. A. B. French, of the given in the expression of the ingests, she then repeats to the sitter the message is given in a telegraphic language which is now received through the gentle us a call, and wish to would come again. A. B. French, of this spirit operator displays great ability in the use of words to convey ideas; giving names, and various tests. In referring to my precarious state of health and to a dangerous illness which had prostrated me soon after line, the last. In referring to my precarious state of health and to a dangerous illness which had prostrated me soon after line, the last. In referring to my precarious state of health and to a dangerous illness which had prostrated me soon after line, the last parted from him in New York, Mr. Owen was been hast parted from him in New York, Mr. Owen was been hast parted from him in New York, Mr. Owen was been hast point in New York, Mr. Owen was been hast point in the last. In referring to my precarious state of health and to a dangerous illness which had prostrated me soon after line, the last. In referring to my precarious state of health and to a dangerous illness which had prostrated me soon after line, but to a dangerous illness which had prostrated me soon after line, the last. In referring to my prostrated me soon after line, but to a dangerous illness which had prostrated me soon after line, the last. In referring to my prostrated median to a dangerous illness which had prostrated median to a dangerous illness. In the use of words to convey ideas; giving names, and various tests with wonderful, case and in great profusions. Quiet and reticent in mammer, the embodiment of gentleness and goodness, she disarms skepticism with her convincing proofs of immortality, without arousing in the investigator aught but the kindness that rules her own spirit and those who use her for this work. May her life be long and health perfect, that she may fill the measure of her future usefulness; for the world saily needs all such laborers; and the angels everywhere bring blessings with the use of her unusual gift;"

Missouri.

CARTHAGE .- S. W. St. John writes: "Since that indefatigable worker in the cause of Spiritualism and truth, C.C. Colby, left this place for Vienna, Austria, to educate his daughter for the opera, Spiritualism has been at 'low ebb,' but now I am glad to report the cause looking up. We have had developed among us a writing medium, Mr. J. E. Niccolls. He and his accomplished companion command the confidence and respect of all who know them, and from their pleasant home, which in its adornments shows much culture and taste, many truthful and loving communications from their friends n spirit-life are given to those who call.

We have commenced a series of grove-meetings near the

where every Sunday Spiritualists and all who will gather and listen to the reading of selected or original essays, poems, &c., also discuss questions of interest to our cause. Thus we see and feel that a good work is being done. We celebrated the Fourthof July with a picnic upon our grounds, and among other interesting exercises, an address was given by a friend in spirit-life through the mediumship of Mr. Niccolls, which was well received.

Pennsylvania.

ALTOONA .- M. M. Daily renews subscription to the Banner, and says: "I feel lost if it comes not to give me words of cheer each week. I seldom take it up without first looking to see if there is not a 'message' forme. How glad I would be to see one! and I often wonder that those who have died full in the faith and with promises to come do not do so."

"A SOUTHERNER AMONG THE SPIRITS."

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Our caption is the title of a book of about 170 pages recently published by you. A copy of it came into my hands under such circumstances that I was induced to spend a couple of hours in acquainting myself, in a general way, with its spirit, contents and value, and this in opposition to a prudential resolve which, for several weeks, has restrained me both from reading books and writing, and which was meant to keep me from any such labors till the heats of summer should be over.

I am in no mood or condition to deliberately examine and review the lady's production, and shall state only the chief inferences from a hasty inspection of it. I know nothing of the authoress excepting as she presents herself on the pages of her book. The work clearly indicates that it came from a lady well-advanced in years, highly refined and cultured, whose strong common-sense, logical faculties and reverential sentiments keep her, both when observing and when describing, within the bounds of probability-within the domains of facts, science, philosophy and religion.

She, Mrs. Mary Dana Shindler, of Texas, helps us to know hat she is daughter of one and widow of another clergyman, and that a little more than two years ago she journeyed North from her far southern home for the express purpose of even the chronic doubter is at once disarmed of all chance for | investigating Spiritualism. She has prosecuted that purpose

cavil, and finds himself completely cornered for a theory to with persistency and marked success, both at the North and in the South. Her book, mainly, is an extended presentation of interesting and instructive phenomena and facts which she has personally witnessed and carefully scrutinized, and which she knows to be genuine. Her leading design in publishing was to address "the Southern people," and "particularly those who have had no opportunity to investigate the start-ling facts of Modern Spiritualism." She presents facts, purposely leaving the reader free to draw the appropriate inferences. The book seems well adapted to meet its special de-

The well read Spiritualist, of course, will not expect to meet therein anything new in kind; and yet such an one will scarcely fail to find pleasure from the lucid, sprightly, smooth tyle in which Mrs. Shindler has presented her significant facts and described the scenes amid which she witnessed them. To me hers is a very acceptable contribution to Spirita chance to do so and at the same time enjoy the luxury of a - nalistic literature, on account both of its positive merits and of its freedom from any annoying faults in either style, matter or spirit. Her book can scarcely be an offensive guest in any household, and it is fit to be a welcomed and valued one in almost any dwelling where bigotry does not prohibit search after truth.

426 Dudley street, Boston, Mass.

The London Punch of June 30th has a picture of "A Wolf in Sheep's Clothing." The wolf is a Ritualistic clergyman

War to the Knife!" the toesin must ring out.
Stand up, you Priestly Prys! Sham Roman pranks,
Mock-monkish tricks we look for from your ranks—
Matters of course, as ills familiar borne, Or flagellated with half-careless scorn But when the gnats that pester poison too, They must be crushed—and so, Jack priests, must you. What poison worse than the foul canker worm's Dropped in the germ to blight the opening buil? Nor casuist wrigglings, nor sophistic squirms, Henceforth can clear you; it should stir the blood

Even of Gallios, whom your mummerles irk No more than puppet-posturings, to see...... The leaven of your impious piety In black and white once more at its foul work. Hearts in these fevered days are not too clean, Imaginations not too sweet. What then? You'd peep and pry into the souls of men, To scent uncleanness out with snouts unclean: ou 'd poke and pry upon e'en childhood's tracks For the snake's trail. In maiden minds you'd wake Spectres more easy raised than banished. Take our nostrums hence! Sham Spiritual quacks fust not be trusted with our households' health. Must not be trusted with our households' We dread your creep of super-subtle stealth, Nor will we trust your fumbling hands to feel About the roots of life. Let spirit deal With spirit frankly in free daylight. Learn That still our English natures scorn and spurn This fleshly inquisition of the flesh, Whose pryings serve no end but to enmesh Confessor and Confessed in Sense's snare. so stand aside, let in the fresh June air, With flowery breath to sweeten once again The place your presence taints. 'T is all in vain You'd burrow, molewise, in the dirt. Give o'er! We will not have this bastard-birth of Rome—

Will guard from it the purity of home, Or crush it, like a viper, at the door!

It gives us pleasure to transfer to our columns, from the Springfield Republican, the following very interesting article from the pen of one of our own able contributors:

Robert Dale Owen and his Faith.

As the rumor that my dear and honored friend, Robert Dale Owen, had during the latter years of his life renounced Spir-itualism, may, in spite of its utter falsity, gain some credence, I ask leave to offer, in a few words quoted from letters which received from him last winter, evidence that his faith was firm to the last. In referring to my precarious state of health changed—he left her, he was prostrated and taken to bed unof death than I have, feeling it as an advancement. Happy
those who have had phenomenal proof; the evidence of the
schools, of a life to come! And we have far more than this,
We have assurance of a better world, a world of progress, a
world of nobler life, where our highest aspirations will be
more than fulfilled. Having already outlived, by more than
This indeed, the Devil disliked exceedingly. Full of anger five years, the allotted three score and ten, I myself am ready and willing to go. I think we shall meet each other before long on the other side; and how much we shall have to talk over then!"

In regard to that other rumor, equally unfounded, that Mr. Owen's transient aberration of unid was caused by the shock he received when his confidence in the genuineness of manirestations witnessed in the scances of the Holmes mediums was shaken, I wish to state that this painful experience had no more power to weaken his faith in the reality of Spiritualistic phenomena than any other counterfeit has to make a sensible man question the existence of the genuine thing which has been simulated. I will only quote a few of many words of his which plainly show that no such effect was produced to his mich plainly show that no such effect was produced to his mich plainly show that no such effect was produced to his mich such effect. duced on his mind.

Dec. 22d, 1874, he wrote: "I was deeply annoyed at first, but I have got over it. It will be for the good of the cause in the end; of that I feel assured; and why should I repine, if meanwhile, my reputation as a shrewd and critical observer suffers?" And on the 26th of the same month, after explaining the motives which had prompted his (as I thought pre-mature) action in the matter, he says: "You take it too seriously. No mistake of any one man, or of a single body of observers, can seriously injure the cause. All this hue and cry will die away in a month or two. I only wish you felbit for me as lightly as I do for myself. Thirty years of public life have case hardened me to abuse, and as for injury to the life have case hardened the to abuse, and as for injury to the cause, I solemnly assure you that I think that the ultimate balance of effect, when the clamor has subsided, will be in favor of Spiritualism.", "It is a pity! but then mediums, the most powerful, will sometimes cheat, and that I knew long ago. St. Augustine, who believed in the 'miracles' of his day, admitted that spiritual gifts were often entrusted to inductively successful the successful production. The dividuals not only of an inferior but of a bad character. the Holmeses have genuine powers of materialization I can-not doubt; as little can I doubt that they have fraudulently

supplemented genuine powers."

Whatever may be thought of Mr. Owen's opinions on this subject, his words show unmistakably what they were, and how far anything he had discovered or suspected was from shaking convictions based on years of careful and, to him, conclusive investigation.

In talking with me of his feelings in regard to the life to come, he told me once of a conversation he had had with mitted that he suffered, at times, from painful doubts as to the immortality of the soul, and wished to know if Mr. Owen the immortanty of the soul, and wished to know it air. Owen himself had absolute and unwavering faith in the life to come. Mr. Owen asked, in reply: "Have you faith in the existence of this church over the way?" to which the clergyman responded: "I should hardly sall that faith. I see and know that it exists." "And for my part," rejoined Mr. Owen, "it seems a folly to call that faith which is to me browledge knowledge geguined through facts convinging knowledge, knowledge acquired through facts convincing alike to the senses and the reason. I can no more question the evidence I have received of the future life than I do that which assures me of the actual existence of the building be-

fore our eyes."

Those who were privileged to enjoy daily intercourse with this most excellent and gifted man must feel his loss grievously, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but to those who were separated from him here, his transly, but the sep lation to the higher life seems altogether happy and beautiful. He was so truly, thoroughly good—so free from guile—so pure in thought and deed, and so strong to do what he felt to be right-so firm and brave in his advocacy of the most unpopular truths—so large in his views, according cheerfully to others all the liberty of opinion he claimed for himself—so others all the liberty of opinion he claimed for himself—so just and so merciful in his judgments—so warmly kind in all his impulses, that no man ever, I think, left this stage of being better fitted to enter that "better world," where he will surely find his "highest aspirations more than fulfilled." He was and is a true pure Christilian man complexation. was and is a true, pure, Christlike man, one whose refinement of manner and bearing was no mere worldly polish, but the of manner and bearing was no mere worsdry poins, but the natural outgrowth of that loving consideration for others, and that genial sympathy with his fellows, whose roots struck down into the hidden depths of his nature; and, being so richly fed, could not fail to blossom into visible beauty and bear fruit after their kind.
Springfield, Mass., July 27, 1877. LOUISA ANDREWS.

Children's Department.

TALES OF THE SUN-RAYS.

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

No.,XXVI.

You have certainly heard much already of the Devil. I vill tell you a story of him, and of what he perpetrated one day in bright sunshine:

The Devils are spirits who have turned off from the path of virtue, and now walk about or earth in order to tempt men

Such a Devil once betook himself to earth. "Be very polite to the ladies," said the Devil's grandmother. "Be fine and mannerly." I, the Sun-ray, thereupon saw the black fellow approach a palace; for wealth, gold and splendor attracted him most. He softly ascended the staircase, and straightway entered the boudoir of the lady of the house. Ah! there he felt comfortable upon the thick, soft carpet. Heavy damask curtains were hiding the window recesses; the settees were low and swelling; the room was filled with Chinese and Japanese nick-nacks. The Devil threw himself right down upon one of the Turkish divans and began to

There entered a tall, slender woman. A long velvet robe gracefully encircled her waist; around her neck a precious string of pearls was clasped; fine laces fringed her delicate wrists; but on her pale face were the traces of tears, and she heaved a deep sigh.

"Not happy?" whispered the Devil. "Are you not happy, you splendid goddess?"

And the woman felt what he said in her inmost soul. She sighed again, and looking at all the beautiful things in the room, with a contemptuous shrug of her shoulders she said to herself :

"No, not happy! deceived, fettered, in bonds—unhappy in the midst of all this pomp." She sobbed violently. "All these baubles I would give the Devil if I could be happy."

"Oh ho!" grinned the Devil, quite satisfied. "Well, well ! So all these things are mine if your wish be fulfilled. Well, now, let me see what it is you want?"

The Devil then looked at the woman so keenly that she felt quite heated under his gaze. She cooled her forehead with cologne, and thought she was very much affected. Now he knew her thoughts and the cause of her unhappi-

ness, he would try to fulfill her wishes, but he thought: Not only your palace, fair woman, but your soul, too, must become mine." When he was just about to leave he stumbled on the stairs

upon the gentleman of the house, who did not see the Devil, but ran against his horns, which threw him down the steps, and there he lay upon the marble floor of the hall. "The Devil take the carpet and all this tinsel in the house !

I wish it was all gone to the Devil!" Thus thundered the man, who felt sore all over from the fall.

