

VOL. XLI. COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 18, 1877.

\$3,15 Per Annum, In Advance,

21.

NO.

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Foreign Correspondence. A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE. BY J. M. PEEBLES. NUMBER III.

To the Editor of the Banner of Light: If any thoughtful traveler in this century were asked, What is the chief end of man? he would certainly reply - after carefully studying the

practical workings of civilization-The chief end of man is to get all he can and keep all he gets. This is specially true of Christian countries where gold is the god most worshiped. The civic world actually swarms with sponge-brain people who live to suck everything in and let nothing out-people whose constant purpose is to pump gratification out of others into themselves; and what is painfully provoking, while they thus selfishly pump, they will quote the poet: "Oh, happiness ! our being's end and aim." Poets are never philosophers. Our being has no end, and happiness should be no one's aim !

In certain directions, these are degenerate 'times. Manual labor is not as fashionable as in the days of Solon, Cincinnatus and the Apostle Paul. Business, no longer a conscientious transfer of commodities, is a more morcenary grabgame. Clutch and keep are the key-words, and society as a whole a perpetual scramble for wealth, pelf and power. But God is not dead, nor does compensation slumber, Astor, Vanderbilt, Stewart, Singer, Ward, once reported rich, are now Through media they tell pitiable tales of poor. mental suffering. In dying, they did not die away from themselves, away from memory, away from retribution! The miser who owns blocks of bricks and mortar, and counts great ships at sea, does not own to-morrow, does not own the air he breathes, the water he drinks, the love he craves, nor the sunbeams that kiss the beggar's forehead. A grave, only a grave, is his earthly heritage. It is reported that in the soul-trying days of the Revolution, John Hancock, wealthy as well as noble-souled, said, when Boston was in possession of the British, "Burn Boston and make John Hancock a beggar, if the public good requires it." Such keen-edged words exhibit pluck, energy, self-sacrifice! But is not the soul more than the body? and beatific bliss more than Boston? Then why do not men say, "Burn the richest treasures I have if they corrupt the soul. Burn down the pinnacles of my pride, my reputation, my worldly interests, all, if they stand in the way of my spiritual attainment, or a more perfect growth into that ideal Christ, the glory of the ages. VISITING THE MELBOURNE CHURCHES. It is Sunday, a delightful Australian Sunday. Let us take a walk among the churches. Sten briskly! anything but a sluggish, dawdling gait ! . Here we are at the Roman Catholic Cathedral, yet in process of construction. The welcome is a plate, heavy with crowns, half-crowns and shillings, pushed under your nose. Paying, we pass in. The crowd is immense; the music entrancing; the priest, a Jesuit Father; the subject, "Modern Thought," and aimed at Darwin and all the eminent scientists of the age. The speaking was a sorry display of oratory. Several Spiritualists were present. These pronounced the sermon conceited, sappy and stupid; but believing Catholics took it down as do young birds their food. Each religion reveals a physiognomy. These Roman Catholics seem a self-satisfied people. If they sin, a light penance brings easy absolution. And while boasting that "our church is the oldest Christian church," they can say with equal pride, it is the "most logical church." And this is true. For they have an infallible God; an infallible Lord Jesus; an infallible Douay Bible; an infallible church; an infallible Pope; and all that Catholics have to do is to attend mass; confess their sins; pay the priest and go to glory-all of which is the quintessence of theological logic !

the Roman cathedral. Either was about as good | Fox, aggressive and grand, was an inspirational | ers, wear their hair and beards long, are general | W. Philippi, is considered by many strongly ecas a theatre. But Jesus! poor Jesus! healed by the wayside, and preached from the deck of a ship!

The congregation was small, the mental atmosphere cold and formal. The service commencing, men in broadcloths and women in silks, repeatedly pronounced themselves "miserable sinners." None present disputed them. Casting my eye about, I saw no poor, no fishermen, and no such "common people" as heard Jesus gladly. The sermon, treating of the sublime mystery of the Godhead-whatever that may beacted like an anodyne. But exactly what points were made I do not now remember.

Low churchmen are numerically largely in the ascendency in Australia; and, theologically considered, broadly latitudinarian. The Rev. Mr. Wollaston has not only recently preached a sermon against eternal punishment, but, publishing an essay in the Melbourne Review, denying the plenary inspiration of the Bible, he went so far as to point out and classify many downright contradictions. The brethren, remembering Colenso, are in great trouble about it. But as Colenso is Bishop of Natal still, so Wollaston will doubtless remain in the church.

INDEPENDENTS, OR CONGREGATIONALISTS.

This denomination has decidedly a large following in Melbourne. The minister whom I heard last Sunday gave, in a broad Scotch accent, a very fair discourse, more practical and ethical than doctrinal. The church-edifice was neat, costly, and constructed something in the form of an amphitheatre, the seats rising as they extended backwards. The entire audience joined in the singing. Though the creed of Congregationalists is narrow and rigorous, their pulpit utterances within the last twenty-five years have been completely revolutionized. The people have pushed them along. Now-a-days Calvinistic reprobation is not mentioned, election is pleasantly passed by, the devil is half ignored, and hell conceded to be growing more and more comfortable. This preacher manifested considerable hostility, however, to the English Church, hinting that Judas was the first Bishop. But his heaviest artillery was aimed at old ""pal Rome. During the delivery this minister, neither graceful nor handsome, made up many dreadfully disagreeable faces. And permit me here to ask why nearly all Christians so drawl out the word God, and intone their pravers with such a grim and hideous unctuousnes? And why, again, do they read the Bible, even Solomon's songs, with such deep, sullen solemnity, and look so sour and cross when they speak of religion? Why, it's enough to give sensitive persons a withering palsy to hear some of the Congregationalists, Presbyterian and Baptist ministers of the colony address the "Throne of Grace." Should Jehovah chance to look at them, as well as listen, I am sure he would say, "Mine elect are not pretty

they have never recovered. As a body they are dead, and await burial. In their bright, palmy and persecuted days they were progressive, and sought to make converts; now they are quiescent, desponding, and tame as the drab that drapes them. True, they are rich. So was Dives. Sadly be it said, the spirit, the animus of

the Quaker founders, has departed ; the shell only. is left, and no vacated shell, however well warmed and tended, can be expected to either grow or hatch. The Quakers, a good people in Australia as elsewhere, have done their work, and their Spiritualists or Liberalists !

THE UNITARIANS.

While neither seeing nor hearing of any Universalists in Australia, the Unitarians have a fair representation. Accompanied on a bright Sunday morning by the gentlemanly Mr. F. A. Andrew, we took seats in a neat little chapel where the familiar voice of a faithful shepherdess, the Rev. Miss Turner, has been heard for several years on each returning Sunday.

After the reading of a service rather too long, and possibly too Orthodox, Miss Turner delivered a discourse which was practical and really very excellent. Two thousand instead of two hundred should have listened to it. There should be more women preachers, teachers and physi- | The Israelites of Melbourne have no magnificent cians in the world. Mr. Turner is a sturdy opponent of Spiritualism ; but when he becomes as | ship. The Rabbi to whom I listened was neither intuitive and tolerant as his sister; as sensitively susceptible as C. F. Varley, of the Royal Society ; as versatile as Victor Hugo; as poetical as Gerald Massey ; as spiritually-minded as John Page Hopps; as learned as Alfred R. Wallace; as scientific as William Crookes; and as philosophical as the German metaphysician, I. H. Von Fichteall of which gentlemen are Spiritualists-he will Unitarianism and of Spiritualism, if not identical, are strikingly similar. Generally speaking, Unitarians are Spiritualists, minus the phenomenal manifestations. They are also critics and logiclans. If some sects display too much fanaticism, others lack a sound emotional enthusiasm. Too many Unitarian ministers preach to maintain theses rather than to carry a conviction that beatitudes of heaven. The non-emotional Dom-

medium. And the "quakings" manifest from | ly vegetarians, oppose devastating wars, seek to the first among this people, were really the man- right bad marriages, expect that Palestinian Jeifestations of spirits. This they could not or, rusalem will become the spiritual centre of the would not understand, and accordingly turned world, and that the bodies of many, certainly their backs upon the spirit world. In doing this, 144,000, will never taste physical death. These virtually slamming their doors in the faces of having kept the law, will return to Jerusalem rethe angels, they took a religious chill from which] deemed in body and soul, return to dwell in that glorious habitation," as Israel's prophets foretold. The arch-angel, Michael, ever the ruling spirit of Israel, ministered unto Jesus, and Jesus ministered unto John, and John ministers unto him and the Wroc-ite church, while Spiritualism is under Gabriel 1 So says Brother Bignell, the Warrandyte prophet of Australia.

Will there ever be an end to the multiplication of gods, prophets, priests, and creeds? These Christian Israelites to the contrary, circumcision is an ancient Egyptian practice, and the mortaliity of all human bodies is as certain as sunset children's children in all lands will be either Honestly, I hate theology, betany and finances, but love religion, admire flowers, and crave spiritual-riches. Sighing, I sing with Tennyson :

On, God, I cannot help it, baing with Triffy *Do, God, I cannot help it, bain at times They seem to me too narrow, all the faiths Of this grown world of ours, whose baby eye saw them sufficient.

THE AUSTRALIAN ISRAELITES.

The Jews, like the Anglo-Saxons, are everywhere. Melbourne has its full quota. If they love and make money, they take care of their own poor; if they eat meats, they are bloodless and the healthlest that can be procured ; and if the majority are Orthodox upon the Old Testament and its out-worn ceremonies, there is among them a growing class, progressive and liberalminded, who, in the interpretation of Judaism, make the system rational and emiently practical. synagogues; and yet they maintain their woreloquent nor profound. The singing was good, but the reading of the services tedious,

Becoming acquainted with Mr. Rintel, examining an essay relating to the distinguished Emanuel Deutsch and his researches, and listening recently to long, interesting readings from the Talmudic writings, I can but express surprise that the Talmud, voluminous as it is, has not ere think better of Spiritualism. 'The theology of this been translated into English. This distinguished Prussian scholar, Deutsch, well says: "The Talmud ranges over a period of nearly a thousand years; a portion of it was written by Christ's nearest relatives; and, as a whole, it is like a vast buried city, bearing upon all human culture." . . . The term "Talmud" means learning, or study, and dates back to the Babylonish captivity. The Banaim, that is, mastertouching the affections lifts the soul into the builders, learners, scribes, flourished from 220 B. C. to 220 A. D. "And during this period," obbey, of Dickens, must have been a Simon-Pure serves Prof. Deutsch, "transpired the Maccabean Unitarian. This denomination will remain nu- Revolution, the birth of Jesus, the destruction of merically small so long as it touches the intellect the Temple of Titus, the revolt of Barcochba only. The affectional as well as the rational under Hadrian, and the final destruction of Jenature must be fed. To choke down the emo-tions and stifle the aspirations for spirit com-schools flourished throughout the length and breadth of the land. It was under the presidency of Hillell, originally from Babylon, that Christ was born. At this period education was compulsory. And these were common sayings: 'A scholar is greater than a prophet.' 'Study is more meritorious than sacrifice.' 'Even for the rebuilding of the Temple the schools must not be interrupted."" . . . "That grand and, well-known dictum," says Prof. Deutsch, "'Do unto others as thou wouldst be done by,' is quoted by Hillell, the President of the Academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-established dictum, that comprised the whole moral law. Crucifixion is utterly unknown to the Jewish law, and capital punishment was practically abrogated before the Romans had taken it out of the hands of the Sanhedrin. . . . The Talmudic doctrine of the soul bears more the impress of the Platonic than of the Aristotleian school. It is held to be preëxisting. As God fills the universe, so the soul fills the body. As God is pure, so the soul is pure." . . . Here are more quotations from the Talmud: "This world is like a vestibule and a hall; prepare thyself in the hall that thou mayst be admitted into the palace hereafter. . . When the righteous die it is the earth that loses. Four shall not enter Paradise: the scoffer, the liar, the hypocrite, and the slanderer. To slander is to murder. Thy friend has a friend, therefore be discreet. Beat the gods and the priests will tremble. A small coin-a big jar makes a great noise. He who humiliates himself will be lifted up. Whosoever does not persecuto, whoso takes an offence in silence, whose does good because of the love of it-these are the friends of God." "The Talmud and the New Testament," says Prof. Deutsch, "supplement each other; but to say that the Talmud has borrowed from the New Testament would be like assuming that the Sanscrit sprung from the Latin."

centric, if not mad, because original and rigidly honest; because practicing hygienic reform rather than gormandizing ; because retired and studious rather than gossiping and fashionable; and because an out-spoken Spiritualist rather than a scheming, worldly materialist. Dr. Barnette's family circle has many attractions. His son is a writing medium. The Moores are liberal-minded and cultivated. The simpering, selfconceited banker's wife will be wiser ere the clods echo upon her coffin. Lectures relating to immortality are not fit subjects for ridicule. But no matter-writing induries in the sand. I engrave benefits, if not upon marble, upon the memory-tablets of my soul.

SYDNEY AND THE INTERCOLONIAL EXHIBITION. It was only a few days before the close of the Exhibition that I reached Sydney to deliver a course of lectures upon Spiritualism. Our meetings were held. Sunday evening, in the Victoria Theatre. Dr. Wilson, formerly a member of Parliament, occupied the chair. Mr. Gale, a most energetic worker, kindly took charge of the arrangements. Sydney has many Spiritualists, some of whom are too cowardly to aver their sentiments. Messrs, Tyerman and Walker's meetings have been largely attended, and they both have future work to do in this priest ridden city. The press is sluggish and churlish. The editors. are too time-serving to be just. Sydney has one morning newspaper, and that is as dry as a peanut-shell. Melbourne dashes off three morning dailies, fresh and vigorous. The Argus is a magnificent journal.

If travelers under Italian skies see the Milan Cathedral before St. Peter's at Rome, the contrast is in the right direction. And precisely so with the Sydney and Centennial Exhibition at Philadelphia. In order of time they should have been reversed. And yet the Australians have recently done themselves great credit. Naturally enough we were the most interested in the Canadian and American exhibits. These displays were both attractive and extensive. Canada evidently intends to do her share of trade with these colonies. Free trade is a growing thought throughout the world. The cry for protection is as babyish as selfish. While not wishing to criticise unjustly, still 1 could not help thinking that this Exhibition was largely an advertising dodge-a transference of George street to Prince Alfred Park. I expected to see an exhibition of Austalian productions of native industry and ingenuity rather than London planos, French furniture, Birmingham guns, and other articles of foreign construction. All exhibitions of this character are, however, as a swhole, ominently beneficial and commercially advantageous. Sydney is a wealthy city, and New South Wales is said to be in a far better financial condition than Victoria. The latter is a free-trade colony.

excellent mediums and There in these colonies. Séances are increasing. The subject of organization is being agitated. Madame von Hallé, formerly of San Francisco, is located in Sydney. Besides doing a chiropodist business, she exercises her clairvoyant gifts and practices medicine. She has a large circle of acquaintances and admiring friends. There is a constant call for trustworthy, unselfish and reliable test-mediums, that through them we may receive positive demonstrations of immortality. Melbourne, Victoria, Australia.

CHURCHMEN ÁLIAS EPISCOPALIANS.

The Church of England has been denominated "the religion of gentlemen." This dictum the members graciously accept, considering themselves more genteel than dissenters, especially such dissenters as Swedenborgians, Unitarians, inclined English Church in Melbourne, on a the line of decorated windows, flowers, pictures, dor and pageantry as on a previous occasion in | æsthetic admire a plain, modest attire. George

while they pray.

. THE WESLEYANS.

Strolling along one evening toward a Wesleyan drill-meeting, known as a "conference," I reached the consecrated edifice just in time to catch the dying strains of the opening hymn. The attendance was quite limited. The minister, of rubicund face, ponderous lungs, and pimply nose, knelt and "wrestled with God" in prayer, praising him, giving him good advice, and telling him what he ought to do for poor wicked Melbourne. The anatomical "wrestling" and muscular mouthing, all in a Bible twang, were so amusing, mingled with the terrible, that the amen afforded solid relief. Then followed the blood-inspiring hymn, "There is a fountain filled with blood."

The purpose of the meeting was evidently to awaken terror, pluck brands from the burning, strengthen the shaky, tap the purses of the rich. and devise effectual means for building up the waste places of an almost despairing Wesleyan Zion.

Knowing that the Wesleys had in their house noises and spiritual manifestations-knowing that the great Commentator, Dr. Adam Clarke, was a Spiritualist, believing in an intercommunion between the two worlds-still these Wesleyans are the bitterest, vilest opponents of Spiritualism in the Colony. And while there are some honorable exceptions, yet regarded as a body they may be considered as boorish ranters and coarse theological Thugs! Destitute alike of culture and scholarship, their impudence is only excelled by their ignorance. And yet they may hope for ultimate salvation, because the Bible says, "The Lord preserveth the simple."

Did not the poet Browning have his eye upon them when he wrote:

lell which he wheel of the second sec

Of the presching man's immense stupicity. Yet one fat woman purred with pleasure, A d thumb round thumb went twirling faster, While she to his periods keeping measure, Maternally devoured her pastor. The man with the handkerchief untled It, Showed us a horthble wen inside it. Gave his eyellds yot another screwing. And worked himself as the woman was doing: The shoemaker's lad, discreetly choking. Kept down his cough. 'T was too provoking I My soul mad with the nonsense and stuff of it. So raying, like Eve when she plucked the apple. I wanted a taste, and now there 's enough of it. I fung out of the noisy chape!''

THE FRIENDS, OR QUAKERS.

Starting from friend Terry's book establish ment. for the Botanical Gardens, you naturally, near the end of Russell street, drop into the and Spiritualists. Stepping into a ritualistically | Quaker meeting house. The building is plain, and a quiet seriousness pervades the atmosphere. dreary, drizzly Sunday morning, I witnessed, in | There are but few present, and these, as in America, are formal and garment-labeled. This, posturings and altar-lights, quite as much splen- however, is no objection, as many of the most

munion and angel ministries, is to ignore the spiritual, the crowning glory of religion !

May it not be largely the mission of Unitarianism, kindling the intellectual, and Spiritualism, agitating and quickening the spiritual, to permeate and liberalize all Christian nations, and thus, Moses-like, lead them to the promised land rather than to possess it themselves? Such is the present outlook. And if the world is enlightened, harmonized, saved, it matters little under what name it is accomplished.

THE WROE ITES, OR CHRISTIAN ISRAELITES.

What student investigating the origin of the different religious sects has not read of the eccentricities, travels, prophecies and visions of John Wroe, born Sept. 19th, 1782, in Bradford, Yorkshire, England?

After recovery from a severe sickness he began to have visions and trances, the latter sometimes lasting several days. During these ecstatic seasons he was utterly unconscious of all external things. Though a poor scholar, in 1822 he entered the work of the ministry, preaching, prophesying and relating his visions relative to future wars, famines, pestilences, droughts, discoveries, parliamentary proceedings, death of crowned heads, which, taken down when uttered, were sometimes fulfilled to the letter.

Considered religiously, this Wroe-ite movement is a compound of Judaism and Christianity. This sect has some fifty organized societies in England; their choicest church structure, denominated a "Sanctuary," is located at Ashton. Lancashire. Their Melbourne sanctuary-is on Fitzroy street. They meet for worship twice a week ; the services on Sunday mornings are conducted Eleusinian-like, with closed doors. Full membership implies belief in the four books of Moses; the four gospels; immersion; circumcision; taking covenant vows; paying tithes; and the settling of all social difficulties in the church. Regarded spiritually, John Wroe was looked upon as the "Messenger of Israel." And Mr. Bignall, residing near Melbourne, and gifted in some degree with open vision and healing, considers himself the direct successor in the "spiritual lead," and would be hailed as "The star of Israel." They can have but one leader or prophet at a time. If others have and exerclse spiritual gifts, they must be submitted to the prophet supreme.

Under spirit direction, John Wroe crossed the ocean to America in 1840. He also visited most of the countries of Europe. Anointing Napoleon, he prophesied that he should be President. of the French nation. There is no disputing his gift of prophecy. He died here in Australia,

ALBURY, NEW SOUTH WALES.

The river Murray is the Mississippi of Australia. It is small, however, compared to the father of waters. Albury, a far-inland Australian city, sits basin-like in the curve of the crescent-shaped Murray, rimmed around by evergreen hills and mountains. The vineyards in this region are as beautiful as profitable. But the terrible drought the past season put the appearance of the country to considerable disadvantage. Sheep, literally starving, have died off by hundreds of thousands. The interior of this vast country is reported exceedingly dry and barren.

Nazarenes, and plain in their attire as the Quak- Ippi, Aubin and Dr. Barnette. The first-named, Johnson. Mr. Watson, having a station in these regions,

THE EXCEEDING SINFULNESS OF SIN.-Sin is a theological word, and is commonly pronounced ngain-n-n-n ! But I think the thing which ministers mean by ngsin-n-n n has no more existence than phlogiston, which was once adopted to explain combustion. I find sins, i. c., conscious violations of natural right, but no sin, i.e., conscious vio-lations of natural right, but no sin, i.e., no con-scious and intentional preference of wrong (as such) to right (as such); no condition of "en-mity against God." I seldom use the word sinit is damaged phraseology, tainted by contact with infamous notions of man and God.

Deacon Wryface, of Hellfire church, says, "Oh, I am a great sinner; I am one mass of sin all over; the whole head is sick, and the whole heart faint. In me there dwelleth no good thing. There is no health in me." "Well," you say to him, "for once, Deacon, I

think you pretty near right; but you are not yet quite so had as you talk. What are the special "Oh, there aint any. I haint got a bad habit

In the world—no, not one !" "Then what did you mean by saying, just now, that you were such a sinner?" "I referred to my natur'; it is all ngsin-n-n n." That is the short of it—"all men are created could in ngsin norm." equal in nasin-n-n-n."

Orthodox scholars say, "In the heathen class ics you find no consciousness of sin." It is very true-God be thanked for it !- Theodore Parker.

LORD AMBERLEY ON SPIRITUALISM.—What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form, and converse with us in human speech! No mere hope of meeting them again can for a moment equal the delights of seeing their wellknown shapes and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply *Lord Amberley's* Analysis of Religious Belief, Vol. 11., p. 493.

IF Home at last-housed with the angels, where the voices I hear are like music from an Eolian harp. In striking one chord, all the vibra-tions 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. 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

LIGHT. BANNER $\mathbf{O}\mathbf{F}$

AUGUST 18, 1877.

Banner Correspondence.

Massachusetts.

MEDFORD. - A correspondent writes : "Our respected townsman, Mr. John Samson, a well-known and enterprising business man, who departed this life on the 17th of July, foreager tongues licked her beautiful form, she exclaimed: 'Is death so terrible after all? death through thee, oh beautiful youth! In Hades we shall meet again, my beloved."
"To-day, yet I shine upon the ruins of that temple. The gods of Greece have fallen, have been laid low before that God who through His son spake to Magdalen: "To her much is forgiven, for she has loved much.""
No. XXIX.
"I have shone from the beginning, and shipe yet to-day, "as born from the universe. I have waked the life germs in a medium in Boston, (who did not know of the decease of Mr. S., or the object of her visitor,) hoping to gain some in-formation from the spirits as to the true condition of the de-ceased. As soon as he entered the room of the medjum, imagine his surprise, on hearing her promptly address him in manly tones (evidently entranced), in this wise: 'Do what you please with my body; ice it if you choose; I have no further use for it.' Such unmistakable evidence of personal identity

could not well be questioned. Again, at the funeral, he took control of a medium (Mrs. Wildes), and addressed the friends present in a manner so characteristic of himself as to leave no doubt of his identity. Ite also alluded feelingly to the joyous reunion with his identity. ized wife on entering spirit-life. And I further learn that he has since then controlled several other mediums and been very Successful in fully identifying himself to intimate friends: This case can well be classed with the millions of similar ones as 'proof positive of immortality.'"

WEST CUMMINGTON .- C. M. Babbitt writes, Aug. 1st: At the close of our services on Sunday afternoon, July 28th, the following preamble and resolutions were unanimously and men and the bad ones-virtues and vices. I always came from the same sun from the beginning; and I find also the enthusiastically adopted :

enthusiastically adopted : Whereas, The Rev. William Alcott, of Buckland, Mass., has delivered in this place some seventeen lectures upon the Philosophy of Spiritualism and kindred subjects during the past four months; and, Whereas, Much and growing interest has been developed in this village and neighborhood, and a spirit of inpuly and discussion has been aroused in consequence of the lectures and nectimes; therefore Resolved, That we, the Spiritualists and Liberalists of West Cumming-ton, desire in this public manner to testify to Mr. Alcott our full appreda-tion of his talents and ability as a speaker, and also the manner of treating the subjects speken on, and our complete and cordial confidence in his life, publicit and socially, while amonet and Resolved. That we invite Mr. Alcott to continue his ministrations to us so long as they may be mutually pleasant and profitable. Resolved. That a copy of these Resolutions be sent for publication to the Banner 'of Light, the Religio-Philosophical Journal, and to Watson's American Spiritual Magazine.''

Minnesota.

LUVERNE.-Thos. Cook writes, Aug. 1st: "Matters spiritual, no less than temporal, could not be prosperous in this State amid so many physical and unpropitious circumstances; for the crop yield was small throughout the State last year, and that had to be divided with the grasshoppers, many of which yet remain, filling the air to a height as far as the eye can pen-etrate looking upward in the sun's rays, stopping neither to reveal whence they came or whither they go; with great sat-isfaction the southern Minnesotians joyfully bid them a hearty good by but their destination as well as from isfaction the southern Minnesotians joyfully bid them a hearty good-bye, but their destination, as well as from whence they čatile, is one of the mysteries of nature. They are liable to drop down anywhere in the State, or south of here, any day, so far as human wisdom can discern, but the crops are now ripe, being mostly small grain, which is being bound into golden sheaves, and consequently is out of the reach of the hopper. The crop is bountiful, so that all classes wear happy faces, and expect an early and active revival of business matters of all kinds. My meetings, held at the points mentioned in the accompanying report, have usually been quite largely attended, and my welcome from many of our friends has almost been an ovation. My remuneration has been small, but that could not be avoided, as many of the people have raised nothing for years. We are glad to be able to report a more cheerful outlook for the future. MINNESOTA MISSIONARY WORK.—We respectfully submit

MINNESOTA MISSIONARY WORK.—We respectfully submit a statement of our labors for the month of July, which were in Rice, Steele, Blue Earth, Watonman and Rock Counties, comprising fifteen lectures in all; aggregating in total re-ceipts \$42.99; with an aggregate expense of \$13.60; leaving a nett balance in favor of the Association of \$29,39. We spoke on the 1st, twice at Morristown, receipts \$2,50; at Owatona on on the 1st, twice at Morristown, receipts \$2,50; at Owatoma on the 5th, receipts \$1,00; at Aurora on the 6th, receipts \$2,50; at Janesville on the 1ith, receipts 50 cents; at Mankato on the 15th and 16th, receipts \$10 50; Sterling the 20th, receipts \$7,50. Vernon the 21st and 22d, receipts \$6,00; Garden City the 22d, receipts \$4,84; St. James the 27th, receipts 4,55; Lu-verne the 31st, receipts 4,00; which is respectfully submitted. THOS. COOK, State Missionary. Address Farmington, Dakota County, Minn."

Michigan.

DETROIT.—Dr. A. B. Spinney, President of State Con-vention of Spiritualists, writes: "Our State Convention was reörganized in December, 1876. Since January 1st to pres-ent time, Spiritualism has been prosperous in all parts of the State. Our State Missionary, T. H. Stewart, assisted by Bro. G. B. Stebbins, Capt. H. H. Brown, Sister T. Pearsal, Sister H. Morse, Sister Hubbard, and others, are all doing a fine work in the lecture field. Grove meetings have been bed at Working Schwarz, Battary been ine work in the lecture field. Grove meetings have been held at Wayland, Smyrna, Potter's Station, Birmingham, Williams County, O., and at Saranac and Disco, Mich. Grove meetings in the future will be held at Wentworths, Aug. 18th and 19th; Thornton, Aug. 25th and 26th; Fowlerville, Sept. 1st and 2d; Plainwell, Allegan Co., Sept. 15th and 16th. Semi-Annual Meeting of State Conven-tion, Rockford, Mich., Sept. 7th, 8th and 9th; work will con-tinue by order of State Board. Lectures have been continued in Detroit since January, up to now. T H. Stawart State time by order of State Board. Lectures have been continued in Detroit since January, up to now. T. H. Stewart, State Missionary, Sunday morning and evening recently, gave two very fine addresses. Subject in the morning, "Nature is Our Teacher;" evening, "What is Man, Body Soul and Spirit, in the Past, Present and the Future." Commenced an organi-cation of Spiritualists after the morning lecture, which rezation of Spiritualists after the morning lecture, which resulted in el. ction of the proper officers, and a member-ship of over forty persons. We design organizing as rap-idly as possible over the entire State. Times are dull, financially, in Michigan, but with a wheat crop never better, now ready to enter our markets at high prices, money will increase in our midst."

was some similarity between the medium and the spirit com-Original Essay. municating through him, all of which is very natural with what we know of the subject to day, even to materializations. The great objection-Macaulay had to this whole spiritualistic PHANTOMATIC WHISPERS. ideas; talked very much as a man would talk; in other words, he was still a man. If there is one thing favorably accented in my mind in connection with Modern Spiritualism, I am never found kneeding, stiff. I have felt as the poet has written, and the verse will do to begin with ; for I have just heard a rap, apparently in the shaded corner of the room. I

BY JOHN WETHERBEE.

do not know as there was any significance in it, or more than

a simple announcement, telling me 1 was not alone. Some-

times there is an intelligence in these mysterious sounds be-

yond that simple fact. I am always inclined to pause a recog-

nition of these announcements, "ird, as a salutation, and see.

ond to survey a little more carefully my current thought, or

the mental surroundings of the moment. I have sometimes

thereby even with no intelligent design changed the current

of my dream, or occupied my-elf differently, and to advan-

tage. I do not know as the raps referred to had any more

than an accidental effect; any arrest of attention might have

resulted the same; even the buzzing of a fly about my nose

In the latter case we could hardly have supposed it a spiritual

this, however, is in favor of the rap, it was produced apparent-

ly without cause, it may be a strain to connect it with spirits,

some will say. I can only say to such, that I have proved

that they are sometimes so connected, and in my experience

spirits, and for a purpose. Why then may they not always

be, and we tail to interpret them, or see their significance t

It was oncesaid to a John more ancient than I am, thus:

hearing, "Where's that chald's mother "" The father said,

Having satisfied myself beyond all doubt that spirits of de-

parted human beings can manifest their presence,by sounds

and otherwise, and those that are apparently unintelligent,

such as the spontaneous raps referred to, have proved to have

had in many cases a latent intelligence (so I invariably re-spond to them, "Good evening"? and semi-pause in what

On this occasion, I had a sheet of paper before me and pen

In hand, and had written the words " Phantomatic Whispers,

No. 2," and was in a reverie, with half a dozen points press-

ing for treatment, and wondering which thread 1 had better

unsharl, when this rap arrested me. Oh! how I wish I was

a medium, and could question these sounds, or sometimes

touches, built they never repeat, or continue when I am all at-

tention, so I have to ignite my match from my own tinder,

not theirs. There happened to be on the table by my side at this moment a volume of "Macaulay's Essays," and I

thought I would carelessly read a little before I wrote any

more; as I took the book I felt a slight touch upon my hair,

I say hair, because it was not expressive enough to say head, When children are trying to find something hidden, and they

are near to it, the hider says, "You burn.", I felt then in my

seeking as if the spirit, by that touch, had said " You burn," or

that I was near its thought; so I continued turning over the

leaves and carelessly looking at the several subjects, and was

attracted by some penell marks in the article on "Southey's

Colloquies on Society," and become interested in the article.

I do not know as the rap or the touch had anything to do with this book, or the article in the book, or that any other ar-

rest of my attention might not have had the same effect

without any spirit; but the subject was very singular, and on

the very train, or vein of thoughts which rightfully or wrong-

fully I am calling "Phantomatic Whispers," so that I will give it the benefit of the doubt and let it color this article,

just as if there was an intelligent understanding between the

This book of Southey's was written about fifty years ago.

He was a writer of repute, and post laureate of his day, as

Tennyson is now. The poet, according to his story, is sit-

spirit and me, and perhaps there is,

I am about and give the matter a second thought.

1 Low noting a Low's felt
 A presence car near Low's felt
 A val knew a source at test
 A val knew a source at test
 Wash that memorial my stiles?

claim, and instead of being criticisms are corroborations. lay would say, "What a cost of machinery, what poverty in first I thought. Let me relate an instance: I was writing as and with it came a sudden thought; and for reasons I stopped influence. I am aware the same might be said of the rap; will call Mr. B., said to me, "John, I think it best to do as have borne a relation to event-, and that they are cau-ed by "He that both ears to hear let him hear what the spirit saith unto the churches." These causeless raps seem to utter the Same words to me, though I am not a church, or a worshiper In one but I trust I shall ever put my ear to the ground, so to speak, and listen to the spirit. Hearing you know, like sight, is sublective as well as objective; two person's never trifles." The seer of Concord says trifles become sublime see or that the same object or sound allow. A baby in its father's arms, was grying, and young one fretfully said in his the sliver lining of the spirit; and in doing so, or saying so, I "In here find in the baggage car." I mention this findent feel very sure 1 am not ornamenting them with borrowed to enlarge the definition of hearing, the father had heard all feathers. the time, in the erving of that child, what the neighbor had

Children's Department.