"Oh," said the Devil to himself, "now the whole house belongs to me!" and he hurried away. The gentleman, however, had severely injured his head in

the fall, and when the Devil returned in the evening yet before sunset to the palace, the wounded man lay there in bed in fever and delirium, and the tall, slender woman made applications of ice to his head, and the family physician shook his liead in a wise and apprehensive way, as if to say: "I know all that will come of it!"

"He must die "-thought the Devil-" must die, for then she is free. I will then take complete possession of her, with her whole palace." And thus it came about that the next morning the gentle-

man was dead. "Are you now happy?" asked the Devil of the lady, in a

lattering manner.

But she could not answer. Grief had surrounded her breast as with a coat of mail. His loss made her feel how dear he had been to her. She sat pale, dumb, stony; there was a great struggle going on in her soul. On the previous morning they had separated in anger-hard words had been exchanged-he left her, he was prostrated and taken to bed un-

This, indeed, the Devil disliked exceedingly. Full of anger he said: "Well, if I cannot have your soul, I will at least have all your gold, your palace and your beautiful things." He went therefore to the Exchange. He saw there the banker of the grieved woman, and aided by him he deprived her of all her fortune. She now was poor; all her former friends forsook her; she started into the world to earn her

"On a day of overbearing mood I cursed all my gold," she said; "I have now lost everything, save my soul!" And thus she entered *the cold world* bravely.

The Devil, however, strutted in the palace. He reveled and caroused, except when the Sun-rays shone in; that he did not like, for he saw then the tall, slender woman whose soul he could not bend and subdue—this spoiled his appetite and his humor.

This may serve as a warning to you, not to cry thoughtessly, "The Devil take you," or "To the Deuce," and such like words; for the black scoundrel is always ready to perpetrate any tricks.

No. XXVII.

Look! there stands the young mother, and before her her baby. The little thing raises itself, and taking a firm hold of his mother's dress, to her great delight he makes h few steps alone, without any support. "Oh, see! see! My boy walks alone!" the young mother

exclaims, full of joy. "Look only how firmly and confidently he puts his feet down-he walks!". Who has not seen it—the rapture of a young mother when

her child makes the first independent steps? And the little boy grows and becomes a man; the childish dependence and helplessness are lost; he learns to know woman's love; he becomes himself a father; but never in his life does he find a sentiment comparable to that of a mother's faithful love. Everything may be replaced on this earth except a mother. A second mother there is not.

And now I see the son supporting his mother in her old age. She watched his first steps, she supported him when he began to walk on earth; now he supports her last steps; he vatches over the last days of her life.

And I beheld a little girl, too. The world to her seemed so arge, so wide, and she was so small and so forsaken! No one understood her. She had to shut up all her thoughts in her little head, and that would often weigh on her heart.

Thus she was sitting and musing; and she thought of her mother, whom they had put into the coffin; she remembered the pallid face in the morning light, and how that hand was so icy cold when she kissed it. "And now she is in heaven, they say, so far away!" The little girl sighs, and two big tears roll down her cheeks; and she folds her hands and prays for mother. And the spirit of the mother stood by the child and kissed her forehead. And the little girl grew large; and when she ventured into the world and society, and other girls were admired and protected by their mothers, she stood there alone and remembered her dead mother. And after she came home in the evening she folded her hands as heretofore, and prayed to her mother's spirit; and lo! the mother's spirit stood there always, every day, and kissed her pure forehead!

[Concluded in our next.]

Many men carry their conscience like a drawn sword, cutting this way and that in the world, but sheathe it and keep it very soft and quiet when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

Written for the Banner of Light. "MY MIND TO ME A KINGDOM IS." BY BELLE BUSH.

"My mind to me a kingdom is," And oft a heavenly guest Comes to my side at eventide, And brings the angel Rest.

What time these heavenly guests are near I live as in a dream, And all the air thrills with the prayer Of faith and love supreme.

I have no fears of life or death; I know what is is best. The Father holds us in his hands-What should we do but rest?

Rest in his love, the while we strive His will on earth to do? That will we learn and toward it turn As duty we pursue:

Well may we trust a Power Supreme That every atom finds, And soul to soul, in wise control, Through ways mysterious binds.

Ah! thus I trust the while I hear The heavenly guests discourse Of heavenly things, of joys that spring From love's divinest source!

Where can we go that love is not?

What desert or what sea Can keep us far from that bright star Which guides our destiny? Oh, oft I hear an answering voice,

To mortal sense unknown, While Thought, a queen with royal mien, Builds her enchanted throne! Out of the things that men despise

She reareth tower and dome, And 'neath the skies their turrets rise And shine, a perfect home. Out of the little things of life-

Smiles, tears, and deeds outwrought-

She builds with care her temples fair, By angel artists taught. Out of the little things of life She buildeth things sublime;

But the grandest life is born of strife That comes like the winter's rime. In the midst of darkness, or like storms, When wrathful winds sweep by,

O'er the face of the midnight sky. Out of the changing hopes and fears, And the schemes that men pursue, Are the pictures made, in light and shade, Of life's dissolving view.

And trooping clouds hang low like shrouds

Good needs the ill as night the morn: Truths blossom out of wrong: From caverns deep fresh waters leap

To make sweet rills of song. Thus find I oft the angel Peace With healing, heavenly balm, While dews of love from founts above

Sift down through deeps of calm, Till I am calm as seem the stars That light heaven's azure fields, While every care and seeming snare

Some grace or gladness yields.

And thus "my mind a kingdom is," With royal pleasures blest, Nor cares of State, nor scorn, nor hate, Can rob me of my rest-

The rest of soul that seeks the good In labor or in pain, And sees in all, or great or small, There's nothing made in vain. Belvidere Seminary, N. J.

Reminiscences of Early Steam Navigation. To the Editor of the Providence Journal:

The article entitled "History of Steam Navigation in Narragansett Bay," that appeared in a recent number of the Journal, recalls forcibly to my memory the discomforts we used to be subjected to in travel before the successful establishment of boats and cars propelled by steam. The first trip I ever made to New York was in 1806, when we ven days and nights on board the fine, fast-sailing packet Golden Age, Captain Justin, commander. This passage was rather exceptional for length, but not altogether unisual

In June, 1819, I left Peacedale for Cincinnati, Ohio. One day was consumed in getting to and over the South Ferries, six days waiting in Newport for a packet to start, aly days to New York, one day to South Amboy in a sloor six days to New York, one day to South Amboy in a sloop, one day to Philadelphia, five days and nights by stage with scarce an hour's rest to Pittsburgh, where, owing to the low water in the river. I with one other was obliged to purchase a skiff made of three unplaned boards beside the stern board and rigged with two unplaned board paddles, in which we reached Cincinnati in fourteen days rowing hour and hour, about, thus consuming thirty-four days in stead of less than that number of hours as at present. I remember gutte distinctly—QUITE, being on one occasion four days and nights on the Sound (it being most of the time rainy), on board of a sloop for New York, the cabin of which was filled from top to bottom its whole length with string onions, a passage way of two feet only being left to reach

The first steamboats I ever saw, in 1807, were the Pennsylvania, Capt. Rogers, and the Philadelphia, commanded by one of the three brothers Jenkins-all three quite celebrated alike for their nautical skill and gentlemanly accomplishments. These boats ran from Philadelphia on the Delaware river to Bordentown, New Jersey. I have taken passage in most or all of the boats mentioned in your article that used to run through the Sound and Bay, and in one small boat that I think you do not mention, that ran for a time between Newport and Providence, the name of which I forget. This boat, I think, was propelled by steam applied in some novel way, and was invented by a citizen of Newport, who afterwards settled in Providence, where he succeeded better as a druggist than he had previously done as a navigator. I was once all of a summer day in getting from Newport to Providence in his craft.

The account in the Journal of the loss of the Lexington by fire is very graphic. The only passage I ever made in that ill-fated boat was to New York, some four days before she was burned. On that occasion I sat up all night, and several times observed confusion among the men employed about the furnace, but could get no satisfactory answer about the furnace, but could get no satisfactory answer from any one as to the cause, although I suspected it. (Subsequently it was proved in court that the boat was on fire more than once on that night, owing, as it was said, to a blower having been recently put in that increased the heat of the furnace to a degree that caused the woodwork in the vicinity to ignite.) A lady, who was a family connection, went to New York with me to see a sick relative, and notified me on the morning before the accident that she would like to return to Newport that night. I made inquiries, and found that the Lexington was ine boat we would have to take, and I told my friend that from what I had observed when we came on I thought we had better wait and take the Providence, which was to sail the next night, to which she consented.

I was staying at the Mansion House, kept by William Bunker—a name favorably known to all extensive travelers. His father, the veteran Captain E. S. Hanker, of world-wide fame, was staying with his son William at the time. He was one of the State inspectors of steamboats. We were the best of friends, but on my return to the hote in the evening, I got into a warm, almost angry discussion with the old gentleman relative to the propriety of the inspectors permitting the Lexington to run. I contended earneetly (or worse) that she should be stopped, whilst he almost as positively declared that she was a safe boat. This was between eight and ten o'clock, at which exact time "the logic of events" was proving in a most terrific manner on which side lay the better of our argument. *

- Vaucluss R. I., 1877. Though S. HAZARD. from any one as to the cause, although I suspected it. (Sub

*There were from one hundred and fifty to one hundred and seventy-five persons on board the Lexington, all of whom perished in the fiames or by drowning, except four persons, one of whom was (the pitot, I think) Capt. Westcott, of Wickford, R. I. Mr. Crowell (also an officer of the boat) was another of the survivors, who existed on a drifting bale of cotton some two days and nights, incredible as it may seem, with the thermomerer about zero. He finally landed on the ice on the shore of Long Island, and succeeded in reaching a house, breaking through the interstices in the cakes of ice several times whilst on his way.

Australia.

Since Captain Cook and the crew of the En-

deavor in 1770 sighted the strange, wild land which now forms the queenly commonwealth of Victoria, it has made giant strides on the path of progress. According to a report lately published by Mr. Hayter, Government Statist of Victoria, the first attempt to colonize what used to be called the territory of Port Phillip was when a band of convicts under Colonel Collins and a small guard of marines, 402 souls in all, planted band of convicts under Colonel Collins and a small guard of marines, 402 souls in all, planted a penal settlement there in 1803. So unfortunate were they in the choice of a spot that they abandoned it as a place unfit for the abode of civilized beings. Now, however, it has burst into life as the richest and most prosperous of British States under the Southern Cross—the Australia Felix of Sir Thomas Mitchell. It was thought a wonderful thing when, in 1855, five years after the gold rush, the colony got a Constitution to fit the political aspirations of its 364,000 inhabitants. Now its population is 814,000. The land under cultivation, then only 115,000 acres, is now 1,000,000 acres. The wheat grown in a year has risen from 1,500,000 bushels to 4,850,000. As for the flocks and herds, they have multiplied exceedingly. In 1855 the sheep numbered 530,000—they now number 11,250,000. The cattle, which were then only 530,000, at present amount to over 1,000,000, one for every acre of cultivated land, in fact. As for the horses, from 33,000 in 1855 they have risen to be 530,000 in number. The public revenue, £4,000,000, has more than doubled in the same time. Imports, which in 1855 stood at £12,000,000, are now £47,000,000 and present amount. ports, which in 1855 stood at £12,000,000, are now £17,000,000 in value—exports having in the interval swollen from £13,000,000 to £15,000,000. Perval swollen from £13,000,000 to £15,000,000. Perhaps these last figures are the most significant of all. They prove that Victoria is making steady progress; that her prosperity rests on a solld basis of permanent production, and not on any evanescent flush of gold discovery. For, whilst the exports have thus risen, the increase, we observe, is wholly independent of a tremendous fall in the gold export—a fall represented by the difference between £11,000,000. In 1855 and £4,000,000 in the past year. As a matter of fact, the discovery of gold usually does very little to make a country rich. The prosperity it brings is not of an enduring nature, for every ounce is not of an enduring nature, for every ounce that is exported leaves the auriferous land so much the poorer. If the country-itself have not in it the elements of solid success, it will speedily in it the elements of solid success, it will speedily become desolate, for the gold soon becomes mined out. What gold does, however, is to act as a balt for labor and population—the two primary necessities of a new country. It also creates that which makes labor operative—capital; and if the colony, as in the case of Victoria, has then the genuine "grit" in it, the forces set working on it by the "gold rush" soon make its very waste places bloom and blossom, like the gardens of civilization.

The Craft and Jamieson Debate.

A correspondent at Linesville, Pa., writes: The following letter was evidently prepared by one of the seventeen ministers in attendance at the discussion in Linesville, and is quite fair. Many of those clergymen have obtained clearer ideas of the beauty and power of Spiritualism as a result of the discussion:

(From the Meadville (Pa.) Republican, July 20th.) LINESVILLE.—Your readers, many of them at least, are not aware that there is in progress here the strongest debate between Spiritualism and Christianity that this county has ever witnessed. The contestants are Rev. A. N. Craft, of the Methodist Episcopal Church of Cleveland Ohio, and W. F. Jamieson, an atheist and Spiritualist of Iowa. Mr. Jamieson has held for some time the position of champion defender of Spiritualism. He is a man about thirty-five years old, prepossessing in appearance, full, but not heavy beard, and dresses in a full suit of black. His beard, and dresses in a full suit of black. His speaking is sometimes quite rapid, but at all times distinct, and the eagerness with which he catches at an idea in his favor, and the shrewdness he shows in dodging a difficult point against him, show him to be a man of great tact as a debater, and with a zeal worthy of a better cause. His opponent, Rev. Craft, is a man of about the same age, of very pleasant address, a polished speaker, and shows himself well posted on the subject in dispute. In personal appearance he is of medium height, full, sandy beard, black, straight hair, and is one of the pleasantest persons it has ever been our good fortune to meet. He handles his side of the question and his opponent in such a skillful manner that it leaves but little to be wished by his friends, and in such a pleasant and gentlemanly way that his opponent pleasant and gentlemanly way that his opponent can find no fault. The entire debate is conducted in the most friendly spirit possible.