HANS CHRISTIAN ANDERSEN.

Dear Andersen is dead!

To his beautiful soul God said: 'Arise, and come To your eternal home!'' Thus in the dusk of even, Soft as the sweet dew falling, He heard ffim cailing; As wide the bright gates swung, A doring a paid sung

A glorious angel sung, "Of such is the kingdom of heaven !" So his wonderful spirit fled. Bow, oh, lily, and weep!

Mourn, oh, sea-born shell? Sigh, wet winds from the deep-Sing melody sweet and low ! Wave, ye vit es that creep ! And toll, oh, such arebell ! Forever sound asleep, Held by the Mighty Spell, Lies the voice that blessed,

The hand that caress d, And the great child heart in the manly breast. BUT THE SPIRIT NEVER DIES!

A tift up, oh, lily, lift up Your snowy or golden cup! Alle, oh, daisy, with eyes Of purple or winsome blue! Anemone, lighting the dell Through delicate tears of dew, Think of his sweet surprise At the star-plowers of the skies-At the unmortelle

And the asphalel, And the Mossoms of Paradise !

Weave, oh, sweet child-souls, Your loves to aureoles

Around his deathless name Who was as pure as you ! Pure as the flower-held dew, 'Pure as the star fed flame

lost thee, dearest !' And after she had spoken thus, she fell upon the corpse of the youth, and covered him with kisses. On the following day, I was shining brightly. She stood upon the pyre. The temple had been desecrated by her, becolloquy was that the arisen Sir Thomas had very human cause she had loved, had uttered the word of love. But serenely smiling, she stepped into the sea of flames, and when the eager tongues licked her beautiful form, she exclaimed : 'Is

it is the fact of the perpetuity of our humanity; that after life's fitful fever is over we are still human beings. The very criticisms that Macaulay made fifty years ago, and the similar ones made to day by skeptics regarding the spiritual theo- God who through His son spake to Magdalen : "To her ry of the manifestations, only show the reasonableness of the

It would hardly seem necessary for a spirit to "rap" or touch " my attention into a colloquy like this, or, as Macauet," to make a spirit the suggester of this trifle, and, as 1 have said, I do not know as a spirit had anything to do with it; but I know that sometimes when sitting with a "woman who has/a familiar spirit;" as the Bible would say, I have been feminded of such notices, and sometimes the interview has expanded the trifle, so as to show more method in it than at ain now, and my attention was arrested in the same way; writing and followed the sudden thought, and carried it out practically, wondering why I had not thought of it before or sooner; the details need not now be related. The next time I went to Mrs. Hardy's circle (now Perkins), which was a few days after, a well-known spirit friend of mine, whom I you are going to do," calling my attention definitely to the details of the "sudden thought" referred to, as no one but a reader of my mind, or a looker at the time over my shoulder, could possibly know from the nature of the case; it seems Mr. B., the spirit, suggested the "sudden thought." I have had these corroborations so many times that I cannot be blamed if I do attribute an intelligence occasionally to what may seem to one without my experience to be trifles, like the e, perhaps, that has toned this whisper; but what are when like crabs and scorpions they are hung in the Zodiae. I am trying to hang my trifles in the Zodiae by giving them

ting over his newspaper and meditating about the death of the Princess Charlotte, when an elderly person of very dignified aspect makes his appearance, announces himself as a stranger from a distant, country, Southey supposes him to he an American traveler, but the visitor, inf. rms him that he is not an American but a spirit. The stranger holds out his hand; it has neither weight nor substance. Mr. Southey upon this becomes serious, his hair stands on end, and he adjures the spectre to tell him what he is and why he comes. The phantom turns out to be Sir Thomas More. The traces of martyrdom, it seems, are worn in the other world as stars and ribands are worn in this, for Sir Thomas shew the poet a red streak round his neck, brighter than a ruby, and in speaking of it remarked that Cranmer wore a suit of flames in the Summer-Land in honor of his death. It is hardly necessary to say to the historians among the readers of the Banner that Sir Thomas More had been beheaded by Henry VIII, and Cranmer was burned at the stake in the reign of Queen Mary. To digress wlittle, I do not suppose Prof. Webster, who attends on Mrs. Boothby, the medium, has any such significant mark around his neck as Sir Thomas had, as martyrs tion on the grieved. In white garment she was sitting upon are those who die in virtue's cause, but this mark on that distinguished spirit made me think of the Doctor, and wonder guage of the gods, and writing down the words of the Oracle on if the statement was true, as a general thing, or only an inference, so I stop in this way to notice it.

This book of Southey's may have been a fiction, but, in the from it consoled. light-of what we know are facts to-day, it pleases me to beof a century prior to the"" dawning light " of Modern Spiritualism, the author of "Thalaba among the Ruins of Babylon" erature is full of such incidents; can any one wonder, then, that so many of the bright lights in the past were believers in ghosts?; such as the old strong-minded Johnson, Goethe the genius of Germany, Sir Walter Scott, who was a medium himself, and Lord Byron the gifted poet, and many others, who, if living to day would be on the side of Spiritualism, and are, in fact, from a Spiritualistic standpoint. It would almost seem probable, would it not? from the contents of that book, that there was some connection between the "rap." that I started with and the "touch" that seemed to say " You burn !" and the book that contained the thought so in keeping with the idea that seems disposed to follow these papers.

I make no pretension to be a light in the world, or even in my world; but, such as I am, I am on the side of the worthies named. I believe in ghosts! I am as sure there are invisible spirits in my room now, as I am that there are books in-it, or pictures on the wall. Macauley, in criticising this work of Southey, rebuts the evidence very much in the same way as the strants do to day the Spiritualistic manifestations. He says, "Sir Thomas tells Mr. Southey nothing about future events; in fact disclaims the gift of prescience." As if a spirit must be a god because he has left his flesh and bonest He, the spectre, has learned, says the critic, "to talk modern English, and has read the new publications, and likes a jest as he did when he jested with the executioner; though we cannot say that the quality of his wit has improved any since up with the times? He was not a Rip Van Winkle who had powerfully : been asleep for three hundred years. Macaulay says again, |

Dream of the holy delight That fills his loving eyes, As he walks in the fields of light; Hear him as he cries: "Dear Andersen is come To the children of Paradise-To the Christ-Child in his home !!' -[C. II. Woodman, in the Wide Awake.

TALES OF THE SUN-RAYS.

Indicated to the dear child Sanda, by the Spirit of HANS CHRISTIAN ANDERSENT Written d son through the mediumship of Adelma, Baroness ron Vay of Gonobitz, (in Styria) Austria, and translated specially for the Bouner of Light by Dr. G. Blorde, of Brooklyn, N. Y.

No. XXVIII.

"I tell you of old Greece," said this Sun-ray.

"The Pythoness was sitting in her temple. A virgin consecrated to the gods, she imparted to men the answers of the Oracle, and bestowed health on-the sick, and consolaher tripod, the magic staff in her hand, listening to the lanthe marble floor. And the men who were streaming toward the temple of the Pythoness with lamentations, returned

"One day a youth entered the temple of the daughter of the Here he was relating an actual occurrence; so then, a quarter gods. A, the Sun-ray, shone upon her sublime face, affd enveloped the tall, white figure, in my golden splendor. The youth, noble, beautiful and strong, shook with emotion when had a spiritual manifestation, in fact a materialization. Lit- he beheld the lovely virgin, and when with her sweet voice she asked him:

"'Youth ! what is thy demand of the gods?' he was silent, turned round and left.

"And she saw him go out, and when the door of the temple closed behind him her heart trembled sweetly, painfully, in the human fashion.

"The youth had wandered away healthy, powerful and blooming, but after a year, behold he knocked again at the door of the temple, and he stood before her a youth, pale, worn with grief, a child of death. And when his feverish eyes looked at her, when his lean hands were stretched out to her, as imploring and in adoration, she, herself, asked again, pale and trembling:

"' Youth ! speak out ! what is thy demand of the gods ?' "'To behold thee and then to die!" he answered. And he threw himself at her feet and kissed the seam of her snowwhite garment. A thrill of delight and woe shot through her.

"' Unfortunate !' she cried, ' thou hast dared to love the virgin who is consecrated to the gods! Oh, woe to thee! Woe to thee! Thou art a prey to death !'

"' And is death so terrible?' he asked, gazing at her with rapture. 'Death through thee, the sublime, the pure! Death from longing after my ideal? Yes, thou god-like maiden ! I love thee! I love thee unspeakably !'

And a thrill of horror ran through the temp le. The gods were angry over the human outrage, and at the feet of the his long sojourn in Paradise." Why should he not have kept priestess lay the youth, cold and dead ! She, however, rises

"'I have served you, oh gods! I have given you my young "What cost of machinery, what poverty in effect! a ghost blood and life, and ye, what gave ye to me? This youth, he brought in to say what any man might have said." He says gave me his heart's blood, his love, his life, and ye, you have also, "That Sir Thomas and Southey seemed more like two murdered him! Curse you, ye gods of Greece ! curse thee, oh Southeys talking together," showing that in hose days there 'temple of horrors, of death! curse to myself, for I have now

ristian Andersen has lived, loved, Han has died ; and now he writes to you from the very same glorious realm of the Sun-Elves of which he dreamed while on earth.

was born from the universe. I have waked the life germs in

her. I have dried up waters and swamps, and seen trees,

plants and animals come into existence. I have shone upon

the Paradise of Earth, the splendid India, have seen and

heard Buddha. I was in the Indian temples and listened to

the priests, when they implored Brahma, Vishnu and Siva.

I was in old Egypt, and have seen the Pyramids in the course

of construction for hundreds of years. I looked into the deep-

est secrets of the priest-castes, and heard them imploring Osi-

ris and Isis. I'looked into the Greek temples and oracles

and kissed the forehead of the prophesying virgin. I have

seen the Roman heroes marching to battle. I have even shone

on the day when the Saviour died on the cross. The sun was

then darkened, and the earth quaked. I still hear His last

" I illumined the battles of the nations-the dying martyrs,

the crusades, the great men and the small, too, the noble wo

world always the same. There are the same struggles, the

same victories, the same virtues, the same vices. As the

images of the events of millions of years pass before me, I

find men always the same. The day is to day just as long as

it was millions of years ago. 1 rise and set in the like man-

ner, and this remains so forever. What, therefore, should I

tell you? Of the eternal sameness? So, from the very be-

ginning, men have cried to the Great Spirit. The Indian calls

him Brahma, the Egyptian Osiris. They have adored him

under many different forms and idols; they have fought and

died for their god, but, lo, it is always the One, the same

And the Sun-ray grew sllent. There was a great mildness

and quietude around him, and a little angel whispered to me

"That is the Sun-ray of Eternal Love, which consoles the poor

No. XXX.

There was once a very poor boy. He was only twelve years

old, and had already to work for his daily bread. When one

day he was sitting in the work shop, working eagerly, a

bright Sun-ray fell just upon the head of the poor boy. His

ear opened, and to his senses a new splendid realm appeared;

he heard the language of the Elves! In the very midst of his

hard work-for he dared not sit idle-heavenly words sound-

The poor boy listened and listened as best he could, and a

new life unclosed to him-a whole fairy kingdom. The

thoughts went to and fro in his head, and he looked up to the

Sun ray and said : "Of course I want to become a celebrated

man! I will write down everything I hear and perceive, and

the name of the poor lad shall bring honor and fame to the

And the pale moon has told me in the morning, when the

sun rose, how the poor lad would sit up in the night and

write down all the thoughts which had crossed his head

through the day. - And he felt the power in him to become an

I beheld him when he brought his first writings to the pub-

lisher, and witnessed how that man grufily turned the poor

had away. At last, however, yaw found one-it was a good, noble man; he read, and shook his head and asked: "Thou

hast written that? Thou, little fellow?" And poor Hans

Thus, you see, it happened that his writings were publish-

ed. And others soon followed : fairy tales, poems, novels,

They all had their origin in the realm of the Sun-Elves. The poor lad learned to understand their language in the midst of

poverty and labor, and thus could write down his treasures.

And his name became known, not in dear Denmark alone,

but all over the world where there are good and sweet chil-

Christian courageously answered : "Yes !"

ed through his head, and his heart felt soft and warm.

words : 'It is accomplished !'

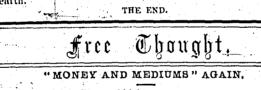
great Spirit of all life !!!

human hearts !"

Danes!"

author.

dren.



To the Editor of the Banner of Light:

I-read-in the Banner of Aug. 4th, under the heading "Money and Mediums," the pointed remarks of your able correspondent, Mrs. Henry S. Lake. It may not be gallant in me to criticise her communication, but are there not two sides to this question? While I admit that mediums are sensitive, and have hardships to encounter, and should be sufficiently paid to secure them as much of this world's happiness as is enjoyed by those to whom they minister, yet I would not have the poverty-stricken seeker after ministrations from the angel world shut out from his or her right to taste the sweet waters of truth on this all-important subject of life or death, happiness or misery everlastingly. I often see pleadings for charity to the physically hungry, and for sub-tantial support to our mediums, and in all this I heartily concur; but I am sorry to say that I do not remember to have ever seen in any of the spiritual sheets an earnest plea in behalf of the hungry in spirit but poor in purse-those to whom three or five dollars mean days, and with many weeks of labor-and

which if at all to be spared must be with great deprivation. It is easy for those whom God has blessed with capab ilities to provide themselves with the means, to pay mediums these prices. One brings the other. Should not those who are blessed with the gift of mediumship, in gratitude for that gift "temper the wind to the shorn lamb" by grading their prices to meet the wants of those who otherwise must of necessity vainly long for the sweet consolations they hear of others receiving?

I do not mean to be understood as implying no mediums are making the hearts of the moneyless glad through their own sacrifices, for I know of many noble souls who are laboring gloriously for little pay, and often no pay; and the Banner of Light Public Free-Circle is a glorious institution and wields a mighty power for good in the land, for which angels and mortals are blessing yourselves, your mediums, and all those who are aiding in the noble work

Let those who have the means give liberally to the mediums and to the cause, but do not encourage prices for scances that shall shut out the less fortunate. C. W. K. New York City, 1877.

"Oh, Death, Where is Thy Sting? Oh, Grave, Where is Thy Victory ?"

An aged lady with whom the writer was slightly acquainted, recently passed from earth-life in the vicinity of New York City under the following circumstances : As she felt the messenger approaching, her faculties remaining serene and self-possessed, she told her friends that she would try the experiment of numbering each breath that she drew so long as she remained conscious. Soon after she commenced counting each breath, correctly, as was heard by those present, and continued to do so until she had drawn the eleventh, in pronouncing which her spirit took its departure. This esti-mable lady made no creedal profession of religion, but fulfiled her Christian duties conscientiously by the performance of good works.

STANTON .- Mrs. Plantha L. Butterworth writes that she has got a fine grove on the banks of a beautiful lake, the use of which she offers to Spiritualists, free, for picnics or grove meetings, and she earnestly hopes for the time when speakers will make use of it.

Illinois.

TONICA.—Alfred Heath writes Aug. 4th: "Mr. J. S. Un-derhill, of this place, has fitted up a hall for the purpose of holding religious meetings, lectures, &c.? Mediums and lec-turers will be furnished with the hall rent free. Meetings are to be held even surday of the provide the second turers will be furnished with the hall rent free. Meetings are to be held every Sunday afternoon, and the exercises will be under the direction of the spirit-world. We have no local organization at present, but hope to have one soon. Leturers, mediums, &c., desiring further information, will write to Alfred Heath, Tonica, Ill. D. P. Kayner, M. D., of St. Charles, Ill., ded-icated our hall last Sunday afternoon, delivering a very able discourse on 'Spirit and Matter.' The doctor took some flowers and evergreen and strewed them around the place, and dedicated it to the cause of the spirits and humanity, and flowers and evergreen and strewed them around the place, and dedicated it to the cause of the spirits and humanity, and then delivered a dedicatory poem. On Monday evening the doctor delivered a very powerful and interesting lecture on 'Why I am a Spiritualist.' Both services were very largely attended, and much attention was manifested. Such able lecturers as Doctor Kayner, should be kept in the field."

Vermout.