Edwin Forrest, the eminent tragedian, while in New Orleans, made the friendship of Gazonac, a professional gambler, who initiated him into all the mysteries of that "wicked business."

Conventions in Maine.

The Spiritualists will hold a Grove Meeting in Swanville, west side of Swan La.c. seven miles from Searsport or Belfast, "Marden's Grove." on Sunday, August 19th, Also, a Free Abolitic Convention will be held in the anne Grove the following Saturday and Sunday, August 25th and 26th, at 10 A. M.

All persons, mediums and speakers, of whatever persons. There was nothing Forrest hated so much as gambling, however, and he was very seldom known to play. While he was fulfilling an engagement in Albany, N. Y., after his first Southern tour, he passed a night in gaming under peculiar circumstances:

"The company of actors and actresses used often to stay after the play was over and engage in games of chance. Forrest joined them several times. He then steadily refused to do so any more; for he felt that the gambling spirit was getting hold of him. But on a certain evening they urged him so strongly that he consented, determined to give them a lesson. He said it was a base business, full of dishonest acts, by which all but the sharpest adepts could be cheated. They maintained that there were among them neither decoys nor dupes, and they challenged fraud. They played all night, and Forrest at last won every cent they had with them. He then rose to his feet and denounced the habit of gaming for profit as utterly perni-cious. He recited some examples of the horrors he had known to result from it. He said it demoralized the characters of those who practiced it, and producing nothing, was a robbery, steal-ing the time, thought and feeling, which might so much better be d voted to something useful. With these words he swept the implements of play into the fire, strewed the money he had won on the floor, left the room, and went home in the gray light of the morning, and never gambled again from that hour to the day of his death."

Wolcott, N. Y .- Where it is, etc.

Many ask how to reach the Free-Thinkers' Meeting at Wolcott, Wayne Co., N. Y., August 17th, 18th and 19th. Wolcott is on a part of the Rome, Watertown & Ogdensburg Railroad, and is twenty-five miles west of Oswego. Persons from Rome, or east, can go to Oswego and Wolcott, or to Syracuse, Oswego and Wolcott; and persons at Rochester, or west, can go to Rochester, thence to Charlotte (six miles by rail), thence east twenty-five miles to Wolcott, on the railoswego, &c. The hall and grove are two miles west of town, on the farm of J. M. Cosuel, and carriages will take persons out cheap. The meet-

"How many daughters have you?" said one gentleman to another. "Six; and every daughter has a brother." How many children had he?

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Bos-

One of the most pleasant and entertaining books we ever read is "9019 PLANET-ITS PAST AND FUTURE." by Prof. William Denton, of Wellesley Mass. 1—is a small book, computising its popular lectures on geology. Those who have tried to read Hitchcock's 8 yeard works on the same subject need not on that necount be deterred from reading Prof. Denton's book, for his is as interesting as the Professor's were duil. At any rate we have read "9000 Planet" twee, and the second dime with more pleasure than the first. It is more inferesting than most inverse and cannot help making every reader take a new interest in the history of the earth, and of life as portrayed by the teachings of geology.—Gardiner (Me.) Home Journal.

SPIRIUALISM AND INSANITY. By Eugene Crowell, M. D., author of "The Identity of Primitive Christianity and Modern Spiritualism." etc. Boston: Colby & Rich, No. 9 Montgomery Piace, 1877.
This is a thorough refutation of the statement of Dr. 1., S. Forbes Winslow that "nearly ten thousand persons having gone insane on the subject (Spiritualism) are cong fined in the public asylums of the United States." Also of the statement of Dr. Talmage, of Brooklyo, that "There is not an insane asylum from Malne to Texas which does not contain victims of Spiritualism."

The Doctor has obtained statisfical reports from all the naylums by the United States, and finds that they now contain one thousand nine hundred and ninely-four who have been driven there by religious exchencia, against two hundred and twenty-nine who have gone there on account of Spiritualism. This pamphlet should be in the hands of every Spiritualist.—Hull's Cruchle.

A BOOK OF MYSTERLY, THE LIFE OF MARY WHIT-

A BOOK OF MYSTERY. THE LIFE OF MARY WHITTEY, by Albert Barnes Dorman. Worcester: 1942 Rowdon street.

We are personally acquainted with the author, and can wouch for the accuracy of his narrations. The phenomena are truly wonderful, but as yet unsolved. Written in simple style, it cannot fail to impress the reader that the facts are remarkable, whatever any be their origin. These things occurred in the house of a lady friend of the writer in this city, for whose honor we can speak.—The Buttle-Aze.

PUBLIC MEETINGS, ETC.

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

ance and representation of free thinkers is anticipated.

ance and representation of free thinkers is anticipated. /
Let us hope to begin a new era in the pages of Modorn Spiritualism, wherein a well organized practical work shall successfully accomplish great results.
All persons desirous of becoming members of the Asso-ciation, will please send their name and \$1,00, as a teo for membership, to Dr. J. V. Spencer. Treasurer, Battle Creek; by so doing you will lend your inflaence to the cause we advocate and aid us to the better furtherance, materi-ally, of our interests.

we advocate and alid us to the better furtherance, materially, of our interests.

We especially invite all lecturers in the State to attend, the semi annual Convention, as we hope to combine our efforts and establish some plan of work for all willing to labor in the broad field of Reform.

A. B. SPINNEY, President,
MRS, L. E. BALLEY, Secretary,
S. B. MCCHACKEN,
F. C. MANCHE TER, Directors,
GEO. W. WINSLOW.

Constituting the Executive Board,

Sunapce Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampsbire will hold a Camp-Meeting at Biodgett's Landing, Newbury, N. H., commencing Friday, August 24th, and ending Monday, Sept. 3d. The exercises of the Camp-Meeting will consist of Speaking. Scaners, Music, vocal and instrumental, Dancing, Steamboat Exeursions, Bathing and Boating.

August 26, hand Sept. 2d, there will be services in the Grove at 10:30 A. M. and 2 and 7 P. M. Aug. 28th and 30th will be Pienic days. Lecture on both days at 10:30 A. M. Dancing at 2 and 7 P. M. The rest of the time will be taken up with Steamboat Excursions on Lake Sumpee, and Circles by various mediums. The other days will be taken up with Circles, Speaking, and various other kinds of annusement. The services of Geo. A. Fuller, of Sherborn, Mass., have been scenared for the entire Camp-Meeting, Mr. Fuller is a trance speaker, and is wellknown throughout New England as a worker in the cause of Spiritualism. Dr. A. Hodges, test medium, of Boston, Mass., will be on the ground and tool Scances during the Meeting. Dr. Hodges is considered one of the best test medium in the country. An excellent physical medium is expected to give cabinet manifestations during the Camp Meeting. Prof. M. Milleson, spirit-arris', will exhibit his new painting of a death-seene, also other paintings and drawings, as illustrations of his lecture on Spiritual Anatomy, e.e. Other mediums and speakers are expected.

Per Order Committee. Sunapce Lake Spiritualist Camp-Meeting

Grove Meeting.

Grove Meeting.

The Spiritualists and Free-Thinkers of Boone County and the Northwest will hold a three days' meeting on Boone County Agricultural Grounds, Beleidere, [Binols, August 24th, 23th and 29th, 1877. Mrs. II. Merse, of Michigao, and othors, will address the meeting, at which 0. J. Howard, of Methenry, will preside.

It is expected that the best physical mediums in the country will be present, and no pains will be spared to make the meeting both interesting and instructive.

There will be an hour of conference each half day, when any who deshe can express their oplinons without reserve on the topics of religion or re orm. In fact all are invited to take part in the conference excretises.

The Fair Grounds afford good buildings for camping, and ample stabilings for horses, which can be had free of charge. Beals will be served in the dluting half of the grounds at actual cost.

The Free-Thinkers and Liberals generally of Central and Western New York will hold a three days' Grove Meeting near Wolcott, N. Y., on the 17th, 18th and 19th of August next. The following speaker, are engaged, and others are expected: Glies B. Siebbins, of Detroit, C. D. B. Mills, of Syracuse, J. H. Harter, of Auburn, J. P. Mendum, of the Investigator, Hoston, J. L. Brown, M. D., of Hinghamton, and H. L. Green, of Salamanica, It is proposed at this meeting to organize a Central-and-Western New York Free-Thinkers' Association. Those who desire to contribute to defray the expenses of the meeting may send their contribution to

same Grove the following 25th and 26th, at 10 A. M.

All persons, mediums and speakers, of whatever persuasion or belief, are invited to a free platform for the discussion of the subjects at Issue in both occurings. Those coming from a distance via Belfast or Searsport, may send in their names to John Royal, Swanville, or Geo. C. Walte, Sandy Point or Swanville, at least ten days previous to the nectings, and ensure conveyances to the ground.

GEQ. C. WAITE,

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

The undersigned, owing to the fact that gr after facilities are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the friends of propess will furnish a grove properly scated, and make all the other necessary arrangements.

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of old fogylsm that we can keep the car of progress moving in spite of Moody, Sankey, and "hard times."

If the friends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profitable meeting, relying on the generosity of the lovers of truth for our remuneration. Address

C. W. Stewart, Geneva, Wis,

J. O. Barinett, Glenbeulah, Wis,

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

Passed to Spirit-Life:

From Augusta, Me., Nov. 24th, suddenly, Jessie, youngest daughter of Capt. Thomas and Philomelia Smith, aged

est caugnrer of Capt. Thomas and Philometia Smith, aged nearly It years.

Jessie was a bright, cheerful, active spirit, the life and ided of the home-circle and the neighborhood; her earth-life was a short but joyful one, and she was beloved by all who knew her. She possessed an unselfish disposition, ever studying to make her own life and that of others joy-ous and happy. She passed to spirit-life without a struggle. Her interior vision being opened, she saw spirit friends who had preceded her. Spiritualism to her innocent spirit was natural, and communion with spirits a living reality, and she knew no other philosophy of life. Her parents and relatives possessing mediumistic gifts, have enabled her to demonstrate her continued existence in many ways. She has also, through entire strangers (mediums), shown herself, decorated in the "Cold Water Temple" regail, a temperance organization of which she was a member, thus demonstrating without a shadow of doubt to the parents her immortality and sill active usefulness in spirit-life. Soon after her spirit left the form, spirit power was witnessed at the home in a manner that d-fled all skepticism. The knowledge and consolation which Spiritualism afforded the family, sustained them in the material separation. Rev. Mr. Curtisatended the funeral, and spice fitting words which were in harmony with the philosophy of Spiritualism.

From Boston Highlands, June 24th, Flora A., daughter

From Boston Highlands, June 24th, Flora A., daughter

west, of town, on the farm of J. M. Cosuel, and carriages will take persons out cheap. The meeting promises to be large, and to take in both materialists and Spiritualists. The R. W. & O. Railroad carries at half fare.

G. B. Stebbins.

"Silly, Credulous People."—That is what the Record-Union calls the supporters of Dr. Slade, among whom may be mentioned Profs. Carpenter, Varley, Wallace, Crookes, Sergeant Cox, Epes Sargent, and a host of other learned men and scientists of like respectability. What an astonishing combination of ignorance and impudence for a writer to assume that because he does n't know a certain alleged fact to be true therefore it is not true.—San José (Cal.) Weekly Mercury.

From Boston Highlands, June 24th, Flora A., daughter of A. C. and E. A. Partridge, aged 19 years.

A bud of rare promise, with a sweet and refined temperament and asympathy pure and angelic in its demonstrations, she won the love of all who came within her sphere. A bud of rare promise, with a sweet and refined temperament and asympathy pure and angelic in its demonstrations, she won the love of all who came within her sphere. A bud of rare promise, with a sweet and refined temperament and a sympathy pure and angelic in its demonstrations, she won the love of all who came within her sphere. A bud of rare promise, with a sweet and refined temperament and a sympathy pure and angelic in its demonstrations, she won the love of all who came within her sphere. A bud of rare promise, with a sweet and refined temperament and a sympathy pure and angelic in its demonstrations, she was the dot of rare promise, with a sweet and refined temperament and and a sympathy pure and angelic in its demonstrations, she was the defined temperament and a sympathy pure and angelic in its demonstrations, she was the det of rare formed, and any indicate the promise, with a sweet and refined temperament and and a sympathy pure and angelic in its demonstrations, she was the held of rare formed, and any indicate the promise, with a sweet and refined

From South Walpole, Mass., June 30th, Mr. Edward Melcher, aged 63 years and 3 months.

Ripe in years and in earthly experience, untrammeled by creeds or dogmas, he has passed on to join the many loved ones gone before him, leaving behind a companion,

sons, daughter, and a very large circle of relatives and friends, who testified to the deep esteem in which he was held by them by assembling, in very large numbers, at Lycoun Hall, Satem, Mass, on Theoday Joly 24, where turneral services were held, conducted by the writer, a fluc quartette assisting.

From Milton, Ind., Sunday morning, July 1st (of disease of the lungs), at the residence of her uncle, Isaac Kinsey, Kate Ammidown, second daught r of Joseph and Ant Frances Kinsey, of Cincinnati, O., aged 20 years 8 months and 23 days.

From Fidelity, July 231, Mrs. Catherine Frost, in the

From Oakham, Mass., Feb. 24th, 1877, Preston Day, Esq., (formerly of Wrentham) aged 81 years and 6 months. 10bituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

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VIII.—Discerning of Spirits.

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BY S B BRITTAN, M. D.

To the Editor of the Banter of Light The fact can horlonger 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 erms have really created the wealth that holds them to day in ignoble sabordination. 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 prophet's 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 consistated, but it cannot be conquered. When the military and the populace are found to be an 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 distegard the righteous demands of the people. The purse proud traders with human rights forget that under our form of government the supreme power is admitted to be in the hands of the peo-

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 rulroad 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 offences. 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-

ple. When at last, in their julgment, forbear-

ance 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 prosper-

ity of the country.

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 Banner of Light Publishing House, Boston, Mass. 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 the hand of the destroyer may be temporarily er. But there is no permanent security in this enforced submission of a free people to arbitrary

Will it be said that under the existing state of things the several railroad companies cannot af-1 every student is required before his admission to ford to pay the wages demanded? Then, in def- pass three years under the pupilage of a physierence to the common principles of Justice and clan who is thoroughly "regular"; in addition humanity, left the officers of those companies to which the colleges bind themselves to exact the come down from the high stilts on which they are full regular fees from all but five per cent. of accustomed to take long strides over the rights their students. A college, therefore, which assists and interests of their subordinates. Why should indigent students too freely, or which employs a the man who may be, after all, only a mere figurehave a salary of \$50,000 per annum, while the poor men whose honest labor makes that salary, ance. and the stock and bonds of the company valuable ly enough to keep a weary soul and body together? This question is of vital consequence just own bigotry into his mind and show him the now; and so long as the parties most directly danger and disgrace of departing from Orthoconcerned attempt to dodge it, or leave it with doxy, should still retain his mental independence, out a satisfactory solution, they provoke the pas- and associate in his profession all honorable and stons of a long suffering people, and invite a state of anarchy and revolution.

I repeat, it is in the power of the railroad companies, an ! all others who use capital to oppress | cal society. labor, to stop the destruction of property and life by a simple act of justice. Will they do this before 'tion or conspiracy necessary to maintain a comit is too late, or will they continue to madly rest paratively unsuccessful and fallacious system of all their own interests, and the peace of the medical practice, which would need no conspirafilled the air with smoke and the land with lurid flames? If they resolve to take this fearful risk, But all this is not enough without the assistthe States should not be held responsible for their ance of Legislative power to drive the heretics losses, for in this case the whole burden falls at into the fold, or destroy them entirely. The inlast on the laboring poor.

special privileges in their charters. These have they had the legal power they would establish a often been obtained by corrupting the legislation | medical despotism rivaling that of the churchial of the country-by lowering the standard of pub-hierarchy of Spain in its tyrannical cruelty. He morality and making the law a common scandal. The privileges so obtained have been abused in many ways, but especially by such acts of in- ly interested in every-effort to emancipate the justice as have recently endangered all the inter-, human mind from medical slavery. The only ests of society. Why, then, should the State be ext nsive and successful effort of this character expected to repair the consequences of this mer- is that which has been developed by the indecenary greed? If left to protect their own prop- pendent medical reformers of America, who have erty, these soulless corporations would soon make | adopted the title of " Eclectic" as the proper exa virtue of necessity by making their peace with pression of their independence and liberality. labor. The men who oppress the poor and then | The Eclectic School, which first assumed its call on the Government to shield them from the proper designation at Cincinnati in 1846, under unpleasant consequences of their injustice by the leadership of Drs. Morrow, Buchanan and protecting their property, would do well to re- Hill, has risen during the last thirty years to a member that this Government was not original- commanding position. It is said to number about ly established in the special interest of the aris- | eight thousand physicians in the United States, tocracy of wealth. On the contrary, it is a "gor- and holds its annual conventions under the title ernment by the people and for the people"; and the of the National Eclectic Medical Association. only way the monopolists can render their prop- Its principles are thoroughly liberal, and if there erty really secure is by curbing a selfish ambition, are any calling themselves Eclectic who are not and otherwise by using their great power for truly liberal, they are not in harmony with the honorable and beneficent ends.

The signs of the times are deeply significant. Railroad kings and merchant princes, the found- Medical Association utterly repudiates the proers of oppressive combinations, and all who in- scriptive principles of the Allopathic or Regular vent plausible schemes to enslave labor and rob code, and affirms that "the common rules and the poor, should take warning. Without labor maxims of morality which are enjoined in the your bonds would be worthless; your rolling Bible, and have been recognized by the wise and stock would not be on the rails, and all your in- virtuous at all times," are sufficient for all terests shrivel like parchments in an oven, or purposes. It also denounces as "unwarranted

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 an cient 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. Fiat justitia, ruat.

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SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1877.

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Medical Freedom.

The most stubborn, ill natured and irrational opposition to spiritual truth comes from Orthodox physicians and clergymen. There is but to destruction will be perfectly safe. It is true, little difference in the animus of the two parties. The old faculty and the clergy are alike comrestrained by other means by the authority of bined in a strict organization for the purpose of civil law, or the strong arm of the military pow-perpetuating their creeds and suppressing all freedom of thought.

In the medical profession, under the recent confederation of medical colleges, every profess or is required to be regular in his faith, and single professor, who is in any way irregular, or head; who perhaps performs little or no labor too liberal, or which admits students who come except in maturing schemes to oppress the poor, from the offices of liberal physicians, is liable to be blackballed and expelled from this holy alli-

. If the student after three years' private pupil--if indeed, they have any value-work for bare- age and two full courses under seven or eight professors, who assiduously labor to instill their well educated physicians, without regard to creeds, he is still liable to be disciplined and punished by the excommunication of the local medi-

Such is the amount of machinery and combinawhole country, over a volcano that but yesterday ey or Trades-Union combination if it really possessed the scientific merits which it claims,

famous medical laws which they have in a few Our great railroad corporations have secured States succeeded in having passed, show that if

> It is evident, therefore, that the friends of human freedom and intellectual progress are deep-

general spirit of their colleagues. The code of ethics of the National Eclectic consume away like the dry grass in a prairie fire. '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 proscribing 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, Theogreat struggle of the present day, in meetical science, is between the spirit of freedom on the oce hand, which is seeking boldly for truth in science, and the spirit of conservative despotsm on the other, which aims to perpetuate opinions by the force of organized combinations, and to discountenance or suppressivery attempt har reform, whatever may be its meitis or its source; and, "Whereas, We regard all incideal reformers who are strugging for the hoppowement and freedom of the profession as engaged in a holy cause. We regard it as the duty of all sich, whatever may be their differences of opinions on inhor points, to unite in the most cordial manner, as the American colonics 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 2d 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 mysteri; ous 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, sen., 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 transitu.

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 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. R chardson 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

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

third of a series of letters from Dr. J. M. Peebles, descriptive of his second tour around the

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 man-age to live at an it is by hard labor, physically as well as mentally! (Ask Bro. Colby, of the spiritual Banner, if, this is n't so.) We have no objection, though, to supernal 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 Inv 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 bas's. Where one lives forty die. Papers managed by printers generally succeed best, for the sold 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 ap preciate 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 Phænix 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 af-

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

Kree Circles-Sunday Meetings.

Our Free Circle-Room will reopen for public meetings on the first Sunday in September next, at the especial request of out-of-town people and others who have not time to be present on week. days. 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 séance 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, 398 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 while longer; the more your labors increase the more glorious will be the realization in spirit-

By reference to our sixth page it will be seen that a column of verifications is given bearing witness to the correctness of messages print ed 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 We shall publish in the next Banner 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 ave just had a very successful scance in the light with Dr. Monck, at the residence of Mrs. Makdougall Gregory. His Serene High. ness 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 séances 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 hoard ship, and was equally delighted with Mrs. Forster. I was glad to hear that he intends to remain in was grad to near that he intends to tendah in Europe one year, and trust his health will per-mit 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

[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 en-

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 Orthodóx 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, Valley Society of Spiritualists and Truth Seek. 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 Hicksite 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

> 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 "Phantomatic 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. Coonley's future residence will be Vineland, N. J. He is ready to lecture, heal, give clairvoyant examinations and readings, or parlor séances, 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 for-

D. White, M. D., is located at St. Paul, Minn. Mr. A. B. Brown has decided to enter the lec-

turing field as an advocate of the Spiritual Philosophy. His address is P. O., box 744, Worcester,

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 scance. Her lectures were well attended, and the scance was very satisfactory, as many tests were given. August 19th, she speaks at Brant Rock, South

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, Lon-

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.

eapt. 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 fron 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 South ampton 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 liberalminded, both in business habits and theologic 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 vicinage.

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, 31/2 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 Densmore, 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 excel lent 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 SERMON .- Attribute not the good actions of another to bad causes; thou canst not know his heart; but the world will know by this that thine is full of envy.

BANNER

Will not an attempt be made to have manhood and in the State to make her working-class savages, any more than in Massachusetts? If the appeals of humanity and philanthropy have been drowned in the roar of rolling-mil's and coal-breakers, perhaps capital will heed the warning that has been written in flames in Pittsburg 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 ag o.

"There is one 'strike ' the authorities can't put down in this country," said Digby to Jose Cose, yesterday, "What strike is that?" queried Jo.

"The strike of the blacksmith !"

survive the Pope, and attend his funeral.'

Garibaldi has been very sick. He lay for some time one day unconscious, stiff and cold; but when restored he re-marked: "Ob, that's nothing; you may be sure I shall

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

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 doubt less be practically managed chiefly by women. Let us see to it that these women shall have minds so carefully and perfectly organized that the charity of the future shall be not only emotional, but wise and reasonable.—Anna C. Brack-

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 U-high." He must be a regular Mollie Maguire !

"How old did you say this company was?" inquired an inquisitive female white witnessing the Aucient and Honorables' parade on the Common the other day. "Two hundred and thirty-nine years, marm," was the reply. "My soul." said the surprised dame, "you would n'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 Balt 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

The soldier stope 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 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.

wife near Boston.

There are unwards of fifty thousand coats-of-arms in use a London, -Ex.

Two arms to a coat-one hundred thousand.

Digby recently received the following laconic but start-ling 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 COSE." 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 ough

Cardinal Manning, writing to a friend in Dublin on in-emperance, says: "Half the misery of homes arising temperance, says: "Half the misery of homes arising from bad temper, slotn, squandering, selfishness, debt, neglect of all duty, is caused by indeligence in wine and the like. The sure and best cure of this is to bring up chiliren in simple habits, and to guard them against acquiring the liking for intoxicating drinks."

Wealth begins in a good pump that yields you plenty of sweet water, " says a philosopher. Many opulent milkinen 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 some of them are Masons and some Hod-Follows. "

The Fift Times of June 15th and the New Zealand Herald announce that on the 2kl of May the American flag was holsted over the King's house at Samos, and the Navigator group of islands formally proclaimed allegiance to the United States. There was a great feast and rejoicing and salute of 21 guns was fired for the flig.

Scene at 9 P. M .- Digby eating two hot mince ples. Scene at Midnight-Digby with both hands on his vest. Digby aforesald: "Oh 'tis a fearful night." Response by Digby: "There 's danger on the deep. 13

The gospel of peace was never more needed than now. Even the "Harmonial 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 nawab of Malar Kolla, a small state in the Punjaub, has subscribed £2100 for the Turkish wounded. It is stated 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 de still and be carried off piece meanly thom.—Senator Home, can it date for the Supreme Banch. This was in reply to some newspaper "maggots" wh 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 1460 stars are

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 calumnies and the abuse it

correctly inserted. .

receives, reveals itself as the veritable direction of the spirit through its existences upon our planet. Poor Jo might have known he would get into trouble,

New Yorkers are so dreadful hypercritical. Now that the strikers have mostly gone to work, the pub

lic 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 oll-merchants, 12.000 fruit merchants, 40,000 Jows 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 ex-

oress 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 m ining districts? Undermining the operatives.

Jo Cose. - Why is the upper branch of the city government designated "Board of Aldermen"; Digby.-Because they board at the city's expense, I sup-

DRUNKARDS-Floaters in flery 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. -Lucca is an open enemy to beer-lucky for her; Nilsson says nil to coffee; Patti is not pat at the sight of a potato.

The Catholics talk of buying the Old South Church ! It ould be a great sell on the part of the Protestants; such a sell as is sel-dom known.

New Publications.