WEST BURKE.-J. S. Kimball writes: "The cause of truth still lives in Northern Vermont, and is receiving a new. truth still lives in Northern Vermont, and is receiving a new. impetus at this time from the presence of Mr. and Mrs. Nel-son Holmes, the well known mediums. They are located at Mr. F. A. Way's, and are holding séances under strict test conditions. The manifestations are very fine, and at almost every séance several fully materialized forms are recognized by persons present as those of their friends who have passed from mortal vision, but who now can return and make their presence known to those left here on this earthly plane. Mr. and Mrs. Holmes will remain here through the warm season, and Mrs. Holmes will remain here through the warm season, and I hope all who can will avail themselves of this oppor-tunity to witness these wonderful manifestations."

John M. Spear.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Permit me to call the attention of your numerous readers to that veteran reformer and worker, John M. Spear, 2210 Mt. Vernon street, Philadelphia. He has spent the best years of his life in the field, working for others. He has been quite ill this summer, and I fear sadly needs an income. Even in these depressed, scarcity-of-money times there are but very few (if-any) who will not reap a double benefit—their own and Mr. Spear⁵—by availing themselves of one of his psy-chometric readings; for I can testify that if. I had followed the suggestions that were sent me through him. I would have the suggestions that were sent me through him, I would have saved money and a great deal of trouble. Mr. Spear knows nothing of my writing this. Look at his advertisement, read-er, and write him, and you will not regret it. 42. Broadway, New York. C. H. Moody.

OF LIGHT. BANNER

Written for the Banner of Light. THE LAND ABOVE.

BY MILTON H. MARBLE.

Oh, a beautiful land is the Land Above, With its scenes so lovely and bright, With its soft and bewitching strains, which move The soul to a gushing of Holy Love, And its gleams of ne'er-fading light!

This land is the home of the "gone before," Of the dear Immortal Blest; And oh, 't is a bright and a beautiful shore, Where cruel Care and Trouble no more Shall disturb the wearied breast.

The angels are singing such songs "up there" As were never heard below ; They stand at the top of the "Golden Stair," And their garments are fair, so very fair-As gold in the sunlight they glow.

The tears from their faces are wiped away, In their bosoms there dwelleth Love; And they know no night, for 't is ever day, And the "former things have passed away." In the beautiful land above.

This land is afar down the "River of Time," And "across on the other shore"; And we often dream of its genial clime, Of its beauteous scenes, so grand and sublime, And its brilliant starry floor.

Our angel-friends are the dwellers on high, In this bright and beautiful place, In this starry mansion above the sky; And never the sorrowful shadows lie On the beaming angel face.

And we pray that the time may speedily come When our spirits, born in Love, May fly to this land of unceasing bloom. The upper, the bright, the celestial home ! The glorious land above ! Table Rock, Neb.

Spiritual Matters in Chicago.

To the Editor of the Banner of Light: Many and various as have been the fortunes of

the Harmonial Philosophy of late, never, in the West, has it been established on a firmer basis. Here in Chicago we have not nearly so much sensational Spiritualism as in past times, yet the power of the "still small voice" was never so distinctly manifest as now. Mediums divinely called to the work are well supported by earnest inquirers, and well sustained and ministered to spiritually.

Regular scances for materializations have been held here to within a few weeks by Bastian and Taylor, and by Dr. Witheford. The scances conducted by these gentlemen are well patronized, and the manifestations uniformly powerful and convincing. A short time since we attended a séance given by Messrs. Bastian and Taylor, where there were eleven distinct forms materialized. Among them our own beloved mother presented herself with an infant in her arms. She de-materialized just in front of the cabinet, sinking down so that her head alone was visible above the floor, and again reappearing, rising slowly, and when at her full stature disappearing through the door of the cabinet. Two beautiful little twins materialized and made their appearance together. They were apparently about three years of age, and, encouraged by the audience, came a few feet in front of the cabinet and took from a chair a palmleaf fan, which they carried with them into the cabinet, soon reappearing with it. A lad of apparently about twelve years appeared, and it was signified that his mother was present; she was requested to take a chair near the cabinet, which she did accordingly. Her son soon stepped from the cabinet and imprinted a kiss on her lips, that was plainly heard by all in the room. The mother recognized her boy distinctly.

At Dr. Witheford's scances the manifestations are generally good. He occupies pleasant rooms at 231 West Madison street. The doctor's controlling spirit is at least a foot taller than the medium, and usually appears after all the spirits beside himself who can do so have manifested. The doctor's dark circles are very strong and quite interesting, but a description would occupy too much space. Mrs. Cora L. V. Richmond, at Occidental Hall, has been giving a series of peculiarly interesting lectures from various celebrities of the Summer-Land, usually those well known during earth-life as benefactors to the human race in some particular line of usefulness. Her power, and the beauty and depth of her philosophy, remain, as they always have been, unexcelled by any other trance speaker. The meetings were well attended, and the interest continued undiminished. Mrs. Mary J. Hollis, the medium of Dr. Wolfe's great book, "Startling Facts in Modern Spiritualism," not long since located in one of the most beautiful portions of Chicago, No. 24 Ogden Avenue, fronting on Union Park, where she is constantly occupied giving séances, consisting of private sittings and dark circles. That the manifestations are powerful and convincing in an eminent degree will not be questioned, although we have not, as yet, had an opportunity of attending. Mrs. Suydam, the celebrated fire test medium, and one of the best known mediums East or West, is at present visiting New England. She left Chicago with a prospect of attending spiritual grove meetings to be held in several of the Eastern States during July and August, proposing to return to her-handsomely furnished residence at 449 Madison street during September. We have had several sittings with Mrs. Suydam, and through her mediumship have had many pleasing interviews with our friends in the Summer-Land. Madam Rosa is another of our well-known test and business mediums. A refined and intelligent lady, she, in conformity with a recognized law of the Harmonial Philosophy, attracts an exalted class of spiritual visitants, whose counsel and advice can but be soul-inspiring, elevating and useful in unraveling the perplexities of the mortal inquirer. Her clairvoyant powers are highly developed, and descriptions of the spiritual presence quite distinct, as we are well prepared to testify from our own personal experience. Prof. W. P. Anderson, the well-known spirit artist, reference to whose unparalleled exploits under spirit-control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the spirit-friends of his numerous patrons, who with scarcely an exception receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit friends. The son of Mr. and Mrs. Anderson, Wella, jr., gives strong evidence of being influenced to pro- ! full and half pay.

duce spirit-pictures after the manner of his favored father, also as a musician, for which he

evinces inspirational talent. In the fall we propose publishing in pamphlet form a dramatic episode, handed down to us from the Summer-Land, in graphic blank verse, entitled "Angel and Demon, or How Reconciled," with a collection of liberal poems, among them "The Charge of the Iconoclast." "The Dawn of Reason," &c.

We lately had occasion to visit Joliet, Ill., where we had a sitting with a remarkable medium, Miss Zora Alden, whose wonderful psychometric readings excel anything of the kind we ever heard under that phase of mediumship. While utterly and totally unacquainted with us and all our affairs, she described to us in the most particular manner many incidents in our earlier experience of which she could not possibly have had any knowledge, and made many predictions, several of which have proved true. In reading character, we have never seen her equal. Miss Alden is an attractive young lady of. culture and refinement, and of pleasing and ladylike manners, who was reared by Orthodox parents, but whose spiritual gifts have proved to her the fallacy of much of her former faith. She is destined to be a shining light in the world of spiritual reform. THEODORE F. PRICE.

P. P. Bliss's Message.

After reading the communication from spirit Philip P. Bliss, in the Banner of July 14th, J. W. Woodburn, of Rome, Pa., where Mr. Bliss was raised, wrote to Mr. Roberts for further information in regard to the said communication, to which Mr. R. replied as follows:

BURLINGTON, N. J., July 22d, 1877, J. W. WOODBURN, ESQ.—Deur Str.: Your let-ter of inquiry of July 19th is received, and con-tents have been read with interest. In reply would say that I have fully stated the circum-stances under which I received the two communications from Mr. P. P. Bliss, which were pub-lished in the Banner of Light, and to which you refer. 1 had every reason to believe the commu nications were from him in spirit-life, and did not feel it right not to publish them, as he mani-festly intended I should. I felt, in publishing them, that I might give offence to many of those who were the friends and admirers of Mr. Bliss, and who loved and honored him for his Christian

and who loved and honored him for his Christian labors while in earth-life; but I would have been an unworthy recipient of his spirit-messages had I withheld them from publication. I did not expect when I sent them to the Ban-ner that they would find their way to Rome, his old earthly abiding place, but I am glad they did so, for his old neighbors and friends can judge better than I can as to the identity of their au-thor. All I know of Mr. Bliss I derived from Mr. Whittle's memoirs of his earth labors. You may depend upon it I was never more surprised may depend upon it I was never more surprised in my life than I was when I received those com-munications. They were given two or three weeks subsequent to his death. I have seen Mr. Bliss's likeness, as it is published in his memoirs, and I vividly recall the very marked resemblance which the medium's face bore to that likeness while that communication was being given. Had any one who knew Mr. P. P. Bliss in earth-life the words which he uttered, they could not but have recognized the spirit communicating as he. You must remember that I have only given such parts of the communication as I could catch and follow literally, and therefore the communica-tions, as published, do not do the manifest ing spirit full justice. Besides, as Mr. Bliss was communicating, as he states, for the first time since his translation to the spirit state, his mes-sages would very naturally not be as perfect and

clear as they would otherwise have bean. Some four months after these communications were given, and before I made them public, or said anything about them outside of my own family, I was told that a male spirit had appear-ed in materialized form at a scance given by II. C. Gordon, at No. 1017 Fairmount avenue, Phil-adelphia, who had given the name of P. P. Bliss through big moterialized argans of speech. Henadelphia, who had given the name of P. P. Bilss through his materialized organs of speech. Hop-ing that I would also be enabled to see and greet him, I attended several subsequent scances given by Mr. Gordon, but was disappointed in my hope that I might see him. About two weeks since I happened to be there again, when the spirit ma-terializations were very strong and frequent. Near the close of the scance the materialized face of a handsome men approach at the operature which struck me at once as being that of Mr. Bliss, from his strong resemblance to the like-ness to which I have referred. Not saying a word as to the impression that face had made upon me, I asked permission to approach the cabinet to see him more closely. This he declined to see him more closely. This he de-clined by shaking his head. I then asked him if an old lady, Mrs. Frohock, who was present, should approach him. To this he assented. She went up to the curtained aperture, when we could plainly hear him say, "Sing' Hold the Fact?" We complied and when we had comcould plainly hear him say, "Sing 'Hold the Fort." We complied, and when we had com-pleted the hymn he said, quite distinctly, "1 am P. P. Bliss." He then disappeared. These spirit materializations through Gordon are un der the most convincing test conditions, and do not admit of any cheating by the spirits or by the medium, or by accomplices of the latter. I say this because too often absolute test opportunities are not given for investigators to satisfy themselves of the genuineness of the materializations. As a matter of course, this may be possi-bly a personation of Mr. Bliss by a mischlevous or malicious spirit, whose purpose it is to deceive me, and render me odious to the surviving friends of that loved and honored man, but I do not feel it to be so. I have had much experience in the matter of spirit communications, and I know how necessary it is to be ever on the watch for the interference and antics of waggish and un truthful spirits. I have learned fully and com-pletely that all the human selfishness and wickedness which exists does not exist among men on earth, but also among men in the spirit realms. I am a Spiritualist, but I trust I am none the less qualified to judge fairly and impartially of the advantages and disadvantages which beset the philosophy which underlies Modern Spiritu-ถโเรท์ Last Friday, July 20th, I had another private sitting with Mr. James A Bliss, the same medi-um through whom Mr. P. P. Bliss communicated with me before. The presence of the latter was announced by himself, who took control of the annothed by himsen, who took control of the medium at once. This proved a mistake on his part, as he could not hold the control long enough to complete what he intended to say. He could only utter the following few words, which I wrote down literally. "I thank you! I thank you! The communi-cations you have published from me are not received by my brethren simply because I have broken from the old theological chains that bound me. The words that have failen from the lips of the medium are my words, not his. I un-derstand that I must be very precise with my words; for if criticism—" Here the control, from some unexplained cause, suddenly ceased, and one of the guides of the medium took control, saying, "The spirit could not keep control longer." If anything further should occur in this connection, I will apprise out of the Theorem is a torrible struggle going on you of it. There is a terrible struggle going on both in the spirit-world and on earth, between progressive and retrograde intelligences, and I fear the encounter will become more and more desperate, until one or the other element pre-valis. That light; right and truth, will prevail over wrong, darkness and falsehood, I have an abiding faith. I am very truly yours, J. M. ROBERTS.

THE M. D.S AND MEDIUMSHIP, &c. BY DUMONT C. DAKE, M. D.

To the Editor of the Banner of Light:

Still we are pioneering, and for many long years have we been ever active, humbly doing the work allotted us by our immortal guides. Ever have they been with us as ministering spirits. From the halcyon days of the past until this hour, spirit-voices have whispered to us and encouraged us in our work; they have been with us in the spring and autumn of life, and we have the blessed assurance that in the winter of years they will warble sweet melody to our hearts. A great calm comes over the soul as these sainted loved ones return to greet us across the pale river. They have taught us that it is not well to teach our hearts to forget our sorrows, "for they are the saviours of mankind." Suffering makes us strong to bear the ills and vicissitudes of this our eventful life, making us more benevolent and just, compassionate and tender, loving and kind to all humanity. Chastening, purifying and strengthening, God's blessings come; and the bitterest dregs are sweet when we know their use, and profit by the discipline, and that we should look beneath the mask of human folly and should turn to the inner life to find wisdom. "So mote it be." We have need of spirit aid to

bear up against the mad waves of prejudice, bigotry and envy that to-day so fearfully lash the great wide sea of life. The enemies of progress, of God, and the angel-world, have marshaled their formidable barbaric hordes, to overthrow justice, and to try and plant forever the dark banner of error on the beautiful and grand old temple of truth.

The enemy has stolen a march upon us and has captured several large cities (Chicago and New York among them), also a few State capitals. Much suffering and great distress will fall upon mediums and reformers, who are now in the hands of these human sharks. Eternal vigilance is indeed the price of liberty!

Mr. Editor, something must be done to protect the weak against the strong, the right against the wrong. Every individual who hates tyranny, class legislating, and Star Chamber acts, must, "by the Eternal," put in a denial, and stand by all genuine mediums who shall be persecuted by these pusillanimous men. Nothing under heaven could more fully prove, beyond all peradventure, the weakness and ignorance of these "Regulars" than by obtaining legislative protection, thus creating a medical aristocracy in this free country!

Protection ! protection, forsooth, that has been denied every true reformer who has blessed humanity by devotion to truth-the truth which shall ultimately triumph and finally save the world!

All hail, the ministry of spirits ! All hail, Spiritualism and Spiritualists! And, last but not least, all hall the Banner of Light, whose columns are perused by thousands and tens of thousands of thirsting souls, and whose familiar face greets us with kindly welcome everywhere, whether it be in the prairies of the far West, the sunny South, in the land of Bunker Hill fame, or in the gorgeous highlands of the Upper Mississippi! Triumphantly it waves, inspiring the progressive sons and daughters of America with the true spirit of liberty and immortality !

Passed to Spirit-Life:

From Brooklyn, July 22d, Josiah T. Kipp, in the 87th year of his ago.

From Brooklyn, July 22d, Josian T. Kupp, in the strin-year of his age. Though born a Quaker, he has been a firm Spiritualist for twenty-five years. Aided by his companion (who pass-ed from earthly labor thirteen years ago) and his children, he has ever kept the cardinal principles of Quakerism alive in his family, and, blending harmonionsly the two (for one seemed but the outgrowth of the other), his home was ever open to mediums and laborers for humanity; when declining health compelled him to seek V-inetand to receive the benefit of that climate, his door was still open, and for years friends of a similar belief gathered weekly at his home for inspirational meetings. As physical disabili-ties increased, he longed to be released that he might begin the heav file, the existence of which to him was not a be-lef but a reality. A large clickle of relatives and friends gathered at his fumeral. Appropriate remarks were made by our esteemed friend, William Bowen. At last his weary body is resting, not in the Friends' Conetery by the side of his belowed companion, in accordance with his request, but excluded by a bigoted committee from the place he chose, his remains are deposited in beaufind.

and the edifice, by its own earnings, will be rendered self-supporting. Thus, briefly, is our object, and it can be ac-comprished by the cooperation of the Liberal public. Friends, we need offer no excusie for any supposed pre-sumption or self-theness on our part in making this appeal to your generosity and traternal sympathy. You, equally with us, are fellow-laborers in a common cause, and in a common enterprise. The Pathe Memorial Building, erect-ed as an endouring monument in hence of the baine and themaality, and as a temple of Free Thought. Free Speech, and a Free Press, belongs to the Liberals of the present, and as free Press, belongs to the Liberals of the present, and as the for the Liberals who are to come affer us and fill our places. It is the only Memorial Building of the kind, and, satisfied as we are of its great importance to the cause in which we are all interested, we appeal with hope and confidence to the Liberals With Synta. Hort AF, Canada, and elsewhere, for their aid and support, dost AH P, MENVMA, R. F. UNDERVNON, BURGER ANDER, June 18th, 1577.