"WARRINGTON." Pen Portraits: A collection of Personal and Political Reminiscences from 1814 to 1876. This selection from the writings of Mr. Win. S. Robinson, better known as "Warrington," for which in time he was indebted to Thackerny, is prefaced with and threaded by a faithful sketch of his life, the whole being done by his widow. The e who are more especially interested in remi-niscences of the rise of the Free Sal and subsequently

of the Republican party, will recar to these pages with pleasure, for they revive the interest of these times vivid ly. Massachusetts politics during the ora referred to are treated with special thoroughness, and are special 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 better, and his very humor was deep'y flavored with that element. He discovered a vein as a writer that attracted attention, and he continued to work it. Much of what is reproduted in these pages has lost all current interest, yet there are enough who would gladly go over the old times again to in-sure he sale of many editions of this bicgraphy. The book is sold for \$2,50, and by Mrs. Robinson her elf, a desk for that surpose having been taken by her as Lee & Shepard's beokstore, where she lavites the called her own and her late husband's friends. Published by Lee & Sh. purd. SELF-LOVE, A Book for Women and for Young Lidles,

with their Prospects in Single Life, Live, Hope, Married Life and Middle Age Contrasted, published by T. B. Pe-terson & Brothers, PhDadelphia, makes the Afth volume issued of "Peterson's Dollar Series of Now and Good Novels," which are becoming so popular everywhere with all readers of good books. The volumes already issued in this series are "Saratoga," "Country Quarters," "My Son's Wife," and "The Helress in the Family," and "Self-Love" will no doubt prove tobe the most popular one yet issued in this "Dollar Series," for its chapters one yet issued in this - Donal Series, Inc. in the Chapters treat of many subjects, among others of "The Wish to Please," "A Beautiful Damesnor," "Vanity," "Love," "Faith," "Self-Control," "Nervois Embarrassment," Fretting over Trouble, " Follos, " Liberty,"
Leaving an Old Home, " "Tyrang of Fashion," "Selfishness, '' Good Manners, '' Sorows of Loneliness, '
'' Woman's Power, '' '' Beauty and Happiness, '' '' Inat tention, " Gratitude of a Resignedlieart, " Self-Delu-sions, " "Consequences of Trifling Neglects," " Little Infirmities." "The Feeling of I station," "The Love of God, " Divine Fellowship, " "he Unwise Companion," Afflicted but not Forsaken," "Eccentricities," Single and Married Life Contrated," "Celibacy," Women Conversant with Sorrow, ' " Present Trials." "The Triumphs of Time," "Pleasures of Monors,"
Bliss Delayed," "A Prescription off ored," Romorse
for Ingratitude," "A New Birthday" and others, "Soft-Love " will be found to be a book of xcellent essays about women and woman's power, writtenby a noted authoress, and is elegantly and substantially bund in blue vellum, embossed with original designs ingold and black. For one, post-paid, on remitting one ollar in a letter to the publishers, T. B. Peterson & Brothers, Philadelphia, Pa. AURORA FLOYD: A Love Story. B Miss M. E. Braddon, author of "Lady Audley's Secret"

This is a pure love story, writter by Miss Braddon, and published by T. B. Peterson & irothers, Philadelphia, as the twentieth volume of their ppular "Sterling Series of New and Good Books, " "Aupra Floyd " is destined to excite a sensation. The plot inxcellent and the interest is absorbing. It is a powerfuland deeply interesting love story, and, while sensational, it is divested of all claptrap. The reader will pity and idmire the heroine by turns; for she is, with all her fults, a noble creature, "Aurora Floyd" is published it a large octavo volume, paper cover, with the edges cut pen all round, price 75 cents, or bound in morocco clot, gilt and black, price \$1,00, and is for sale by all bookseers; or copies of it will be sent to any one, to any place, abuce, on their remitting the price in a letter to the publihers T. B. Peterson & Brothers, Philadelphia, Pa.

THE KEYTHAT REVEALS THEINNER MEANING AND SIGNIFICATION of the Teaching: Doctrines, Words and Utterances in Biblical History, as ontained in the Origi-nal Languages; Originally writtenin Hieroglyphical Drapery of Symbolical Personalities, uch as the Names of Persons, Lord God, the Throne of od, Four and Twenty Seats. Four and Twenty Elders on the Seats. Four Beasts Round about the Seats, the Lambof Seven Horns, Seven Eyes, Jesus Christ, Satan, Serput, Angels, Good and Evil Spirits, Devils, Idols, Mar Lords, Many Gods, Seven Churches, Heaven, Seven Sals, Sqn, Moon, Seven Trumpets, Earth, Stars, Thing Places, Dreams and Visions, is the title-page of a impliet of sixty-three pages, by Elljah Woodworth, Prossor of Nature's Divine Delfic Force, the Genius of Life ad Light. Published at Leslie, Michigan.

The August number of the PHENOLOGICAL JOUR VAL contains the following interestic articles: IUmry Clay, with portrait; "The Place of 19 Moral and Religious Faculties! Charles H. Payne, D. D., (with portrait, President Ohio Wesleyan University; "Old Age Beauti--fled;" 'Light in Dark Place' chapters one, two and three; 'Youthful Disregard' R proof;' 'What is Thought;' 'The Pseudo-Malac;' 'Recollections of a Practical Phrenologist; "The Russo-furkish War," with illustrations; "How to Feach: Faculty of Order;" "The Foundation of Educatio: " Ventilation of School Houses;" "Obedience to Saltary Law;" "Limits to Physical Culture;" "The Pienpple: history, uses, etc;" "Reviewers' Persistence in irror, " etc., etc.

Loring, publisher, corner Vashington and Bromfield streets. Boston, has another venture in the "Helen" Bables" line in the press. To title is "Four Irrepressi-bles; or, The Tribe of Benjada. Their Summer with Aunt Agnes. What they Didaid what they Undid, "It's author is a lady of Boston, an thi book has a good share of the amusing features of its patot pe.

THE SPIRITUAL OFFERIG, for August; a monthly magazine devoted to the inerets of humanity, Nettle Pease Fox, editor. Amongs ther articles is No. 2 of "Foot-Prints of Progress;" Beecher on Miracles;" "Suicide — the Cause;" a "Pim," by Kate Osborn; "Spiritualism," by Colemat: The Phantom Form, continued, etc. Published at Strouts, Mo.

BEAUTIFUL EDITH, THE CHILL WOMAN. Loring, pub-This is a charming English stety novel of the higher classes—a love story that is sure please the reader. "The author possesses a charming ste and a talent for quiet says a London critic. or sale at the bookstore

and news-stands. MONTHLY REPORTS of the Kisas State Board of Agri ulture, for April, May and Juney Alfred Gray, Secre tary, are received.

THE AMERICAN BUILDER forugust is received. It is unusually good number. Putched in New York.

Current Eents.

The Russian defeat at Pievna, ported in our last issue turns out to be the most disastrs reverse thus far m el with by them in the war. Their ficial despatches admis a loss of over 5000 men in the two ttles before Plevn's, and also that General Gourkha was reed to retreat to the Balkan passes by Sulelman Pasha The engagements were fought between the Russians inhe onen field and the Turks behind redoubts, and the lo of the Moslem forces was therefore remarkably slight The telegraph asserts that the Russian wounded, left of the field of necessity, were barbarously slaughtered afunightfall by the Bayli-Bazouks. The advance guard ethe Muscovites is now within six miles of Plevna, the mn body holding a strong position nine miles to the eastwd. A desperate eff.) will shortly be made to retrieve tidisaster at Plevna. A new campaign in Armenia is elently about to begin Russian reunforcements to the imber of 15,000 having just crossed the frontier and tah up a strong position north of Ani, seriously threatent by such a movement the Turkish right and centre.

Martinez Campos calls for 50,000 ore men to help crush the Cuban Insurgents. Mexico is peaceful, and Diaz is ported to be gaining in the estimation of the neonle.

Canada had a barbecue recently hereat the roast con sisted of panpers, seventeen of with unfortunates were burned to death in a conflagration the Norfolk County Poor Farm, near Simcoe.

Gen. Grant was at last accounts Italy.

Some years ago Andw Jackson Davis took the lead of all the Spirialists of this country, both in the quantity id quality of his works, but for some years heas been very little heard from. Lately he has me out of obscurity and has treated the wot once more to information regarding the fute life, and it will be a consolation to those who lieve in him and who are unhappily married be, that it will all be made up to them hereafte He says: "Justice and goodness eventually evail, and so what should occur does occur." I is pleasant also to find that there are those perfectly at-one with each other here that the who die first wait to "the upper country" forselr mates to come to them "through death'striumphal arch." Take away Davis's claim tupernatural information, yet his theories are asaut, and it will not be at all uncomfortable find them true.—

Newark (N. J.) Daily Adverer.

Nothing Made in Vain.

Addressing the writer from his bright home in the heavens, through the vocal organs of an entranced medium, the late John Pierpont once declared that, in the exact economy of the great God of the universes, no one thing that has ever existed, whether visible or invisible, has been created in vain, nor can it ever die. Even (said he) the most evanescent shadow of a thought that passes through the mind of man with more than lightning speed and is remembered by him no more, leaves an imprint on the interior memory which in the future may assist in giving birth to a conception vast enough to agitate the minds of millions of mankind, without the individual who gave it voice being at all conscious that it sprang from a reservoir of aggregated, forgotten thought, too trifling, when viewed in detail, to leave a tangible impress on the mundane organs THOMAS R. HAZARD. of his memory.

Vaucluse, R. I.

A War Prophet

Comes to the front. He desires us to put him on record. As his communication is brief we do so:

To the Editor of the Banner of Light: Please allow space in your paper to make some predictions concerning the war in Europe. First, the Russians will gain but little by fighting in European Turkey, and but little more in Asia, unless they concentrate their troops better.
They will not be able to take Constantinople, and they would be foolbardy to attempt it.
There will be three Provinces severed from Turkey, and the boundary of Greece probably extended.

Attica, Ind., July 29th, 1877.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used. O. B., CLAY, N. Y .- You are quite correct in regard to

the party you name. He is unquestionably an "Interio-" and as such is entirely unworthy of notice. Spiritualism has been cursed with many such; but, thank God, the garden is being weeded.

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street.—Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present. Free Conference Meeting every Saturday evening at 80 clock, sharp. Doors closed at 8%. All are invited. NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10% A. M.

Passed to Spirit-Life:

From Boston, Sunday, August 5th, Vieva, youngest daughter of Luke A. and Mary E. Plumb. The funeral took place from the residence of her parents, 26 Pemberton Square, on Tuesday, August 7th, at 30 clock P. M.

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25 cents.

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The Spirit Messages given at the Banner of Light Pushe Press field Meetings, through the medianishap of Mis, JENNIE'S, Rush, are reported explained, and published

each wiel in this beginnment.

We also publish on the page reperised spart Messages given each week it had inside. dd., through the regional These in longer in 1 with his parities any with the in the

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Trequest, answered at these senaces at often proposed by individues anong the audience. Those read to the controling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. WILSON, Commun.

· Vacation Season.

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

REPORTS OF SPIRIT MESSAGES GIVES THROUGH THE MEDIUMSHIP OF MRS, JENNIE S, RUDD.

Invocation.

Our Father, we would feel thy presence as the flowret feels the beams from the sun; we would come to thee for love and in love, for we know thy hand is ever ready to give us blessings. There Is no need to ask, for thou showerest them on us every day. But we would ask that we may come back to earth imbued with wisdom and love, to help unfold the natures of mankind, and bring all up to a higher sense of thy love and/power.

Questions and Answers.

CONTROLLING SPIRIT .-- If you have questions, Mr. Chairman, we will hear them.

QUES — (From the audience.) Will the poor starved people of this life ever get rid of oppression, strife and slavery in some form? If so,

Ans. - When you come to the spiritual life, where man is understood, where woman is welcomed with words of wisdom, with affection and love, then will you cease from starving. And even here in your earth life, when Spiritualism has unfolded all its beauties, when it has taken pos-session of every walk of life, when it has marked the path of each and every individual, then will there be no starving souls standing before the portals of the spiritual world, as is the case to day. Some, starving for material food, are asking us to bring them the wherewithal by which asking us to oring them the wherewithdry which they can obtain sustenance; while very many of them beg us in God's name to show them where they can obtain the bread of life, the bread of affection, the bread of truth. Truly it is a haid question for us to answer; we will point them to the love of God to the affection of the spirit world, and say to them: Let your lives be that you will draw unto yourselves those divine influences which will bring to you tresting affection, the deepest and divinest benediction of

Q - Are deaths accidental, or by God's will 20 A .-We cannot say they are accidental, net-ther can we say they are by God's will. We know that each man walks a path peculiar to himself, and that path is marked out for him. From the time he first breathes he cannot deviate from it. Time, he can go out here or there, still he is bound to that peculiar path in life, and when he comes to the end he lays down the material and takes up the spiritual. We believe in no accident; we know that all things are according to

to them that she is not unmindful of their good 'me, ness, nor of their watching over the charge she left with them. She is still near; she watches with a careful eye over the dear friend, left behind. Yes, I know that A, has suffered much. She has tell her loneliness, and has many times asked the question, "Is it possible they can come back." Yes, dear one, I can return, and if you will put yourself in a way to communicate with me I will give you my heartfelt blessing. I will teach you many things which you ought to understand betere you come to the spiritual home. I have not your father, your mother, your loved ones, who passed away long ere you could understand. I have met my dear lones, too, and clasped their hands. I have a beautiful mansion up here not made with hands, and when the right time cones I can snap the little cord that holds you to the earth. Rest assured, beloved one, you will find a resting-place in my home. I am glad that you have been as cheerful as you have. There is one who has ministered to you and to me in the past. I would bless him, for I know that a spiritual blessing falls about his shoulders, and I know that when he stands preaching to his people, and sometimes misses the familiar form that was wont to be there, you say to him I am there, and that I am doing all I can to benefit him and to benefit that people, that I long to bring out a brighter untoldment, I long to bring forth a better development of the round to might a decide a development of the spiritual. Oh, there are so many friends in that village that I long to speak to, whose hands I want to clasp; but I must wait patiently. I know the end is not yet, but the time will come when they will receive the spiritual, and I already feel I can do my work as well as when in the form, because I can throw an influence over that friend which will cause him to do a over that them work, and I trust he will have an eye over all, and that especially over my charge will he be watchful. I will here give the hand of friendship and protection until we meet in spirit-

Selah B. Treat.