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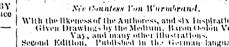
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entrate: Price 50 cents, postage 3 cents, For sale wholes are and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

According to the British Army List, there were on the 1st of January last, including royal marines, the total number of colonels on full pay 796, and lieutenant colonels 733. On half pay-colonels 103; lieutenant colo stantive rank, 142-making a total number of 899 colonels on full pay and half pay, and of 875 lieutenant colonels on

rlends whom he saw daily around him. J. D.

From Ann Arbor, Mich., last July, Mr. Horace Kellogg, aged 80 years.

aged 80 years. He was the father of the late Dr. Daniel Kellogg, of Am Albor, clairvoyant physician, whose exit was mourned by all who knew him. Mr. Kellogg was anonyst the earliest settlers of this county. For thirty years he was a Metho-dist exhorter. About twenty years ago he became a con-yert to Spiritualism, and resolved it into practical life. None knew him but to love him. He has loft a large circle of friends to mourn his departure. But, thacks he to the spirit-world, "the gates are loft ajar." We realize that one loss is his great gain. His hast days were his best days. Like the corn fully ripened, he was gathered in by that great harvester who "doeth all things well," J. F. A.

From Waltham, Mass., Aug. 1st, 1877, suddenly, of poplexy, Miss Caroline Fisk, aged 78 years.

Having faithfully fulfilled her earthly mission, she has een translated to a higher life, E,

(Obituary 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.]

IN MEMORIAM.

On the evening of July 27th an expression of the feel ings of the Spiritualistic friends of the late A. B. Safford was adopted as follows: That in the termination of the earth-life of A. B. Safford, of Cairo, Ill., we, the Spiritualists, have lost a valiant defender and honest exounder of the beautiful truths of our faith. For many years an earnest investigator, be, while Spiritualism way et in its infancy, received many and convincing tests of the fact of a life beyond the portals of the tomb, and so true were they to him that he hesitated not to spread them far and wide; that in the temporary loss of A. B. Safford we, many of us, miss a dear and valued friend, a genial companion and kind neighbor; that the worthy poor of our city have lost a ready hand, a hand ever willing, a liberal hand, that turned not from the many or the few: that we extend our sincere sympathy to Mrs. Safford and the other members of the bereaved family; that we ask them not to grieve as for one lost, for so surely as he live and loved them, so surely, believe we, will be come back from the shores of eternity to bring peace and comfort to the hearts of those who loved him; that we ask them to be ready, with us, for his coming, and give to him the greeting there so often given to him when here.

Resolved, That these expressions of our feelings be pub-lished in the Banner of Light, Boston, where they will best reach his many friends.

Paine Memorial Building.

To the Liberals of the United States, Canada, and Else-

where: We, the subscribers, having been élected Trustees of the Paine Memorial Building, the teo simple of which having been transferred to us by the former Joint Tenants, to have, hold and manage for the Liberal cause, fluding a have.

been transferred to us by the former Joint Tenants, to have, hold and manage for the Liberal cause, finding a heavy dobt upon said property, appeal to you and all luter-ested in the Liberal cause, for aid and assistance to help meet the present expenses, and to assist in finality remov-ing the said indebtedness. We find the taxes for the year 1876 (\$1102) unpaid, and the property liable to be sold in a fow months to satisfy said tax. The interest on the first morigage will be again due in September, amounting to \$1750. The insurance on the Building will expire in deptember; the premium for renewal of the same will be some \$400, besides some bills for necessary repairs. &c. With these facts before us, and trusting in your generosity, we appeal to you for aid and assistance. This is an emergency which cannot be put off. Heretofore our Treasurer has bired money to make up the means to meet payments. We can no longer depend upon him, as the Building is now indebted to him several thou-sand doilars. This neghen the subtro being us assistance which friends may bestow on the Building to help us save it until such time as it can sustain itself. The hence from the building at present is not sufficient to pay its expenses, and therefore we, the Trustees, in our anxiety to save the property for the Liberal cause, consid-er it our duty to issue this appeal. We shall be act on your that, with help from our friends generally, we shall be able not only to defray the current expenses of the Building, but to gradually reduce the debt from year to year, until, in the not very distant future, all incumbrances will be removed,

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TO BOOK BUTERS.

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SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, AUGUST, 18, 1877.

PUBLICATION OFFICE AND BOORSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS CO., ICOURT ST. THE AMERICAS NEWS COMPANY, SCANDER CHAMBERS ST. NEW YORK

COLBY WRICH. PUBLISHERS AND PROPERTORS.

LUTHER COLEY-JOIN W. DAY. Sumberous contemplation. He thopartment of this paper should be addressed to LUTION - erything there came to a standstill. To Lay, Butters stort to a trivial to a trivial to be a trivial to the trivial of the bad been educated in the Butter of Light Publishing Hense, Beston, Mass. Church, too. What can all the teach

MODERN SPIRITUATION The key which unlocks the, MODERS FOR A Systems masteries of the Past, explains the Present, and defauto strates, the Putare existence of man.

A National Convention.

After having heard what the Religio-Philosophical Journal has to say respecting this quesof the Spiritual Magazine, as we stated in a rest cent issue, freely admits that "the plan of orstanges. He therefore formally withdraws the Washington in October, and pledges himself to do all in his power to harmonize Spiritualists and unite in a National Convention at the earliest practicable time. This is sensible and timely, Spiritualism means growth; and there can be none of that upless the seed has previously been [planted And that is not done in large Convennons, without any definite and solid constituens. cybehind, bet must take place after localities. and neighborhoods have been faithfully, sown with the productive grain- of truth.

Too much special dion on the body and the form tends to carry the vital force from the centre to the circumference. If the former is tight, the latter will usually take care of itself. A vital principle is implanted before the asseous struct ure begins to manifest itself. The love of truth needs to be active and deeply seated, before we take any thought about by laws and constitutions. Spiritualistic as it is more spiritual than all preciding revelations of truth to the world, so must work by methods wholly different. It is, after all, the subtle power of emotion and sympathy that holds the codesia-tical bodies together, rather than any of their synods and conventions. It is the inner vital principle that constitutes all. That is the motive power; the frame-work may, be changed many times without affecting that or giving it any more distinct expression. The most intellectual or strongly governed religious bodies. are by no means the most firmly held together. We get unity of purpose not from the intellect but from the heart; from desire rather than from determination'; from motive more than from law. People grow forether when they cultivate a common purpose in sympathy; but when they begin to analyze, theorize, philosophize and discuss, they tend more and more to separation. We would do well, as Spiritualists, to obey the plain and simple law in this matter. The most effectual way to organize is for every Spiritualist who can to begin with taking and reading thoughtfully at least one newspaper that fully sets forth the phenomena of Spiritualism; after that they can speculate and theorize for themselves just as well as it can be done for them. Private social gatherings should be encouraged, in a spirit of love more than of euriosity. And the facts of spirit communion should be sought with humility all personal vanity and conceit being put away. Where the churches are gathered, from their small beginnings, having their occasional preachers, the believers in Spiritualism should have through local effort their seers to open the way for them into the real heavens, whose glories are ready to be revealed, and their speakers to invite the attention to the lessons thus bestowed. And in promoting this healthy local growth of the new religion without a creed, it is of prime necessity that the newly discovered truths in respect to daily living be proclaimed and practiced; such, for instance, as those relating to hygiene, to personal purification, to all that encourages true life and sweet living. All these things are unturally included among the instructions which the invisibles have to bestow on recipient mortals. This will do more to promote harmony and happiness than all the conventions that could be held, all the resolutions adopted, or all the constitutions that could be framed. And the mediums-who should be sustained on all hands-are the ones through whose organization these vital truths concerning the harmonization of the body and spirit are to be taught directly from the spirits who are our sleepless guardians. Set Spiritualism to growing which 1, as a member of a joint Congressional the books he published in its defence; 2, his inafter this fashion, and there would be enough to tribes, made to the United States Senate in 1865. think of without aching to call mass conventions, where affare to be leaders and the followers are wanting.

Growth in Spirit-Life. "The notions-for they are nothing more-that possess the minds of so many persons whose training has been wholly after eccle-lastical methods, are as childish as anything that excites the smiles or the contempt of those who claim to have arrived at maturity. On the subject of for relief. growth in the other spheres, these notions which pervade the churches are of the crudest kind. One such was illustrated in the course of the re-

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cital of Mrs. Danskin's mediumistic rexperiences in a recent issue of the Banner. After referring to the crude conceptions of life in the spiritworld among those who think they have already reached the highest order of development in Christian culture, she relates that, some years ago, a gentleman who was highly esteemed in all the relations of life introduced a friend who had recently become interested in Spiritualism. Mrs. D. after a time became entranced by,a

spirit that addressed one of the two gentlemenas "brother." The gentleman leaned over to the medium's husband and whispered, "I have na brother in the -pirit-world; this must be the spirit of a young preacher with whom I was very intimate in my younger days, who always called me brother." The reply was instantly made to him " You are mistaken, sir; this is your own brother-your brother by the ties of. blood." After some moments of reflection the gentleman rejoined, "I did have a little baby brother, that died about twenty years ago." This is an illustration of the ignorance that exists on the subject. This man had not suspected that growth is just as much a condition of the spirit as of the body, the former continuing to grow, in fact, forever, while the latter has its term of growth limited and fixed by time. The supposed that once a baby in spirit-life was always a baby. His only conception of spirit life was rest, going to sleep, a state of inactivity and "slumberous contemplation. He thought that ev-

And he had been educated in the tenets of the Church, too. What can all the teachings of eccle-Sia-tical authority and assumption be worth to "the human spirit, if they fetter it in this way. forbid it to speculate concerning the future, which is infinitely greater than the present and the past, and keep it restrained from realizing by actual-communion with the departed that the conditions of life in the other spheres are far tion in a reply to its own suggestions, the editor ' more active and intense than they ever can be here ' The Church has yet to learn its alphabet in this matter of spiritual existence.: It has never ganizing local and State societies is what he has, gone beyond the hard and high limits of the always advocated." He admits that this may creeds, and it never would if it were not combe the proper thing to do first under the circum- pelled to it from without. Spiritualism is the new and resistless force which is making it undergo a proposition to hold a National Convention at renovation even against its will. At present it is in a truly benighted condition in this respect.

and that is all there is to be said about it. Does not an illustration like this of the ignorance that darkens so many men's minds on the and will do more than anything else to "har- subject of life in the spirit spheres go to show monize Spititualists" everywhere. Progressive the pressing necessity for teachers that shall effectually dissipate that darkness? Spiritualists who confess their astonishment at such a discovery must see from it how important it is, if they would do their part individually toward spreading the truth respecting immortality, to support the spiritual press in all its branches. That is a pecial power in this work of enlightenment, supplementing and sustaining the phenomenal and philosophical in Spiritualism as nothing else. can. For it faithfully reports the facts as well i as seeks to disclose and proclaim their meaning.

Spiritualism would unquestionably grow without the aid of its press, but with its agency its growth can be vastly more rapid and visible, if inspired and directed by the powers that are invisible. Spiritualists are therefore summoned to," sustain their press by every urgent consideration, and in this way effectually assist in lifting the yell of ignorance that hangs so heavily over the face of the Church and society.

car, and His Excellency raised the hue and cry that he had been robbed.

The robbery device was a thin and transparent one, which no sensible man believed; but the Nez Perces were robbed of torty odd thousand dollars worth of their annuities in a Washington sleeping car, and 'Gov. Caleb Lyons of Lyonshad a bill pending before the last Congress dale^{*} J. W. NESMITH.'

THE WORKING-MAN'S PARTY.

BY CONSUL DIGBY. While plastic tools From college schools Enact the laws of State, And loud proclaim Their petty fame, And lowly ones berate-Is it not time, In caustic rhyme, To let scholastics know That justice rules-Outside the schools-Blow can be giv'n for blow?" The few too long. Have ruled by wrong, But Justice never sleeps - She moveth slow, (That we all know,) And tears of mercy weeps. Each working-man Doth fully sean [4] The pow'r he should possess ; Now rise in-might, Assert your right, And rote yourselves redress! Then hand in hand, A mighty band, Unite with one accord, And you shall rule Above the "school ' So utterly abhorr'd. Select your men With astute ken To represent your cause ; Then cole them in, 2000 (You'll surely win,) And have more equal laws !

---A Prospective Treat.

the same time firm-grounded work, "Chapters from the Bible of the Ages," as arranged by Giles B. Stebbins, Esq., of Detroit, Mich., will, we feel assured, be pleased to know that this talented gentleman and gifted compiler has in preparation, and will issue next month from the lit in the most severe manner, but never succeedpress of Colby & Rich, No. 9 Montgomery Place, Boston, a New Book of some 270 pages, entitled, "POEMS OF THE LIFE BEYOND AND WITHIN.) inquisitorial tests." Voices from many lands and conturies, saying, Man, thou shall never die." The amount of convincing rhetoric, elevating thought and uplifting sentiment, embodied in choice metrical diction, and typographically engrossed on the tinted pages of the proposed work-an advanced | copy of which we have been privileged to peruse -can be but dimly foreshadowed in this notice: the reader must, to value it truly, seek the volume on its appearance, and balance the pure gold it offers in the scales with the actual line of human experience. The voices speak grandly, and to the point, and are drawn from a widespread throng of witnesses, viz : The "Hindoo Veda," 'Mahabharata,'' "Persian Sufi," "Homer,' "Virgil," "Euripides," "Derzhaven," "Goethe," "Miss 1. zzie Doten," "Mrs. Barbauld," "Mrs. F. O. Hyzer," "Emma Tuttle," "Belle Bush," "Florence Percy," "Whittler," "J. G. Clark," ' Mackay,'' '' Massey,'' and many others. We shall refer to this new venture, so excel. | coming book, "The Origin of Myths." lently conceived and so skillfully wrought, in a

Passed On.

future issue of the Banner.

Robert Sherman, one of the earliest espousers of the belief in the phenomena and philosophy of ing first on one leg then on the other as desired, Modern Spiritualism, passed from the scenes of mortal existence Suly 18th, at Newburyport, Mass., after an earthly sojourn of 65 years. Mr. Sherman, so we are informed, was educated in early life as a minister in the Calvin-Baptist church, and preached that doctrine for some years, but finally, in the light of proof satisfactory to his reason, abandoned the creed and acthat the Indians captured guns and horses as copted in its place the glorious unfoldments afforded by Spiritualism. From the hour of thus giving in his adhesion, to the time of his decease. Mr. Sherman has been a faithful and indefatigacompetency. But they do not comprehend that ble worker for the cause, as friends of the movement in Newburyport, (where he assisted in the reorganization of the Children's Lyceum,) Haverhill, (where he was a popular and highly esteemed member of the Free Conference,) and other places can testify. 1-

Foreign Items.

Mr. Hensleigh Wedgwood, one of the Middlesex magistrates, says the London Spiritualist, August 3d, gave strong evidence in the last number of The Spiritualist of the production together. This is another good example of the exercise of spirit power within an enclosed space. move an object in a vacuum tube?...

From 'accounts lately published in the Revue Spirite, it would appear that physical mediumship is being developed in France to a greater extent than formerly. In the case of a young girl, whose name is given simply as "Amelia," a member of a private family in Paris, strong physical manifestations, such as movement of objects, formation of hands, and direct writing take place in the dark and in the light, and sometimes when the medium is not, in the room.

Miss Kislingbury, Secretary of the British National Association of Spiritualists, will leave England August 15th, on a brief visit to the United States. She will return to London in a short time, after having collected such information by personal observation as may fall to her lot about Spiritualism'in America.

E. C. Williams, the celebrated medium, intends leaving London for the Continent about the 13th of August.

Dr. Henry Slade has arrived in Brussels from The Hague, and commenced holding a series of scances, in broad daylight, meeting with aston ishing success.

Dr. Monck is still holding successful séances for physical manifestations in London. Dr. W. Brown reports in the Medium and Daybreak: "On one occasion Dr. Monck raised his hands a foot or so above the table, and we all did the will speedily rally in like manner. These are same, when the table rose evenly and remained suspended for several minutes fully one foot from the floor. We sat with a skeptical gentleman in his own room, and his table rose in the same way. He weighs some fourteen stone, and while he sat on the middle of the table, it rose varied and wonderful I ever saw or heard of, and its genuineness is capable of the fullest demonstration. We have again and again tested ed in discovering a weak link in it; all was fair and above-board, and the doctor courted the most

Mr. and Mrs. Thos. Gales Forster arrived in London July 23d, and are pleasantly located at 37 Powis Square, Bayswater. They are in very delicate health, and have not yet got over the severe illness caused by the sea voyage.

J. Wm. Fletcher is still, holding test scances in London. C. Fitzgerald reports in The Medium several good tests received. Mr. F. lectured again in Langham Hall, Aug. 6th.

Mr. Robert Cooper writing from Boston to The Medium, says : "I called upon Mr. C. H. Foster a short time ago, and suggested to him the advisability of paying a visit to England. He seemed to entertain the idea, and said he would probably to so in the fall; so I hope you will have the benefit of his services at that time. I hope he will not meet with the 'Flower'y reception that Dr. Slade did."

Gerald Massey is still engaged on his forth-

Sarah Parker, the lecturer, writing to The Me. dium about Spiritualism in the Island of Jersey, says there is one remarkable medium there, through whom phenomena occur, such as the table dancing about at its own sweet will, walkAUGUST 18, 1877

Lecture by Spirit R. D. Owen.

On Sunday, Aug. 12th, a discourse was delivered-through the lips of Mrs. Cora L. V. Richmond, before the Brooklyn Society of Spiritualists, the control purporting to be the ascended of writing between two of his own slates sealed | author of the "Footfalls," and other able works. Anxious to give to our readers the matters of Interest as they rise, we had the address taken down Could the spirits remove a large piece of pencil verbatim, and shall print it as soon as we receive from between the sealed slates, and could they 'the reporter's manuscript. Concerning this effort a competent correspondent writes, Aug. 13th: "I was present, and the close, lutrinsic evidence of the communicating intelligence being Mr. Owen really had addressed us on this occa-tion. When the state of the second seco sion. - Various proofs of identity furnished in the course of the lecture fairly startled me, and the whole lecture from beginning to end, in sentiment, style, and mode of expression, was such as those best acquainted with Mr. Owen would expect from him."

Spiritualism in Cleveland, Ø.

Thomas Lees, Recording Secretary, writes: 'The 'First Religious Society of Progressive Spiritualists' will commence their services again Sept. 2d, leading off with Mrs. Emma Hardinge Britten. Some years have elapsed since Mrs. B. spoke here, and the friends are quite anxious to listen once more to her eloquence. She will no doubt, draw large audiences, her powers as an orator and thinker being so well-known. Our society is in good condition, and we have arranged for the best course of lectures ever given in this city. The Children's Lyceum is also well attended for this time of year, and we feel we have displayed wisdom in foregoing our usual summer vacation-it takes so long to rally again." We are right glad to see local societies rallying in the West, and hope our Eastern friends the organizations that are destined to prove effective.

Invisible Painters.

David Duguid, the Scotch painting medium, has been examined by many artists, and thus far with him some twelve inches in the air. This none have charged him with trickery or with beoccurred also when his wife sat on it, and, to ing assisted by confederates. The manifestamake the test complete, we all stood around the tions are of a nature that does not warrant Those who have perused that charming and at table and placed our hands over the head of the such an explanation. Let a visitor give him a person on the table, who also held Dr. Monck's | marked visiting card or a piece of card-board, hands. Dr. Monck's mediumship is the most and in from five to nine minutes it is returned with a delightful little landscape upon it. No two are alike. The styles resemble those of the old masters, and it is claimed that some of them are his attendant guides. The room will not admit a confederate, and Mr. Duguid is always secured and blindfolded. It is a very satisfactory phase of mediumship, both to Spiritualists and investigators.

A New Pamphlet.

The Religio Philosophical Publishing House have just completed the stereotype plates for a new pamphlet for M. R. K. Wright. This little work, which is now in the hands of the printer, will be entitled "The Only Hope," so named after a "Formasaton," or place of learning in the spirit-world, and in regard to which the author's immortal brother has given a most wonderful statement. The work will contain a brief sketch of the writer's experience as a somnambule and seer, will present an argumentative essay upon the subject of "The Future Life, and a number of answers to the questions of correspondents. We expect to have the work for sale at an early day.

Robert W. Hume,

Who has been speaking of late at the Harvard Rooms, New York City, to the general acceptance of such representative Spiritualists as Judge Culver, Mr. Farnsworth, Judge Westbrook and others, should be engaged by the Spiritualists in this section of the country. He delivered a grand lecture a fortnight ago in New York, entitled,

1 In the course of a business letter, renewing subscription, a correspondent writing from Watkins, N. Y., says: "It is a great gratification to me to be able to read your valuable paper every week. Be assured all its departments receive a good looking over when it arrives."

The Indian Victory.

That eminent Christian Soldier, Gen. Howard, has been twisted round the finger of Chief Joseph at the will of the latter, and now he has been shockingly whipped by the Indian force, with a loss of about a hundred soldiers, regulars | and volunteers. Not only that, but it is reported trophies of the light. The newspapers style it one of the hardest Indian fights on record, and charge the result to Gen. Howard's folly and inhe may have been an unconscious agent in the hands of Indian spirits to avenge the long-standing wrongs of the red men and humble the pride of the whites. Many of the regular officers were killed and wounded, and among the latter was Gen, Gibbon, who commanded in the fight.

To show who these, Nez. Perces, Indians are, and how they have been treated by our Government, we append a statement from Ex-Senator Nesmith, of Oregon, recently made public. He -know all about them :

"SALEM. OREGON, July 28th. The recent outbreak of the Nez Perces in Idaho, which has caused such fearful destruction of life and property, and which in its suppression will cost the Government millions of dollars, is not the result of sudden impulse. The causes which led to it have been in existence twenty years, and furnish an apt illustration of the miserable policy of our Government in the manage ment of its Indian affairs.

I have known the Nez Perces tribe since 1843. They were under my charge, as Superintendent of Indian Affairs, from June, 1857, until July 1859 They are the finest specimens of the abo riginal race upon this continent, and have been friendly to the whites from the time Lewis and Clark visited them up to the inauguration of the present outbreak. From a kind, docile, friendly people, the mismanagement, frauds, and downright robbery perpetrated by the general Governand some of its rascally representatives, ment have driven them to take up arms, and converted them into a fierce, dangerous and relentless ene

Their savage instincts being aroused by the outrageous barbarities of the most shocking and revolting character.

I cannot better acquaint you with the history of their wrongs than to refer you to a report committee to investigate the condition of Indian

Free Circles-Sunday Meetings.

Our Free Circle-Room will reöpen for public meetings on the first Sunday in September next, was at one time, as he says, Superintendent of at the especial request of out-of-town people and Indian Affairs, and had the best opportunity to others who have not time to be present on week days. The next two meetings will take place on the following Tuesday and Thursday, Sept. 4th and 6th, omitting Friday of that week. 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.

The London Times says of Robert Dale Owen, deceased, that "In his old age he became a Spiritualist, and since 1875 his mind has been affected," and quotes the wail of the Philadelphia Ledger that "The reasoning power, the logical investigation and thought he brought to bear on other and-more difficult subjects utterly failed him here," [in Spiritualism,] thus leaving the following inferences (at least) to be drawn: 1, Mr. Owen did not become a Spiritualist in his prime-his belief was the result of senility incldent to old age; 2, the belief once attained to brought on the mental trouble which was the bad and vicious policy pursued toward them by naturally to be expected result of it; and 3, that the general Government, they have committed he passed out "under a cloud," intellectually he passed out "under a cloud," intellectually speaking. Now the facts are just the contrary: 1, Mr. Owen became a Spiritualist in the very zenith of his mental power-in proof of which read tellectual disbalance was a temporary affair, and tribes, made to the United States Senate in 1865. In regard to the charge contained in that report was certified to by his attending physician to be against 'Gov. Caleb Lyons of Lyonsdale,' it is wholly the result of over-work, and not traceable against 'Gov. Caleb Lyons of Lyonsdale,' it is but proper to state that he was promptly re-moved from clice by President Johnson upon the strength of my charges. But instead of de-pesiting the public funds in the United States depository in San Francisco, as the law and regularity directed him, he started East with the money—some forty odd thousand dollars—in a

cut open and lying upon the floor of the sleeping fairness by making the correction?

showing to the most skeptical evidence of an outside" force," psychic "or otherwise." " I am not at liberty to give this medium's name; she is a lady of undoubted position and culture, and everything in her presence is unaffected by light or darkness."

The Society of Liverpool Spiritualists was to hold, Aug. 2d, a private meeting of the members and friends at No. 6 Stafford street, that city, to consider the report of the Special Committee on the causes of the decadence of the movement in Liverpool ; to take steps for arresting the same ; to consider the advisability and practicability of forming South West Lancashire into a spiritual centre, and to decide upon the most economical | method of assisting the Spiritual Institution.

The Spirit Messages printed on our 6th page, palpably showing-as-they do individualizea character, are unusually interesting. That given by Andrew J. Smith, who on earth was a Universalist, contains so much good advice that we are impelled to briefly quote from it on this page of the Banner. We do not see how any man of common-sense, however narrow-minded he may be in his religious belief, can gainsay one word here uttered by the communicating spirit : "It behooves every man and woman to learn,

appreciate and understand all they can while on earth. If you would love the flowers in heaven, you must love them here; if you would under-stand how beautiful the forests are, you must roam through them while here; if you-would ap-preciate the steepness of mountains, learn to climb them while on earth. If you would feel the presence of the angels, remember and purify yourelves while you live on the earth; would you listen to the grandest music, then learn to feel it in your souls while here; would you walk along the hores of the lakes and appreciate the beautiful water there, learn to feel the presence of the beautiful while walking the shores of life here.

1977 Wm. Wiggin, Magnetic Healer, 159 West Twenty-Third street, New York City, writes us August 8th, sending us the name of a new subscriber, and the money for a twelvemonth, for which he has our sincere thanks... He says :

"I think it would be well if each person in the spiritual ranks would follow the advice of Giles B. Stebbins in his letter to the Highland Lake Grove Camp-Meeting Committee, and 'be a standing and working committee of one' to help disseminate the literature of Spiritualism, and aid the cause in any way it may be possible for them to. I have done my duty in getting the recruit, and now it rests with you to keep the name on your roll for all time; and I know that you will do your best in the future, as you have done in the past, by-making-your-(or-our) journal both en-tertaining and instructive."

money—some forty odd thousand dollars—in a change firm in the faith of the truth of the New tures on Spiritualism at the Apollo Hall, and at-arrival in Washington his empty belt was found fairners by moleting the correction? able audiences.

"Modern Spiritualism, the Complement of the American System." Bro. Beals ought to have him at once at Lake Pleasant. His address is P. O. Box 158, Long Island City, N. Y.

Fugland's Last Lankesterism.

Three booksellers in Glasgow have been fined each \$10, with an alternative of fourteen days' imprisonment, for selling an exposé of "The Priest in Absolution."-Ex.

Here is a splendid specimen of British law and justice. Are those in authority in the Mother Country becoming demented, or what?

Dr. Ernest J. Witheford, of Chicago, was united in marriage, Aug. 1st, at the residence of Daniel Larkin, Esq., Madison, Wis., to Miss Stella L. Larkin, of Madison, the ceremony being performed by Rev. C. H. Richards.

The lady was the only daughter of Mr. Larkin. who is one of the oldest Spiritualists in Madison, and has been for many years a subscriber to the Banner; he is well known throughout that section of country as a most indefatigable worker in the cause of the New Dispensation, and hasentertained at his house most of the leading mediums and speakers, among them Mrs. Maud E. Lord, Mrs. Holmes, Mrs. Richmond, and others. A correspondent writes that "The manifestations in Dr. Witheford's circles are attracting a great deal of attention, and are constantly increasing in power."

J. Enmore Jones, editor of the London Spiritual Magazine, says: "Spiritualists in great numbers are connected with all the churches of the Empire. Their knowledge vitalizes their perceptions of the Deity." There are also great numbers of Spiritualists connected with the American churches. But when any of the brethren, not believers in the spiritual philosophy, speak to them upon the subject they are as silent as death; yet they attend spiritual séances in private and enjoy them as much as an openly avowed Spiritualist in communing with their angel friends.

197 Mad. H. P. Blavatsky's new and wonderful book will be forthcoming from the press of J. W. Bouton early in September. Its prospectus, etc., received courteous notice at the hands of the London Athenæum recently, one of the fruits of which was that the editor of a paper printed in India applied to Madame B.'s London publisher for an early copy, saying that the work was sure to "make a tremendous sensation in the East."

IT A gentleman of Salem, Mass. (Mr. Abbot Walker), recently presented to the Essex Institute complete files of the Banner of Light, for which the committee were very thankful.-Harvard College Library also contains full files of this paper to date.

BANNER OF LIGHT.

Movements of Lecturers and Mediums.

Camp-Meeting and Picnic Notes. In another column will be found a card from Drs. Gardner and Richardson concerning the time of trains, etc., for their annual picnic at Silver Lake Grove on Tuesday, Aug. 28th. The attractions of the place selected are well-known to the readers of this paper as embracing a fine grove, a splendid lake, a good cuisine, etc., and the services at the stand will present a new and attractive feature in the shape of public tests given to the audience by E. V. Wilson. Those who make the journey by way of the South Shore Railroad, will have the opportunity of an hour's "stop over "in Plymouth, wherein to visit the new and splendid monument, (erected there Aug. 9th,) Pilgrim Hall, and other points of interest. The morning services will commence on the arrival of the Plymouth train at the grove. There seems to be no reason why this picnic should not be an unmistakable success in every department.

We have (up to going to press) failed to receive any report from Dr. II. B. Storer concerning the initial services at the Lake Pleasant Camp Meeting, but the official opening took place Sunday, Aug. 12th. The meeting is held under the auspices of the New England Spiritualists' Camp-Meeting Association. Last year the travel over the various roads to this ground represented about \$12,000, of which the Fitchburg road alone had nearly \$8000. A similar success is predicted for the current season.

Read the announcement of the sixth annual excursion of the Philadelphia Spiritualists, as made by Dr. Rhodes, in another column.

George A. Fuller, Corresponding Secretary of the Sunapee Lake Spiritualist Camp-Meeting Association, New Hampshire, informs us that "The meeting has been changed from Blodgett's Landing to Cilley's Grove, near the railroad station at Newbury, on account of the explosion of the boiler on the 'Lady Woodsum.' All arrangements have been made to make the meeting a success at this place."

The dwellers in cottages and tents yet remaining at Onset Bay Grove, together with visitors from the surrounding towns, listened, Sunday afternoon, Aug. 12th, to a lecture by J. B Morrison, of Haverhill, Mass. He will speak there again next Sunday.

The Camp-Meeting of the Universal Reform Association at Shawsheen Grove, on the line of the Boston and Maine R. R., still continues, under direction of Moses Hull and others. Its final date is announced as Tuesday, 21st. Its Sunday audiences have been large, so it is reported. Next Sunday Leo Miller, Juliette Severance, M. D., Mattie Sawyer, Moses Hull and others will speak. Extra trains run from the Boston and Maine Dépôt.

Dr. 1. P. Greenleaf has since February last occupied Room 4 at No. 8½ Montgomery Place, Boston, and has been successful to a remarkable degree. The name of this gentleman is familiar to our readers; through a period of eighteen years and more he has occupied a prominent place among the lecturers on Spiritualism, and amid his travels during those years it has been his wont to alleviate by magnetic treatment and homeopathic remedies the ailments of such as needed his services-caring more for their recovery than the payment he was to receive. He decided, last February, to take a special office and devote most of his time to the practice of homeopathic medicine, conjoined with magnetic treatment, and can confidently refer any desiring to know more of him to his patients. His method consists of clairvoyant examination, homeopathic prescription, and magnetic treatment to a limited degree. He will accept calls to lecture at such distances from Boston as will not interfere with the duties of his profession.

Mrs. N. J. Morse (formerly Mrs. Andrews,) who is so well and favorably known by the Spiritualist and liberal public of Boston and elsewhere-as well as by the many in so called "Orthodox " quarters who have availed themselves of her powers as a magnetic healer and physician-has a card on our seventh page, to which the attention of the reader is called. The steam baths given at her office, 7 Montgomery Place, Boston, are of real value-a fact which can be easily established by any one who will make a practical acquaintance with them-while the prescriptions prepared and healing treatment afforded by Mrs. Morse when desired, have proven invaluable aids in numberless cases to the recuperation of the depleted life-forces, and the reëstablishment of order in the disturbed physical economy.