I feel that I am taking a stand for which perhaps you will be condemned, and I also; but I do feel as if I would like to express my feelings. I have ever been faithful to God; I have tried to live near to him. I have wished to be true, I have wished to understand God, and I have had the broadest, the most implicit faith in his love and promises; but when I opened my eyes and found myself in the spiritual world, and under-stood that I was simply a traveler on the road, I felt that I would like to return to earth again. As I said before, I don't know but that you and I shall both be blamed for the effort I am making, and yet there seems to be a power which sends me forth. Those who know me know that I never flinched from any duty, whatever it might call for me to sacrifice. I have ever worked for the good of humanity; I have tried to do whatever my hand found to do. I trusted implicitly in the grace of God, and I have stood with un-covered head in the spiritual world, listening to those who spake to me from that wisdom circle and when they bade me return to earth again, I asked, "What good can 1 do? If I with my feeble voice go back and state the truth, who will believe me? who will understand me? who will know that it is me?" I care not for the treasures of earth. I only long to go onward and upward to that bright hereafter which I see before me. There is a ladder with so many rounds I dare not count them. I long, yes, I long to return and take my place on the earth-plane—todo the work which is appointed me. Yes, Heaven-

ly Father, with thy gulding hand, I know that could make more converts than ever before; I know that I could bring thy children back—the erring ones-to the path of light and truth, and I would guide ail humanity up to a better life, would teach them of the beautiful hereafter; would bid them love each other; I would bid them sustain each other; I would bid you all be true to the inner promptings of your soul. I suppose I may as well give my name - Selah B. Freat. Thave worked as long as life lasted. I desire to work on to the end. I only ask that the beauty of life way be unfolded to me more there is a second of the cultilate to that the set of whether the beauty of life may be unfolded to me more for good a cultilate to the second of the cultilate of the beauty of life may be unfolded to me more and more. Usend my love to dear ones here, I exitles the cultilate of an account of the cultilate of th will not say what I think of life, for I have scarce-ly begun: I have only had an opening glimpse of its beauty; I have only touched the shore. I stand at the foot of the mountain and gaze upon the top. Oh, I would learn all things, but most of all I beg that I may be received, that I may be known; and the dear ones, the dependent, the loving ones—oh, how I fove them all! May they be strengthened and guided, may they know I am still near them, and showering my blessing upon them. Selah B. Treat.

Jason Leach.

My name is Jason Loach. I've got an aunt Bachel, somewhere, I'd like to reach. They say she's tinctured with this thing; she thinks the folks come back and talk to her. In fact, I've rapped so hard at her chamber-door that I've seared her nigh into fits. She 'll be looking for this letter. She said, "If this is you, Jason, you go up there to that place, and you fire away and make me understand it's you, and I 'll believe it' Maybe she will, if she sees my name in print. I never did anything bad enough to get my name in print afore. Maybe I was unlucky, but the name in the communication of the seed of the

but then, as I said afore, they asked me to come you required my name, and I aint ashamed of it; but then, I hate to see it in print. I always thought you didn't get your name in the newspaper unless 't was for something you'd ought to be ashamed of, or else for something pretty honorable. I never expected to be a "big bug," I knew I hadn't got bra(ns enough to be; consequently I'm here, a little bug, and I say that was

me that rapped on the chamber door.

I used to live in Machias, Me, and I 'm a right-down old fashioned "down-easter," if you know what that is. I'm glad to see all you folks, and if you aint glad to see me I can't help it.

I tell you one thing you can't get rid on, and that is you can't get rid of yourself. I 've been trying to get rid of Jason for the last dozen years, and I tell you I can't do it. He sticks worse than a duck's foot in the mud, and every time I try to kick him off he's there; and I tell you that's the way it'll be with every one on ye; you may kick as much as you want to, but you can't get rid of yourself; you'll have to think on all the mean things that ages you distingues. all the mean things that ever you did in your I think of all the mean things that ever I did, and I think it becomes every one on ye to do as few on 'em as you can. I wish to God I had n't got as many to think on as I have, an' I never did half as many as some on ye here in Boston has done. I tell ye one thing, this spirit-ual business is queer business, it is, faith! You can't get rid of yourself—it's this individual presence that you've got to deal with. You've t to face yourselves wherever you go.

Be good, honest human beings, men and wo men, and live heaven within your own souls, and I tell you the shores of spirit-life are grand. I'm an old, tough cu-tomer, but, by gracious! there's so many beautiful things, I wish I could talk, all day about 'em. They always told me I had a terrible long tongue, and so I have, and I'd like to tell my story, all the afternoon if they'd only let me. Good bye,

Dorothea Streeter.

I am happy, truly happy to be here, truly happy to add my name to the long list that is in your columns. I do n't feel that I can do much, but I thought I 'd like to come. I am an old lady; my name is Dorothea Streeter. I passed out from Saugus very many years ago, more than thirty. I was never a very strong religionist, comes to the end be lays down the material and takes up the spiritual. We believe in no accident; we know that all things are according to nature and God's laws.

Deborah Briggs.

Will you please say that Deborah Briggs, who passed out from this city about a year and a half ago, returns here to thank her friends for year and which has been fitted up for me. I don't care what others may say, it is all the world to them that she is not unminififul of their good.

received while here? I know they will receive the paper and understand its purport, and will redize that I have come back.

Charles N. Poore.

My name is Charles N. Poore. I came from Yandalia. I wish to send a message of love to friends of mine, and say to them I shall be ever ready to do whatever 1 can to help then on-ward and upward; be not discouraged; I shall be there, and will do all I can for them.

Harry S. Lyme.

My name is Harry S. Lyme. I came from Fuscaloosa. I do n't know why I was attracted Thesaloosa. I do htt know why I was mination here, but I we come—perhaps I we got something to do. I d like to do the best I can to reach my friends. I 'm not very old, I am fifteen. I passed out of this form with consumption. My passed out of this form with consumption. My triends feel very badly, especially my Aunt Lydia. She is done a good deal for me, so I feel bad, but I id like to give her my love. Say to her that she need n't worry any more, I am doing the best I can. I shall bring her some beautiful violets before long, and she will know it is me. it 's me.

Serena Thompson.

Serena Thompson, of Detroit. I don't know much about Spiritualism, or any "ism." I don't know much about anything, but I 've got into the spirit world, and I don't know no more about it than "a cat in a strange garret." I 've buzzed round all I could, and as a last resort I 've come here, and I trust my sister Hannah will feel better when she sees I 've been here. Do n't, friends, be discouraged, no mat-ter what comes. I shall certainly be round, and the spirit band will be round, and we'll do all we can to help you.

James F. Snow.

Please say that James F. Snow called here and sends his love to some friends of his that live in Providence, R. I. We shall bring all the strength we can to help them onward and upward. They need not fear if they only let us hold their hands. If they let go the angels' fingers, I can't say what will come. We advise them to hold on to us and be truthful to us to the end.

Sarah D. Smalley.

I'd like to say that Sarah D. Smalley has returned to Hanson street, and would be very glad to meet some friends of hers, if they would only come out on the street and walk with her. They need not be afraid; I will guide them and guard them. I will keep them and help them onward and upward, if they will only listen to me.

Mary B. Blanchard.

My name is Mary B. Blanchard. I wish to send my love to friends in Maine, and will be glad to hear from them very soon. I came with a friend of mine—Susanna. I know her brother will receive me, because her niece is here who was burned in the fire of August 4th, before the great fire. She tells me I shall be received with kindness and favor. I trust that I may do all the good I can.

Mary Smalley.

My name is Mary Smalley. I came from Kansas City. I want to send a great deal of love to father and mother and Willie, to Joshua, Joseph, and Mary, to Emily and Minnie. I want 'em to know that I 'm here, and that I 've taken quite a long journey to reach them. I was about sixteen years old. I went away with something-I do h't know what it was. The doctors knew, maybe; they called it dipatheratic sore throat. I can't say: I know I got out, and that's all. I want them to love me, and to go where I can hold converse with them. Then I shall be very happy.

J. O. Souther.

I wish you would say to friends of mine, who may be looking for me, and have been anxious for many years to hear from me, that J. O. Souther, who has delineated many faces, who has painted much upon the canvas of life, is in spirit-life, painting still upon the great canvas of the Eternal, learning all be can, and doing all be can for humanity, and that he returns here and reports himself. Give my love to all the friends, and say to them they have my blessing, and I bless God that there is a spiritual return.

George Andrews Wright.

I have been harging about here for nearly two weeks, and I've only just got a chance to come, and I don't understand why. I think this coming back is just the thing, for when I went out, about twenty-five years ago, I didn't know anything about it. If I had, I believe I could have gone out a good dellensier than I did. You see, they had been pretching to me that if I didn't do just thus and said. Leasn't regressed into the do just thus and so if I was n't received into the do just thus and so if I was n't received into the church and joined God's company, or was n't, they said, "washed in the blood of the Lamb," I must go to hell. Now I didn't believe it, and I 'Il be blessed if I bileve it now—not a bit of it. As for "blood," that does well enough for those that want it. I new wanted to be round where there was blood, because it made me faint. When I recting that the theory is made in the characteristics the standard problems had been sent and the standard problems. there was blood, because it made me faint. When I got into the spiritworld I found nothing but love and kindness. Frue, I will admit there were some things I had to look at that I did n't want to see—a good many blurred, dark things that I had said and done—but then, there they were. I could n't get out d'it. I lived in a country, a good while ago, where 'everything seemed sad; the very longes of the true, country of the very longes of the true. the very leaves of the trees seemed sad; the water whispered adness-it was blue! blue! blue! Then there ame along a good man, who looked like a bright star when I first saw him. The star kept coming nearer and nearer to me, and it finally unfelled to be one of the most beautiful individual I ever met. He just took me by the hand and put his arm around me and helped me along, and I've been getting better ever since. Now the world don't look blue to me. I don't live where it's sad; it all looks bright and gladsome. I want to send my love to earth, and I don't now any other way but to earth, and I don't know any other way but to come here. It's the host central portion of the globe, aint it? I expect you are disgusted with me. I can't help it. Now I have n't got good clothes on. I look jut as well as I can, and I'm as clean as I know how to be. I hope when I get out of here I shall be higher up than I am now. My name is Gorge Andrews Wright. I died in Sacramento, of one of those fevers that go round—malarial feler, I believe they call it—I never could get thost hings through my head, and I don't think I shill be able to now. I was and I don't think I still be able to now. I was fitty-seven years old: Thave some friends here at the East, in Conced, N. H. If they see my message I wish the would come round. I weighed about a hurred and seventy-five, and was six feet high.

Wealth Howland.

I am an old woman although only middle aged when I went away. I have been gone so long, I suppose I am pretty lid now. I have been gone which I went away. have been going so long, the protection of the control of the us—that great God whom I never expect to see, but whose presence permates everything. Yes, yes, I shall be with him t last. And the dear good ones, how I low them, and I long to say something to some frence of mine here in the form. I trust they will sten to me. If not, I know I am benefited by oming.

I thank you, Mr. Chirman, very much for the privilege.

Benjama S. Monroe.

I left this earth abut seven years ago. I was tired of life—all seeed dark to me. I had a stubborn will; I tril the best I could to get stubborn with it. I wasvery glad when something came to me and sal: "You are going home pretty soon." I listed, I could not believe my own ears. It cameto me again: "You are going home pretty soon." When I called my wife to me and told r, she laughed in my face, and said 1 must 1 delirious crazy. I said and said I must I delirious, crazy. I said, "There are none scrazy as those that know what they are talk g about. I heard a voice, and it said to me, 'ou are going home pretty soon.' I will making arrangements." I accordingly did, and wen the time came I found a mother, a brother ad a sister waiting for me, and I bade earth god-bye and clasped the hand of my mother, and ent on to find a home, not like the one I had ft, but one that could contain my spirit, and ach day there has been a tain my spirit, and ach day there has been a change in spiritual growth—tere has been a change in the dwelling in weh I live. I can only say God bless all the ar friends. I will give my name—Benjamin Silonroe, of Montreal. Thirty-six years old.

Ksie Bishop.

Katie Bishop, of lymouth, would send much love to her father at mother. Tell them I have gathered some beatiful roses, and I will bind them in a bouquet ad drop them at the door as soon as possible. Ik them if they will listen to me; ask them if the will avail themselves of all the opportunities wich they can have if they choose to call on ie. I was almost nineteen years old. I long vy much to go home. I long to speak to my fath and mother. My friends, I am standing, as it ere, on the threshold of life am standing, as it ere, on the threshold of life and death, so it sms to me. I don't understand this spiritur philosophy, but I am doing the best I can. ease say to them that it's beautiful here; tlt I am happy—more than happy, and if I cod only relate to them all the scenes I have passethrough, all the joys which have come to me, lhould be very glad.

I dislike sending is publicly, therefore simply say what I have. thank you, Mr. Chairman, for your kindness. Ask them to meet me in private.

Johnavis Savory.

Please say thatJohn Davis Savory called here, and says thate went out about three years ago, of pneumonh I suppose it was, although they didn't call ithat. I went South for my health, and was is avannah for a while. I returned home to Beyor, and there passed away. I come at the reque of an old friend, and I trust he will hear me; inot, I shall rap louder at a nearer door than ti.

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

John Abbott.

At Fair Haven, Conn., I bade, as I thought, a final adieu to earth and all its surroundings. John Abbott. I was in my seventy eighth year. was buried from the Second Congregational church of Fair Haven.

My part lies in educating and holding a magmy part lies in educating and nothing a mag-netic control over the minds of the young, par-ticularly so. The line of march from life into death is not so mysterious as we have been led to suppose. It is natural. We leave one scene of action, one band of kindred and friends, we enter upon another scene, and there meet other kindred ties. When the chain is broken on this side it seems to be knit on the other, faculties all alive toward the unfoldment of a future, eternal life.
The vitalizing germ of which we speak is the

spirit encased in the flesh, and when the flesh melts away by decomposition, the spirit with all its attributes marches on—on and on until it has gained the highest point of the mind's aspiration. This I have not done, but it lies open be fore me. Having looked over the scenes of the past, I can now, by correspondence, commence to understand the grand wisdom of the overruling Soul in keeping man in the back-ground, not allowing him to know all things.

It is by effort, by labor, that he overcomes difficulties, and there are many for us in this city of the living, supposed by the human mind to be the city of the dead. Grand diversity of spheres of life and action; but of these I cannot yet definitely speak, for I am only commencing to be a sight-seer and an earthly converser. Strange, to be sure. Some hesitancy of speech or deficiency of language, for I am using the organization of coefficients. ization of another, that other having no knowledge of me, nor I of her; but I am told to go on and do the work. Very many of those whom I left will grow delighted under the law of knowledge. edge. Though regrets filled the atmosphere on the death of the body, still, with it all, the spirit went on rejoicing in its freedom. Who can regret death when they understand that from it comes this beautiful and perpetual life? We know the flowers die, but as the seasons roll on they once again step forward into life. So man cannot find any dividing line between himself and the vegetable or mineral kingdoms. All have their times for repose—through it and by it each is brought into usefulness. Then I say when one physically dies why regret it, for it will in turn bring him life with usefulness.

Now I will search out that which will be the best interest to myself. After having attained it, if permission is given, I will return and re-port. Nothing gives me more pleasure than to instruct the young.

Rebecca Johnson.

I died suddenly of apoplexy. My name was Rebecca Johnson, the wife of Dr. Samuel John-son, in the sixty-sixth year of my age. In for-mer years I was of Lancaster County, Pa. Scenes of other days are still vivid in my sight

and fresh in my memory. I would not live on earth again even if the power were mine, but as it is not, there will be no contention between myself and the Supreme Mind.

Home at last-housed with the angels, where the voices I hear are like music from an Æolian harp. In striking one chord, all the vibrations go out in harmony. Home at last! How beautiful to be once, and then once to pass away! And in that once I was a mortal, walking with mortals, talking with mortals and partaking of their festivities. their festivities. Now I am an immortal; immortality clothes me and feeds me. I am a part of that Grand Whole from whom I came, but to whom I shall never return. My individuality once fixed can never cease to be. No shadows were thrown across the path of the spirit. That which had been invisible now lay before me in brightness far beyond the brilliancy of the diamond, and in accepting the truth which the

study and more real anxiety than all others the Bible contained. Nor could I comprehend it, al-though I used it as do many others, but it is a question with me whether they understand it

better than myself.
Looking over my past life, as I now see it, oh how many sins and mistakes were mine. Why is it that man cannot get a clear insight into the true relations of life until he has passed from it? Duty, responsibility that man takes upon himself, how grave, especially if he assumes to be a teacher of men, showing them the way to the eternal city, and then fails to find it himself.

I do not see that I was worse than others who now occupy similar positions in society to that which I held. There was a failure on my part to comprehend for what life was given me. What an admission! A man who stood in the pulpit before those who were looking up to him for the truths of eternal life, who felt the dignity and external importance of his position as a religious teacher, yet could not get a clear perception of his relations to this world or the other! What a condition! In the love and admiration of my people, I seemed to have gained the whole world but wanting faith in that which I taught, I felt that I had lost my own soul.

Emma Richardson.

I am young. I am a novice. I know not what I am going to say. My name is Emma. I am the wife of Edward Richardson. I was in my thirty-third year when the angel messenger beck-

oned me home, and I very reluctantly followed.

My parents' residence is in Monmouth, N. J.

This is no natural sleep; then what must I call it?, They told me I was dead. I find it is not so. I have faculties likened unto my earthly ones. I have sight, I have hearing, I have taste, I have affections; then tell me what death has robbed me of, and why are we taught to dread it when everything on the other side of life exists

I feel buoyant, gay and happy, although I know I hava left Edward lonely; but that loneliness will in time pass away, and I, in the spirit, will assist him to make his home happy, and to

Now, parents, you have mourned for me as dead and gone forever out of sight; but this beautiful privilege has been offered me, and I have accepted it, to come hither to earth and manifest my recollection, my love, my devotion, through a mortal

through a mortal.

When I have been more fully educated in this new home I will return once more, husband and kindred, and manifest more clearly and strongly; uptil then look not for me in the silent grave. Look upward and onward, and ofttimes look and feel that I am standing by thy side.

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

TO BE PRINTED IN OUR NEXT:

Maria R—n; George Rigley; Lewis Dunham,
Lydia Hall; Dr. William Dorrity; J. Otis; Andrew J.
Smith; Isaac T.; John T. Mills; Mary A. Williams,
[Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN.
Michael Cain; Louisa; Emily Hadley; David Jones.

Message from Spirit Robert Dale Owen.

The following is a rerbatim 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 freely open to me now that I come to declare the re-ality of that life in a world I was 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.

On leaving 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 unforgotten 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

Among the first of old-time workers to meet me with the olden warm clasp of friendship was our good brother, William White, late associate publisher of the Banner of Light; and I need not assure those on earth who knew him that he is still true and devoted to the work of putting the proofs 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 my anticipations of the spirits' home were more than realized. I have no language to express its beauty, no power to convey a knowledge of my realization of joy and peace in this "Land o' the Leal"; 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 sure my wife and family that I am conscious of and grateful for the tender care that gave my mortal life a peaceful close. For the many kind words written and said of me since my entrance into spirit-life, my thanks are due; but it is main-ly to correct a misstatement concerning me I write this letter. It has already been corrected by my kind friend, Dr. Crowell, and it will be gratifying to him to receive this assurance from me in this public manner. I refer to the statement that I "recanted" my "belief in Spiritualism before my death." This statement is untrue. On the in the contrary, my belief and trust never faltered, but lit 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.

I find I can still work here for the truth so dear to me; and rest assured, Mr. Editor, I shall not be an idler in the vineyard: As I become accus-tomed 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 letter room in very columns. letter room in your columns.

I remain still yours for the truth,

ROBERT DALE OWEN. The above is a verbatim copy of the communi-ation. S. R. F.

cation, Verifications of Spirit-Messages.

ALFRED ADAMS, To the Editor of the Banner of Light:

In your issue of Feb. 10th, 1877, 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 fa-ther's name is Abel B. Adams, and he is a doctor; his mother's name is Susan F. Adams, 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. Lexington, Mass.

l'o 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 & Watts Orphan House, of New York City. He 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 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 engrafted on his memory in his translation, and showed him the light, the truth, the way. Yours truly,

DR. JOHN CLOUGH.

JNO. OAKLEY.

To the Editor of the Banner of Light:

"Tell it to all the world." Such were my feelings, Mr. Editor, whilst reading in the Banner ings, 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. II., so thoroughly characteristic was it of the man. Nearly forty years ago he doctored 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 John positively. curred 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 widen passy resides -where his widow now resides.

Lebanon, N. H. L. A. STURTEVANT.

WOODRUFF-KNAPP. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

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 hone if they could sonal friends who would half 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 joke on the name Jonah. 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., N. Y. He was a Baptist minister—a very strong N. 1. He was a Baptist minister—a very strong revivalist. I have heard him many times. For fear his friends will neither verify his communication nor recognize his return, I take the liberty to do so in his behalf, and likewise for the cause

of Truth.

Respectfully, Mrs. Mary W. Clark.

South Vineland, N. J.

GARRETSON-SPRING-BAYLON.

To the Editor of the Banner of Light:

We thank you very much for your kindness in publishing our daughter's (Annie S. Garretson's) communication, which was fully recognized by numerous friends as well as ourselves. I had often mentally wished her to go to your rooms and send us a message. She said the crowd was so great that she could not reach the medium. After we saw that she had succeeded, we inquired how it had happened. She said A. B. Whiting called on her one day (he had known her in the form), took her to the room and introduced her to Mr. White.

The message published some time since from Julia Spring, of Newport, Ky., was fully recognized by the Spiritualists there, but the mother not being a Spiritualist it is not likely to be acknowledged by her.

not being a Spiritualist it is not likely to be acknowledged by her.

Another published about the same time, and signed Andrew Borland, should have been Baylon. It was recognized by me, and confirmed by his step-mother. His sister, the Katie referred to, is Mrs. Fred Williams, the actress, of whom Harry Murdoch spoke in his communication. She lives in Charlestown District, Boston.

Charles Graham

CHARLES GRAHAM.
13 Barr street, Cincinnati, O.

"HARMONY."

To the Editor of the Banner of Light: I unmistakably recognize the communication Turmistatory recognize the communication from "Harmony" in the Banner of June 30th. She was the companion of Victor B. Post, of San Francisco. I lived at their residence several winters. It is she, and no mistake. You will hear from that message from others.

Yours, M. MILLESON.

Candia, N. H.

FRAZIER-SHAY.

To the Editor of the Banner of Light: I read in the Banner of April 28th a communication in the Message Department from one U. Frazier, who states he was killed by the Indians in Florida, at Major Dade's massacre. Let me here state that five weeks from the time of his death I was on the ground as a drummer boy, and had to beat the funeral drum to bury Capt. Frazier, with seven other officers and one hundred and sixteen private soldiers and non-commissioned officers. This massacre occurred on the 28th day of December, 1835. I lauded at Tampa Bay, East Florida, on the very day of the massacre. The command that I belonged to was ordered to proceed by forced marches to overtake Dade's command if possible, the authorities at Tampa Bay ceed by lorded marches to overtake Dade's command if possible, the authorities at Tampa Bay fearing that they would be overpowered by the Indians, which proved to be a fact, for only three escaped, whose names were Thomas, Sprague, and Clark. One of these men having ran away at the opening of the battle, came into Tampa Bay or Fort Brook, and said that not a man had escaped—not knowing of the other two who came in afterward—one in three days, the last in five days. Not having strength sufficient to venture into the Nation, we waited for reinforcements from New Orleans under Gen. Gaines. When he arrived we proceeded to the battle-ground of Major Dade, which was about sixty miles from Tampa Bay, or Fort Brook as it was called then. We found Lieut. Frazier captain by brevet in Company I, First Regiment of Artillery, who fell then and there with seven other officers and the soldiers. We buried the officers in a grave by themselves, and the enlisted men in another grave, placing the cannon at the head off the officers' grave with the muzzle down to its grays. of the officers' grave with the muzzle down to its arms, as a gravestone. At the burial of that day I was the only drummer whose drum was fit to beat on, as it was whole, the rest were not. I

was sixteen years old at that time, and belonged to Company "A," (light company) Second Regiment H. Artillery, U. S. A.—Capt. Frazier to Company I, First Regiment of Artillery. He was a graduate at West Point.

In your department not long since was a compunication from a soldier of the even power. munication from a soldier of my own company, whose name was Patrick Shay, who was with us in Florida, and died in Norfolk Navy Yard as

Yours for the truth of Spiritualism, Potsdam, St. Lawrence County, N. Y.

Advertisements.

BALTIMORE ADVERTISEMENT.

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F. L. H. Willis May be Addressed till further notice

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July 7.

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Or Psychometrical Delineation of Character. Or Paychometrical Delineation of Character.

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Dec. 23.

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June 16.

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Aug. 11.

FRANK T. RIPLEY,
TRANCE, Test and Business Medium, No. 7 Montgomery Place. Hours from 10 A. M. to 5 P. M.

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The Camp-Meetings.

Closing Services of the Highland Lake (Mass.) Spiritualist famp-Meeting; Lectures by Prof. William Denton and Mrs. C. Faunie Allyn: Farewell Conference, and "Good Bye."

During the week following the date covered by our last report, the Camp-Meeting at Norfolk held its way without any marked deviation from the order of exercises instituted in the opening days: conferences, lectures at the stand, scances days: conferences, lectures at the stand, reances lowest of whom possessed more good qualities by the various media, etc., combined to fill up than the world gave them credit for—there was many hours, while in others the music of Bond's | no man so low but that his idea of excellence band cheerily timed the feet of the dancers. E. Wilson, Dr. John H. Currier, Mrs. C. Fannie; V. Wilson, Dr. John H. Currier, Mrs. C. Fannie, why should we despair at this advanced stage, Allyn and others, worked indefatigably—in con- and whatever may be the next life it is essential junction with Messrs. Richardson and Hatch, the managers-to make the public exercises a suc-

On Tuesday evening E. V. Wilson and Mrs. Nelson held a success ul test scance for the benefit of Mrs. Abbie N. Burnham.

On the evening of Wednesday, Aug. 1st, Miss. and offers, and readings by this charming young

electant ist, were largify bet ded.

On Thursday exercing a theatrical performance diversified the intenst of the "regulars," Messis.

Grerie Hatch and Arthur Hedges conducting the details with idea-urable effect.

Friday, Aug. 33, was a vience day, and a lecture and test scance by E. V. Wilson, brief addiesses by Dr. Curior and Mrs. Allyn, dancing, boating, 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, debarred from attending for the full season, are forced to make their brief calls on the Sabbath - In the ferencen a conference was lold, and in the afternoon J. Frank Baxter and Mrs. Nelson gave tests from the platform— Dr. Chriser presiding. This meeting was much

cises.
Sunday, Aug. 5th, dawned pleasantly, and the largest company yet conveted at Highland Lake was the result. The reofed space before the speakers' staid found its scaling capacity tested. the utiliest in the effort to accormodate the audiences which gathered during the day, while many (their terrists improved the opportunity to stroll about the camp and grove. Prof. Bond's stroll about the camp and grove. Prof. Bond's so marly concerning the material state, but tem neustrings, rentered by the Unionville Cornet Bard from Franklin and Mr. C. B. Marsh's chorr, opered the national meeting, after the argument of the being the marked in its characteristics and as disastrons in rival of the Reston train (at about 100 Å Å Å Å), and E · V Wisson introduced Mrs. C. Fabilite Allyn to make the morting address. This lady, as is well known, prefers to base her remarks upon his audience, this intoxication was only too on various questions given in by the andience after she arrives on the platform, as direct evisions for the shearing current rise, till to the heart of the dence that for trance discourses are not what uninformed skeptics are wont to consider the result of clever preparation. For transfer the distance of skeptics are wont to consider the distance of skeptics are wonted to be skeptics as the skeptics are not wonted to be skeptics are not skeptic of the skeptics are not skeptic or skeptics. distaste than disable ming conviction of the bloom-ppening her becture, the intelligence controlling stated that the nature of the questions handed in on the present occasion would oblige the taking.