Dr. W. L. Jack, of Haverhill, Mass., is now at Lake Pleasant Camp, located at Honto and Winona streets, where he will be pleased to see his friends and patrons. He will return to his office at Haverhill in due time.

George A. Fuller of Sherborn, Mass., will speak in the church at Newbury, N. H., Aug. 19th.

C. B. Lvnn will lecture in Baliston, N. Y., during August ; in Cleveland, Ohio, during September; in New Bedford during October. Permanent address, Sturgis, Mich. 🧃

Nellie L. Davis has withdrawn from the lecturing field.

The Holmeses, (materializing mediums,) as stated in our last issue, are still holding successful séances at Frank A. Way's in West Burke, Vt. We shall print another letter concerning them next week.

Mrs. M. Hardy Perkins, trance medium, returned to this city recently for a short stay, and then left for the country again.

Mr. Chase is having excellent success in California. The following notice of his recent efforts in Ventura appeared in The Signal, of that city: "Hon. Warren Chase has been lecturing on Spiritualism to interested audiences during the week. He is a clear, logical, candid and foreible speaker, who thoroughly understands every subject which he attempts to treat." He writes us sending greeting to his friends in the East, and announcing that he shall not return this year, but hopes to do so within two years.

Dr. H. P. Fairfield spoke in Friendship, N. Y. for the week commencing with Aug. 5th, his discourses calling out large audiences. Sunday, 12th, he was to attend a grove meeting at Scio, N. Y.

W. F. Jamieson's debate with elder Craft, at Linesville, Penn., closed in the Opera House before a large audience on Friday evening, July 27th. The Linesville Gazette says, "Both men are shrewd, eloquent, and well posted on all matters pertaining to the questions brought in dispute." The Linesville Leader says:

"The cornet band of this place, on Saturday evening last, repaired to the residence of Dr. W. P. Brooks, and gave Mr. Jamieson a very pretty serenade. Mr. Jamieson returned thanks to the boys, the doctor invited them in and served a repast of cake and ice cream. Mr. Jamieson has by his gentlemanly conduct gained friends in Linexville." Linesville,"

Mr. Jamieson spoke in Battle Creek, (Mich.,) Sunday, Aug. 12th ; he will speak there again on the 19th, and at Schoolgraft grove meeting, Sunday, Aug. 26th.

J. Frank Baxter at Willimantic, Ct.

D. B. Isham writes: "The new committee chosen of late by our society resolved upon taking inspiration as their guide, and engaged Mr. Baxter to come and awaken, if possible, an interest among us. On Sunday, Aug. 5th, he came before an audience of entire strangers, a few only having read of him in the Banner. It proved a perfect success in every respect. The house was filled to the extent of its seating capacity after the first lecture, and it was remarked by peo-ple on the street no man ever came to William tic who created so much excitement. It was amusing to see the companies of persons gathered on the street and in the stores discussing the merits of the philosophy of Spiritualism during the two last of the three days he lectured here, and since. His singing was very fine, many times calling out the applause of the audience. The lectures were full of thought and reason, while the test were astouriding in all cases he

while the tests were astounding in all cases, he giving the name in full of the spirit, circumstances, dates, &c., correctly, so that all were identified. We are strengthened and encouraged, and hope the recital of this, our experience, con-cerning the securing of this eloquent speaker and fine medium may lead others to 'go and do likewise."

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.

speaker. He believed the time had arrived for the "Son of Man," in a wider sense, to again come on earth and repeat the doctrine he previ-ously taught; also that we should seek for the

We have taken up the religious phase of Spir-itualism, and by the help of the Divine Power and the assistance of the angel-world we intend

and the assistance of the angel-world we intend to maintain it, feeling that we are laboring—not only for the—present, but for all time—for the. best interests of humanity. Bro. Cyrus Jefferles has been with us. He came from a camp-meeting which he had been holding in the interior of our State, and left us after a brief stay for a three days' grove meeting. Pennsylvania, he said, was waking up. There was a large attendance at the meeting just closed and many were led to declare themselves reand many were led to declare themselves re-ligious Spiritualists. The good angels, acting under the Divine Power, are with us, and our cause must prosper. J. H. RHODES, M. D. Anderson's Station, Williamstown R. R.

Compounce Pond, Ct.

cut held its fourth annual convention and pic-

nic at Compounce Pond, (Southington,) on

Wednesday, Aug. 8th, 1877, and was called to

order by the President, John Goodrich, of Plain-

ville. A song followed from the choir. Mrs. Laura L. Pasco, of Hartford, was then called to

the stand by the President, and gave a fine ad-dress under control, after which the annual busi-

ness of the Association was entered upon, end-ing by the election of officers for the ensuing

year as follows: For President, John Goodrich, of Plainville; Vice President, John Goodrich, Bristol; Secretary, J. W. Whiting, of Bristol; Treasurer, George L. Smith, of Plainville. Ad-

journed, after a song. Afternoon Session.—Meeting called to order at

2 o'clock by the President, and after a song Mrs. Emma Hardinge Britten was introduced, who

entertained the large audience with a lecture

delivered in her eloquent and instructive manner giving a retrospective glance at Spiritualism and

its work during the last thirty years, and a pro-spective view of it in the near future. Her re-

marks drew forth the strongest endorsement from

second Wednesday of August, 1878. J. W. WHITING, Secretary.

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street.—T st Circle every unday morning at 10% A. M. Inspirational speaking at % and 7% P. M. Good mediums and speakers always pres-

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

Nassau Hall .- Interesting meetings were held

Mrs. Youngs succeeded in tipping the plano, and caused it to beat time correctly, while she was playing, in broad daylight. She manifested

equally good results while in front of the piano

There appeared to be no possible chance for de-ception. The lady offers to make the attempt at

ception. The lady offers to make the attempt at her own rooms, under the most stringent test conditions. Mrs. A. B. Hall and Mrs. Bertha Flynn nobly defended one of the mediums whose

To Correspondents.

AP 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 presorve or return communications not used.

C. B., MONSON, MASS. The poem from the Arabic concerning "He who died at Azim," has already been

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Momphis, Tonn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2,00 per year. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-lished in St. Loais, Mo. Per annum, \$1,25. Single copies, 15 cents

Ashen in St. Joans, and Journal of Physical The Herald OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10

published in these columns.

OULTURE.

sts were questioned by a single individual. though the hall was growded, no other person showed any dissatisfaction. Mrs. Hall gave a free lecture in the evening. A. B. W.

Bristol, Conn , Aug. 10th, 1877.

her hearers.

To the Editor of the Banner of Light: The Spiritual Association of Western Connecti-

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon str et, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Annual Union Picnic A.11.4w*

J. V. MANSFIRLD, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

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Can, No. 57 Tremont street, Boston. Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English becurver, will act as our agent, and receive subscriptions for the **Henner** of Light at fifteen shiftings peryear. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHENTER, N. Y., BOOH DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., keep for sale the Spiritual and Beform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., HOOM DEPOT, WELD & JACKSON, Booksellers, Arcade Hall, Roches-tor, N. Y., keep for sale the **Mpiriual and Reform** Works published by Colby & Rich.

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

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 858 Market street, and N. E. corner Eighth and Arch streets, Philadolphia, has the Banner of Light for sale at rotail each Saturday morning.

NAN FRANCINCO, CAL., BOOM DEPOT. At No. 319 Kearnoy street (upstairs) may be found on sale the BANKRI OF LIGHT, and a general variety of Npir-ituralist and Beform Books, at Eastern prices, Also Adams & Co.'8 Goiden Fens, Flanctheites, Npence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Micrer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Monitances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, T.O. box 117, San Francisco, Cal. An opportunity for volunteer speeches was then given, when Mrs. Jennie S. Rudd, and others, responded, after which the Convention adjourned, to meet again at Compounce on the

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

HARTFORD, CONN., BOOK DEPOT. E. M. KOSE, 56 Trumbull street, Harfford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Npiritual and Beform Works published by Colby & Rich.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keene constantly for salethe BANNER OF LIGHT, and a full supply of the Spiritual and Beform Works published by Colby & Rich.

Nassau Hall.—Interesting meetings were held Sunday, Aug. 12th, under the direction of Mr. P. Robinson. A number of scaled letters were answered in a satisfactory manner by Mr. Frank T. Ripley. Many persons received conclusive tests from spirit friends, through the medium-ship of Mr. Ripley, Mrs. Maggie Folsom and Mrs. Stanwood, The invisible power working through Mrs. Youngs successed in timping the name, and BALTINORE, MD., BOOK DEPOT. WASH, A. DANSKIN, 705 Saratora stront. Raltimore. WASH, A. DANSKIN, 705 Saratoga stroot, Balthuror, Md., keeps for sale the Banner of Light, and the Npir-itual and Reform Works published by Colby & Bich.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 109 Mailson street, Chicago, Ill., keeps for sale the **Banner of Light**, and other Spiritual and Liberal Papers.

MT. LOUIN, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O, All the Spiritual and Liberal Books and Papers kept for sale.

LONDON, ENG., BOOK DEPOT. W. H. HARHISON, No. 38 Great Russell streat, Lon-don, Eng., keeps for sale the Brainer of Light, and a full thus of Spiritual and Reformatory Works purolished by Colby & Rich. He also receives subscriptions for the Ban-

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southamptor Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOOK DEPOT. And Agency for the BANNAR OF LIGHT, W. H. TERRY, No. 84 Russell street, Melhourue, Australia, has for sale all the works on Nptrituniam. *GIBERAL AND REFORM* WORKS, published by Colby & Rich, Boston, U.S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH, **Publishers and Booksellers** No. 9 MONTGOMERY PLACE, BOSTON.

SPIRITUALISTS

SPIRITUALLISTS RESIDING on the fine of the Onl Colony R direct and Resident and the bold at Silver R LAKE LAKE GROVE on Threading, Angina 28th. The services of the calcherated between and wonder fur test me direct the direct selection at a wonder fur test me direct sets from the platform. Other bronched spikers will be present. All orderig probleme invited. Dancing free, Trains leave B iston, (stopping at all sta-they all site and the weight are for order will be present. All orderig probleme hyper and the present sets they at site and the sets. So is the present sets rents. Plym on that 110 clock, fare for courts, Meldieb are the months and Hingham, Scends. From other stations of an at Hingham, Scends. From other stations of an at Hingham, Scends. From other stations of the the base rates is on the stations.

nuclines growth at the stations. or excursion fields at the stations. GARDNER & RICHARDNON, Managers, Aug. 15.

WORLD-WIDE REPUTATION.

Read some English Testimonials.

GREENE'S SALLORS' HOME, (Poplar Street, London, England, (

I take this method of making known the perfect cure I have obtained from the use of your valuable medicine, the PAIN KHLER. I was urged by a friend to try it, and

produced a bottle of D.F. Kernot, Apothecary, I had been afflicted three years with Neuralgia and viclent spasms of the stomach, which caused a constant refection of food. The doctors at Westminster Hospital gave up my case in despair. Then I tried your PAIN KILLER. which gave me immediate relief from pain and sickness; and I regained my strength, and am now able to follow my usual occupation of sailor. One bottle cured me

Yours respectfully, CHARLES POWELL, This is to certify that [1] have been a sufferer from Indugestion and violent Sick Headache for upwards of four

years. I have consulted many of the Faculty, but have derived no material benefit from any source, until I tried PERRY DAVIS'S PAIN KILLER, which, 1 am happy to state, has done me more good than all I ever tried before. ESTHER BRIGGS.

Bolton, England

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Matted, postpald, for \$1,00 a box, or six hoves for \$5,00, Send money at my risk and expense by Registered Letter or by Money Order. Pamphlets mailed free, Agonts wanted, Sold by Deugelsts, Address, **Prof. Payton Spence**, 135 East bith street.

New York City. Sold also at Banner of Light Office. Aug. 18.

PROF. C. D. JENKINS, Astrologer.

For answering questions of Future Di-

est of all.

est of all. Treatment given to the following diseases: Nervous De-bility, Weakness of any kind, Epilepsy, Asthua Uatarit, &e., his system being to help nature throw off the disease and not to weaken her efforts, as is usually done by ordi-nary practitioners. Patients treated in any part of the world. Charges low. Prot. Jenkins will arrive from Eu-Tope about the 'offi of August. **22 Tremont Row, Boston, Mass.** Aug. IS.

MRS. A. H. ROBINSON, HEALING AND BUSINESS MEDIUM.

Room 2, 394 Dearborn Street, Chicago, Ill

THER Wonderful Success in Healing the Sich can be testified to by thousands. The cure set formed in all parts of the country through the medianiship of Mrs. A. H. Roblisson, are no less remarkable ft, an those recorded in the Bloic, A lock of the sick terso is halt, sent in a letter, and held in her hand, enables her to accur-rately diagnose the disea e and present be the tennedy. During the years 154 and 1855, Mrs. Roblisson invaried 6.42 patients by letters, and over 2,000 who called apon her by mean.

5 THE TWENTY-FOURTH

IF Next week we shall print another installment of verifications. Our thanks are due the friends who have so kindly supplemented the work of our Message Department by giving us the facts in regard to such communications printed therein as they know to be true, and we shall do our best to bring out their favors for public perusal at the earliest possible momentwant of space being the obstacle with which we are mainly called to contend.

🖅 A new Liberal League was organized last April at Stockton, California, with the following officers : President, G. C. Hyatt; Vice President, Charles Haas; Secretary, F. C. Lawrence; Treasurer, W. F. Freeman. It has a list of thirty-one members, and proposes to sustain a series of lectures next winter in Stockton. Its Constitution has been very neatly printed in the form of a small pamphlet.

An English literary gentleman writes from London under a recent date, "I really think the Banner gets more interesting every week. Long may it wave, and be, as it is, the spiritual news paper of America." At the same time a literary American gentleman writes to one of the London spiritual papers puffing Home's book of slanders.

Wm. C. Fuller, Willimantic, Conn., forwards the following, which he says formed the Lyceum motto for Sunday, July 29th, at Lyceum Hall : "The True Idea of Life : The harmonious blending and natural exercise of all the elements of human nature in the character and life of a complete manhood. We must discipline and develop the whole man-corporeal, mental and spiritual.-S. B. Brittan."

We regret to learn that Hon. Alexandre Aksakoff continues to suffer from ill health; he is, so we are informed, now at Piatigorsk, the mineral watering place of Caucasus, with the hope of receiving some benefit.

We shall print next week an article from Robert Cooper, giving his experiences, recently, at a scance with Mrs. M. A. Hull, at Old Orchard Beach, Me.

May it not be largely the mission of Unitarianism, kindling the intellectual, and Spiritualism, agitating and quickening the spiritual, to permeate and liberalize all Christian nations, and thus, Moses-like, lead them to the promised land rather than to possess it themselves? Such is the present outlook. And if the world is enlightened, harmonized, saved, it matters little under what name it is accomplished.—Dr. J. M. Peebles.

A little daughter of the Hon. Wallace T. James of San Francisco, having become developed as a medium, manifestations of extraordinary power are witnessed by the family.

A book on spiritual topics, by J. J. Morse of England, is in press, and will soon be published by J. Burns, London.

A report of the proceedings at the recent Spiritualists' Convention in Western New York will appear in our next issue.

Pike, the phrenologist, who murdered S. S. Jones, Esq., of Chicago, Ill., last March, has been sent to an insane asylum.

Pennsylvania and New Jersey Camp-Meeting.

To the Editor of the Banner of Light:

The Camp-Meeting is making a good beginning. The first day the rain fell copiously, but on the following morning the sun shone brightly, and a large and intelligent audience assembled. The meeting was called to order by the writer, and after a few opening remarks, which he deemed necessary, he summoned Prof. Butler, who was present, to invoke the assistance and blessing of our Father-and-Mother God and the angel world. The inspired words of the Professor were the fitting introduction of what proved to be in a spiritual sense a most glorious time. The tenth chapter of Matthew, which is one filled with Spiritualism, was read, and its spirit shaped the course of all our exercises for the day.

The spirit controlling Mrs. Katie B. Robinson in well-timed sentences set forth the true reli-gious principle of Spiritualism, and any reasonable person who listened to the power of her argument must have said, "Well done! there surely is a religion which belongs to Spiritual-ism, and it should be the religion of the world, for of all systems it is the most reasonable, and one which is just to all."

CULTURE. Published monthly in New York. Price 10 cents.
 THE RADICAL REVIEW., Quarterly. Published in New Bedford, Mass. Pery car, \$5.00; single copies, \$1,50, THE IKELIGIO-PHILOSOPHICAL JOURNAL: I bevoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year.
 THE CHUCIBLE. Published in Boston. Price 6 cents.
 THE CHUCIBLE. Published in Boston. Price 6 cents.
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47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Ar Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a work in advance of the date who re-on they are to appear.