At-this point he parenthetically remarked that in the effect for spiritual knowledge, than to in-terest older students; nevertheless the speaker was ready to go back to the alphabet of the mater, and rehearse yet again the off 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 causation, 78he, 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 re- | enco. sponse to one ducty 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 at once satisfy the inquirer of the fact of the capacity of improvement in species existing in these regal tobed gifts of Nature—were only links in a chain of being which stretched from the mineral to the man. Nature taught this progressive development running of any miracle, through all her works, and that each retrifictivewhat? Why, naturally, renewed life. "That is not dead which speaks again." There was no of "credo" that man could become white as of "credo" that man could become white as terial atoms of the deceased animal pressed on to new activities, would the highest faculties of all the debt I owe"! God did not keep a ledger, heads and hearts, man—the grand thought, the intelligent spirit—neither did he run "old bills" with the children. The closing add man-the grand thought, the intelligent spirit-pass out of all sentient existence? No; it would forward into a higher kingdom, endowed with a brighter form. To day we were indeed in the land of the living. Were this life all, the grandoft of a sowing, 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 assurances which returning spirits brought to those on earth whom they had loved while yet in the

in answer to a question as to which was most calculated to meet the demands of the present age—Spritualism 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, in that it was abandoning its deep-worn ruts 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, with 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 thus conduce to a better development than was before posses she pointed out the necessity for organization for self-protection among Spiritualists and Liberals; ahe appealed to the people to aid the Children's Lyceum movement, and ended her discourse ith 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 man-hood 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 be come men and women in the highest possibility of these words. We were not placed here for the partaking of sensual enjoyment, or the cultivation of a mammon-worshiping, life-wasting over by Dr. Currier, was held at the stand, where-greed, but for the up-building and expansion of at speeches were made by Messrs. Wilson and

those faculties which went to make up the "1" theu "existent when the close embracing shell of the physical structure should fall forever from the entranchised 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 his in turn was led by progressive development from the hair covered, low browed savage, to the circlizes of our times. The Great Spirit of the Universe was still at work for human advancement, and he whose forts, no matter how humble, were jut forth in that direction, was of a truth a co worker with God and in directest harmony with nature. The speaker expressed the most charitable as well as hepeful feeling toward all mankind—even the was heaven high. If God did not despair of this world when it was peopled only with reptiles, 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 at-tain 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 animadverted against the use of medicines and stimulants of all kinds, and in-Lizzie Thompson was tendered a complimentary culcated the gospel of healthful exercise with briefit, at which choice music by Prof. Bond 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 wor to the man who reached a stage where his account was overdrawn; his notes would go to protest. Death, the grim landford, would come for his fee, the poor spendthritt of nature would have no means to pay the rent of his physical tenementand out he would go! Therefore, "Take care of your health," was given as the first axiom. The econd declared the necessity of mental culture. A man might have a fine physique, and yet in intellect be the nerest baby. The perusal of books and periodical literature, and the careful observation at first hand of the phenomena wit nessable in the great school of nature—which surrounded all human beings with its diagrams and maps, its examples drawn from experience, enjoyed. In the evening the tents of Mrs. H. M., etc. - were recommended as helps to this needed *Cushii an (naisical' nadium) and Mis. Allyn expansion of the intelect. As a proof of what were dedicated with agreeably arranged exermature had to offer the student, who would take the trouble to seek gitts at her hand, the Protess-or rendered some interesting lessons from two geological specimens which he held up before

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 comy in eating, drinking and the various affairs so nearly concerning the material state, but temdistasteful and saddening conviction of the blood-relationship clearly to be traced in the branches.

my good came from the revivalists' practices. These men when (as in Boston recently) they fed the hungry, clothed the naked, redeemed, the inchriste from the bondage to alcohol, wrought a

There was no place in the universe for "miracle' - unture, the indwelling spirit of life, was the only factor-and the religion which acknowledged that to its view human salvation (?) was ship with the present era of light. We were born the angel world right to begin with, and any religious system that vidual progress. said it took a miracle to make a perfect man, confessed it took a miracle to make a perfect man, confessed its own worthlessness. Man, woman or the baby, was no failure, and there was no necessity builted to a half hour, in which he rapidly and concisely presented "The Actual ruraus of any miracle."

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 lite. To be perfect men and women we must be free, land of the living. Were this life all, the grand-est seed-germs of human aspiration would fail full-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 honsty which while living in the world gave back to the world an equivalent for its being.) 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 openmouthed and all swallowing convert for an crease of faith, or in reality a "wider mouth" and the cultivation of a strong and keenly active conscientiousness, were among the needed adjuncts to this higher and crowning unfoldment. 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 night be sincere, good, intelligent, honest, pure in life, but if he had no higher thought of his ultimate than annihi ation, if he really thought of himself and his loved ones only as clods when the end of the mortal pilgrimage was won, how much was that man to be pitied! This faith, this hope, and in our day (through spirit communion, of whose verity the speaker had been again and again as-sured 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 repoitory. Truly, in the light of the thousand diffi-culties 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 scances 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

In the evening a conference meeting, presided

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 Allyn, 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 Allyn closed the meet-ling with a poem of "Farewell." The following resolution was unanimously passed by the audi-

Resolved. That we the campers at Highland Lake here-op tender our thanks to Mesers, R chardson and Hatch for helr kindness and importishing to us sall also to Mesers, they and Inness, of the State police, for their uniform

On Monday, 6th, preparations for departure were in order, but the people found time to hold a final and imprompts meeting at the stand just previous to the starting of the train for Boston. C. Fannie Ailyn 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 sents accommodate 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 enger 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 atterances subject to appreciative but discriminating judgment. Candid narration of facts, rational philosophy and elevating sentiments are justly estimated and cordially wel

The meeting of this year was organized on Wednesday, Aug. 1st, Heman Snow, Esq., presiding. Wet weather prevented earlier assemstang, wet weather prevented eartier assembling, and a small number were present. J. Frank Baxter being the only spaker 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 most they impact. meet the exigency. His public addresses 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 evi-dences 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 Winchester, is justly held in high estimation for his admirable qualifications, moral and intellectual; but it is quest onable whether a larger field of usefulness will not demand his entire time, the present occasion would oblige the taking At-this point he parenthetically remarked that and offer opportunity for employing the exceparouse letter fitted to inform new beginners he did not wish to be understood as denying that tional talents that are his as a public fecturer, and a medium of the most demonstrative character. In due time I. P. Greenleaf, Mrs. Sarah A Byrnes, Cephas B. Lynn and Dr. H. B. Storer arrived, whose several addresses, together with public conferences, furnished an intellectual re-

oney performed the latter cure as mesmerists— just as he had seen operators destroy the taste for luquors in their subjects, for longer or shorter periods, some successful cases of which he himself bad been privileged to effect in his past experience. On Sunday nearly three thousand people were upon the ground. An excellent choir furnished

appropriate music. 1. P. Greenleaf presented in the opening address "The Influence of Spirituonly to be obtained through a miraculous re bitth—alism in Developing the Individual Soul," takabil making over, was a failure, and had no kin-ship with the presenters of light. We were born—the angel world as best adapted to secure indi-

through all her works, and that each retriactive ly 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, addistraction to, the churchial idea of a vicarious sclous interpreter of life in all forms and methods of what? Why particularly renewed life. That is After a recess of an hour for dinner the large

congregation again assembled, Mrs. Sarah A. Byrnes being the first speaker. Her address ed in the popular idea of death; the form described was taken through the gate of corruption moral and equitable laws in his stead, or at least | Spiritualism to develop natural religion and perand decay into Nature's laboratory, to be rewerked had the responsibility of their infraction transsional integrity of character was highly appre-into newer chemical combinations; if the majorated to his own shoulders. What plain unsive spirit that won a sympathetic response from

The closing address of the afternoon, by Cephas B. Lynn, was a philosophical and cloquent lecture upon " The Attitude of Modern Thought toward the Phenomena and Philosophy of Spirit-ualism." An abstract of this valuable address was expected by your reporter until too late for publication this week. He 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 314 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 seemed loth to leave the ground. It 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 annuat 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,

Carroll, Drs. Richardson and Currier, Mrs. Litch, day, 16th, Mrs. S. A. Byrnes. Friday, the 17th, C. B. Marsh, and others; Mr. Hatch returned Cephas B. Lynn., Saturday, 18th, R. T. Hallock. Cephas B. Lynn., Saturday, 18th, R. T. Hallock. There is much uniformity of opinion so far that the meeting will be large and very successful. Mrs. Cushman, the musical medium, is expected. 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

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

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 Shawsheen Grove, Mass., on the Boston and Maine Railroad, commenced Aug. 1st, and will continue to the 231.

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 Traill Taylor:

First, Spiritualism is the grand subject of the day to which no other approaches in im-portance. The psychical and physical phenom-ena are unquestionably genuine facts; but per-Thans you may not be 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 scance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual 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 London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and anable 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 unbellef 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 sen-suality of the "swinish multitude," as some-body in Parliament called them half a century

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, cealed 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 wondrous and unanswerable evidences of the life second in the without the support of the support of the without dences 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 mis takes for holiness the accurate and regular performance of ritual; the sleek and zanus faced lawyer, who has been so long in the habit of turning black into white, and rice 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 make nothing worth mentioning, and by dint of sounding Space and summing Time can appreciate little beyond these two natura conditions; the well-to do man with a good digestion, whose soul is in his belly; the vain litter-ateur 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 loves and the wisdoms of this 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 parts or passions, so some excuse may be made for them; or even, if they reach eternal singing 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 driok, 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 - how ever 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 transac-tions. Hitherto He has been practically ignored as too incomprehensible and remote an abstrac-tion 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. Secondarily, 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 religiontheir declamations against the hypocrisy of men their declarations 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 ostentation, emptiness, and vanitles—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 other matters, they are consistent the 13th. Tuesday next, C. Fannie Allynspeaks. In these, and their authority, as spirits, must so a Rolling and retail by the publishers, COLBY Wednesday, the 15th, Bishop A. Bests. Thurs- far have a great indusence in the course of time; is rest (lower floor), Boston, Mass.

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 sjar" 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 seance room with one 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 la-ments that he did no good except to himself, and ments 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 salf love; and now he warns my whatever I do self-love; and now he warns me, whatever I do, to do it mainly for the good of others." And so on, through the whole range of misapplied 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 Provi-

(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 men 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—limples the offern spirits and death, which they offer mediately after so called death—which they offer to the unbelieving masses, must lead all men to weigh their actions in the balance 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 ervant? 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 Omniscience and O unipresence of God have been inconceiva-ble to me, a natural man, so that I have more or less 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 re-sist the evidence afforded me by spirits manifesting through mortal medium, which spirits are doubtless themselves mediums subordinate 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 lightniong which every moment is flashed with light-ning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man's conscience were a scaled 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 as indispensable, is greatly superior to the faith "held in unright-cousness," which constitutes the staple of most cousness," 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, "He 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 cert, and the stable that the spirits of t

earth plane—their bodies, though spiritual, being grosser and more nearly aliled to the material body of mortals than those of the higher; hence their power over matter, and ability to produce the physical phenomena, such as rapplings 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 Eilitor of the Banner of Light:

A fow weeks since a notice appeared in the Buner of a "Free-thinkers' Grove Meeting" to be held near Wolcott, 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

your columns to say something more in relation to inis meeting?
Welcott is a pleasant little village located some forty miles north-east of Recheser, on the Optario Lake Shore road, which road is a division of the Rome, Watertown and Ogdensburg R. R. The reason for appointing the meeting here was this: Here resides Bir. J. M. Casad, a veteran free-thinker, on a fine farm of four or five hundred norces, on which is a beautiful grove, in which is neeting is to be held. Across the road from Mr. Casad after residence is "Casad's Libertal liall." erected by Mr. Casad syour ago at his own exponses. And Mr. Casad expects to pay most of the expenses of this grove meeting, and a very large one, numbering thousands, is anticipated. Mr. Ossad, though not a Spiritualist, is very liberal, and desires all spiritualists as well as other liberals to attend this meeting.

large one, numbering thousands, is anticipated. Str. Casad, though not a Spiritualists, is very liberal, and desired and piritualists 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 Oxiensburg Raliford, and that road has agreed to return /ret all who piss over it to attend the meeting. Those from the West can take that road at Rome, those from the East at Niagara Falls, those from the North at Oxiensburg, Capy Vincent and Charlotte, those from the South at Syracuse as I other places. A number of other roads have agreed to sail excursion tickets at reduced rates, and for the information of your readers who may desire to attend I will give some rates of fare from netwelpal stations in the vicinity. This includes fare both ways:

From Rome to Winsott, \$3.00; from Syracuse, \$2.69; from Oxiensburg, \$4.50; from Capa Vincent, \$3.30; from Suspension Bridgs, \$3.00; from Auburn, \$1.33. from Suspension Bridgs, \$3.00; from Auburn, \$1.33. from Freeville, \$2.33; from Romester, \$1.67; from Buffalo \$3.50.

The reader should not forget that these rates are for both ways. The speakers who have agreed to be presentare Glies B. Stebblus, of Detroit, Mich., Dr. D. M. Bennett, elifter Truth Seeker, Rev. J. H. Harter, Adurn, Horace Seaver, editor B ston investigator, J. P. Menchum, of the Investigator, Mrs. Matilda Josslyn Gage, of Favetteville, N. Y., C. D. B. Mills, corresponding editor of the index, Dr. T. E. Brown, of Ringhamton, H. L. Green of Salamanca, Rev. Dr. M. Landsbery, Rabbi, of Rochestor, Mrs. R. M. Scott Briggs, of Syracuse, and A. B. Brown, of Worcester, Mass. Muy others are expected. And what will aid much to the interest of the meeting, Prof. P. O. Hudson, of Indianapolis, Ind., known as the librai "Sankoy" of the West, has been engaged to entertain the multitude with his splendid singing. Large delegatims, not only from this State, but from West Ponnsylvania and Canada We

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