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet one which is just to all." Prof. Butler followed with a short address in the same line of thought as that of the previous quarters. Room open from 7 A. M. till 6 P. M.

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This little pan-phlet, from the pen of the well, krown ab thor, will be found to contain an able argument acates the enforcement of a Puritable Sablath banded in a ma-terly manner. Paper, Brends, to fage 2 cents.

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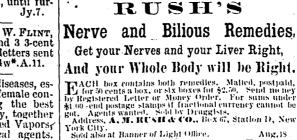
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MRS. E. C. FOX,

Aug.18

Aug. 14



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TERMS CASH. - Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be

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Vacation Season.

The Public Free-Circles will be resumed the fir 1 week in September.

REPORTS OF SPIRIT MESSAGES

GIVEN THEM OF THE MEDIMENT OF MRN. JENNIE N., BUDD.

Invocation.

Angels above, help us, that we may do some good as we return to earth. May souls become brighter for the sunlight which we bring from the Summer-Land. Oh Father, aid us, guide us, help us; and may we be ever true to the better teachings of thy divine wi-dom. Send thy min-Istering angels to keep and hold us, and may wey In turn, hold the hands of those of earth and give then, strength to do right.

Questions and Answers.

CONTROLLING SPIRIT -- We are ready for your

friends of these present." A S3.—We are not aware, Mr. Chairman, that this is strictly the case. Many times have we had to deplain this question: "Why do not spirits communicate directly to their friends through the Banner of Light". For what purpose was this circle formed. Why was it that the room was opened for the bonetit of spirits". Was it for the benefit of those who, in spirit-life would like to communicate with their friends, or was it for the we what had no nears of communications. for those who had no means of communication with earth. Hundreds, are thousands of spirits prograthened bere today. They come, knowing with earth — finguled, aye thousards of spirits are gathered here today. They come, knowing that here is an outlet, a free avenue. There are very many spirits belonging to the Orthodox faudly, to the Unitarians, to the Universalists, to the Japtists, and other denominations, who come here hopet's to communicate. We do' not feel that our messages are given to those who do not at previate them. We trust every Spiritualfor all prevails, the Barner of Light appreciates, the Myssage Department – Westmenner to give communications to a few, but to open a pathway between this world and the other, and whoeve chooses to walk that pathway and speak through this instaurant which we furnish, has the privilege of doing so we only care to know they are human beings, who once lived upon the earth, and desire to communicate. We bring our me-dium upon this platform, we make her as negative as possible, and we say to the spirits, "Come if you wish to," and if the friends of those in the circle can find their, way to the instrument, we are always glad to welcome them, as we have many times in the past, but if not, we welcome other.

 $Q = \{From the audience_i\}$. Is there not a class if splitts who visit mediums telling them of buried treasures which they can bring to the syrface if they have good clairvoyants to help them? Is any reliance to be placed on such A -There are many mediums and many people on the clattic plane who can be attracted to the spirifual only by promising them something material, consequently there is a class of spirits that come to earth, and knowing that they can only draw the attention of certain media by tell-_ing them of treasures to be gained, they oftentimes make them the cat's paw to do a duty higher, and better. It is a real fact, 1 am sorry to say, that there are those in the spirit-world who do lead many astray in this direction, It is a real fact, 1 am and they feel that they are doing God service in thus dealing with humanity, because they attract the attention of various ones to their phases of mediumship. Consequently you have had queer manifestations : men digging down into the els of the earth and sounding the ground beneath their feet in search of treasures said to be hidden there. We tell you, beloved friends, the greatest treasures we can bring you from the Summer-Land are those that will make you better men and women. True, we have many times shown individuals hidden treasure, and there is much more in the earth not-yet discovered. It is an assured fact that many times spirits believe they can unfold and develop mediums so as to them enjoy the result; but while endeavoring to do so they find there is something which comes In and prevents them from showing the treasures to the mediums they have chosen. I would say to any medium to whom a spirit comes telling them of great treasure hidden in the earth or in some dark place: Bid that spirit give you something practical before you delve down, and try to find what you may never see. There has been an object in every deed that spirits have done; there has been a fact, a truth developed whereer treasure has been thus sought.

in which which is an ball deal and share the first and

Well, Mr. Chairman, I mean business, yet I in the cause of a this great privil rendt know how to proceed. This coming back is nothing new to me. I knew it a good many years ago. But there's a good deal of difference is tween coming back and controlling in a public place and taking with friends in private. I have been anxiously requested, if there was such a pos-sublity in God's world, that I would come here. have been gone away from earth between twelve and thirteen years. I went out with yel-low fever, at the South. It is not a good disease -not a bit of it. My friends were very much tried at the time, very much troubled because the spirits didn't tell them the whole truth. It was n't best for them to know it. The only reason it was n't told them was that I had pre-vented their hearing it I didn't think it was a good thing for them to hear the news too soon, therefore I withheld part of the truth. I cannot withstand the entreaty of my friends to return here, and since my sister Lizzie has come to me she has urged so strongly that I should make an effort to reach Mary, because she feels more anx-lous than any of the family, I have come back: I will say that I am contented and perfectly hap-py, so far as I can enjoy happiness. Perfectly happy means just as happy as a man can be un-der the circumstances. I have met father. 1 der the circumstances. I have met lather. I where I was and I settied down kind o light-understand all the circumstances of his life. I hearted, and didn't make any more noise. I have met mother, and she is as happy and cheer-ful as she ever was when here. And there is another-yes, she is doing well, coming along the devil, or somebody, had got hold of me. I the read as fast as she can. It has been dark, do n't know but if I could have been where there but it will be more cheerful by and-bye. You can say to sister Mary that Dr. Smith, whom Yes, I would. can say to sister Mary that Dr. Smin, whom "rest i would." mother knew when she was young, assisted me — I was taught to believe in the scriptures. I to day; and you can say I came for her special knew about as much of 'em as anybody. I knew bencht — I don't really suppose that my other iriends, or in fact I don't know as my wife will care to have me come, or my children. I came for Mary's sake, and I know Delia will be very sometimes as if they were gnawing into my back.

them that I have as happy a home as I ever ex-ported. The circumstances which surrounded me at the time-of-my-getting out of the body were hums since, and made many a man feel just as I nothing. Let that go, I do n't care anything about it. I only wish I could do far more for my brothers and sisters, my wife and children, than it is possible for me to do, but I 've never bien Idle, I 've been working with a will every day of my life, and I expect to work still on-ward. There, are some to conie to me before long of the dear friends. I shall have a chair waiting, all will be presared and swe will have waiting, all will be prepared, and we will have a good time generally. Call my name George Wrigley.

Lewis Dunham.

My name is Lewis Dunham. It seems strange

that I should be here. I don't understand it. I got a blow here along-ide of my head, and it I got a blow here along de of my head, and it did n't set good. It was a good while ago. I was it't one of, the Greybacks, by no means I went out at Fredericksburg. I was n't shot out, Mill Chairman. Did n't you never get so near a big noise that it most put you out of your body? I got screused near it, it put me out, I aint been heading right and sent me out. I aint been beding right and you have a meaning better. teeling right; and now 1 am feeling better. 1 feel as though I'd like to raise the devil-do you long for use to become conscious. I saw 'em-piled up there. I know all about it; they piled Now I want to feel better when I go away from Now I want to feel better when I go away from here, and if I do n't feel better the first time, can I keep coming till I do " Kill pray the devil, I'll pray God, spirits and ances, and more than that, I blask my good mother that is up here to come heaven, you must love them here; if you would U'm good. Lydia Hail. My name is Lydia Hail. I was ninety-one years old. You see I'm an old woman. I have been gone a good many years. I can't say how I got control, but I believed in Spiritualism be-1 got fore 1 went away. Let me see, I have been gone I guess as many as fourteen years. I think it was in March I went out. I belonged in Frankwas in March 1 went out. I belonged in Frank in, N. H. I died somewhere about 1863, in the month of March. I desire all the friends I left in know that I have enjoyed myself in spirit-life the know that I have enjoyed myself in spirit-life in know that I have enjoyed myself in spirit-life in the few who remain still on the earth—I am to know that I have enjoyed myself in spirit-life more than I ever did in the whole ninety one years I lived on the earth. I want 'em to under-stand I am a Spiritualist, all the way from the glop of my head to the 'bottom of my feet. I want 'en to understand 1 not only preach it, but I know it. I tell you, friends, it's a good thing for you to know the truth. You may believe in lesus, if you want to; he was a good man and a splendid medium. He did just like every other medium; he got into a fix every little while and tried to get out again. He had disciples, and they was n't any smarter than the disciples the mediums of to day have. You see he did n't go into the big walks of life to choose his followers, but he went out and fished for 'em. He got the best ones he could, and after all, he said one of a good many folks round 'em, and among 'em, and they find a devil once in a while. That 's why they get used as they do. I tell you this spirit-return is true-I know it's true Why aint it true if I am here? You may call it what you please-I know I am myself. I know it you had n't had a medium for me to come through I could n't have got here. I think I'm as good an old centennial as ever was. I remember a good many things. I could tell you of a good deal many things. I could ten you of a good dear that's past, a good many days of suffering, a good many days of hardship, a good many days of struggle, but I wont say anything about it. If there's anybody that understands me, they

in the cause of spiritual truth. I thank you for this great privilege of coming. It does we good. I feel younger. Instead of feeling as if I was minety five or a hundred. I feel like a boy of six teen, and as if I could do the work of one of

Job Otis.

I was a medium when I was here, and being a medium, they called me "crazy." I used to see -pirits—they used to come to me and talk to me -they used to scare me almost to death. They used to tell me to holler, and I did so. They said I was crazy, but I was n't-not a bit of it. I're here gone away a good many years. I won't tell anybody where I come from. I suffered-nobody knows how I suffered with these things. They just got up behind me, and I'd scream; I could n't help it. They did n't shut me up, that 's one thing—they did a't send me to one of those terrible places. But I 'm sorry to say I 've since 'induenced some that were there, and I 've made them holler. When I got there it all came round me-it all came upon me again, and I could n't help it. I stood it just as long as I could, and at last they came to me, and they said the best thing I could do to get out of trouble was to stop where I was; and I settled down kind o' light-hearted, and did n't make any more noise. I

glad to hear from me, too; and I want to say to At last I made up my mind I was n't agoing to them that I have as happy a home as I ever ex-stand it any longer, so I just drew a razor round

come to have anybody own ...me, for some of .my, folks are mighty proud, and they 'll be ashamed to own me. Some of 'em live round here. I don't care where they are, so I can make myself maniest and get some of this good influence you have That's what I'm after. I'll own it's all here. self-shness. You may say that Job Otis came, No matter what anybody says, I want my mes-sage printed. If it ain't printed I 'll come again.

Andrew J. Smith.

My name is Andrew J. Smith. I have been gone very many years. I would like to say I died firm in the Universalist faith, strong and true to the end of my life, and that those who said I was n't so, told an untruth. I would have been glad to have listened to the pions teachings know what that means? I feel as though some of my mother, but it was impossible for me to body did hit feel right about it. They told me if if decome here 1 'd feel better. I aint seen any bright lights since I got here. It did hit take I was when I went away. I 've seen nothing am a young man-twenty-five years old, at least I was when I went away. I've seen nothing since I entered the spiritual world to change my ideas of life except to make them more liberal, to me up too. I knew all about that, and I do $n^{t}t$ make me feel that life and light and purity and care anything about it, nor about anything that spirituality is the true road to the great eternal. has happened at home : I know if I put my name 1 was surprised to find that there were facilities down here the folks will know I am around, and for traveling in the spiritual life. I was also surit will be just as good as though I said a good prised to find many art galleries there. Strange deal So far as finding heaven, I never have did it seem to me that all that was beautiful in done it. I sometimes feel as if there was n't any 'earth-life was portrayed in the spiritual. If you heaven, everything seems so dark to me. Good could only look across the river and see what a Lord ' if a man does the best he knows how, grand life is there; if you could realize how much why the devit should n't be have a good house to work can be done, you would gain some idea of live in ". I did n't go ont there because I wanted the amount of labor you could accomplish, no to, but because I was afraid they 'd mole $m_{c,go}$ matter how weak you are. The flowers bloom if I did n't. I 'd just as lief the "greybacks" brightly, and yet each one 'sees for himself. I would succeed as the "bluebacks." I wanted have known an individual to return to earth and to get my neck out of the halter, but I got it in. say he had seen nothing but blackness. That 's because he could comprehend nothing, else, Therefore it behooves every man and woman to learn, appreciate, and understand all they can while on earth. If you would love the flowers in must roam through them while here; if you w

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MESSAGES FROM THE SPIRIT-WORLD GIVEN THEOUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSHIN.

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

BY WASH. A. DANSKIN.

I was called upon in the autumn of 1869 by a gentleman who said he had been waiting several days for an introduction by a mutual friend, but, desiring to have some conversation upon the subject of Spiritualism, he had concluded to wait no longer for his friend, but come without

the usual formality. I found him a very strong man intellectually— one who did his own thinking fearlessly. He had long before thrown off the religious or theological impressions of early education, and was in a healthy mental condition to investigate the phenomena of Modern Spiritualism.

He became deeply interested in some of our experiences, and readily acknowledged that no which the world had known was so rational, comprehensive, and calculated to improve the material condition of humanity and bring the race' to a higher and broader plane of intellectual activity. "But," said he, "while I admit all you claim for this new religion or philosophy, my mind is of that charac-ter that I must have some fact or facts as the basis of my conviction of its truth. If I could see or hear that which I knew was beyond the capacity or power of the medium, or outside the domain of natural law, I would be convinced of the tent of opicit intercourse."

domain of natural law, I would be convinced of the truth of spirit intercourse." I invited him to be present at Mrs. Hyzer's lecture the next evening, and was delighted at the critical acumen displayed in his analysis of the subject. Most of our hearers would express their approbation in general terms, but he showed a keen and clear appreciation of every strong point in the lecture. But few can under-stand how much I have enjoyed in finding even divine philosophy, and my pleasure was so great on this occasion, that, unwilling to part with him I urged him, late as it was, to spend another hour at my home in conversation. He and his wife and child, with others, achour at my home in conversation. He and his wife and child, with others, ac-

companied us home, and while pleasantly inter-changing thought, Mrs. Danskin suddenly became chairvoyant, and addressing the lady said, "Madam, I thought this young lady was your only child, but I see she is not. Another is brought to your side from the spirit-world by

an elderly man, who says he is your father." I saw a shade of disappointment pass over the face of my newly found friend, and his wife at once declared that it must be wrong, as she had no child but the one.

Mrs. Danskin, however, calmly insisted that the spirit would be recognized, and after several minutes had passed the gentleman exclaimed, "Oh yes! You remember the little one who died directly after being born, when we were with the army on the frontier."

Here was a demonstration not taken from their minds, for all recollection of this child seemed to have passed from both fathler and mother. Spiritualism was thus sustained, both in its

facts and its philosophy.

Michael Cain.

The man who stabled me-I want him to know I am living, and it is vengeance now that I seek. My name was Michael Cain. I was stabled by a barkeeper in Mulberry street, and oh, he was a vicious fiend for taking my life when I was not prepared to die—not ready to meet either God or the devil.

Who is the spokesman of this concern? I have some questions to ask. [We will answer you kindly.]. Why is it I feel so revengeful toward the man who killed me? How am I to get out of this fiery element that surrounds me? and yet with all the fiery glare, darkness beyond what I can tell you, is all about me. [Did you leave any friends?] I left fellows behind me, but no friends. I left enemies, but no friends, no friends. I was wild, reckless, drunken, and destroyed my own happiness and the happiness of others; but I am a human being and somebody should have pity on me. I was created for some purposeto live with the demons or rise among the angels. Here I am over the river, among the fires.

AUGUST 18, 1877.

dom and love. True, I am not very scholarly in my attainments, but as a creature of the Supreme Power I am doing that which seems best

preme Power I am doing that which seems best for myself; not only alding the human, but giv-ing advancement to my own spirit through that grand law of giving and receiving. When the grim monster came and demanded his rights concerning me, kindred in the flesh wept, but I rejoiced, though I could give no ontward demonstration; the joy was deep within. To go and be with my fathers — this was the grand thought and it has been realized. thought, and it has been realized.

I return to add one more testimony to the many who have declared, There is no death, there is no death !

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

JENNIE S. RODD. TO BE PRINTED IN OUR NEXT: Sally Thompson: Silas Merriam: Elijah Story; Nathan B. Brewster: Jacob Read: Mary Davis Giman. Humphrey Wilte: Reuben Winslow: Molly Ballou; James O'Bonnelly; James B. Fisher; Elizabeth H---; Susan H. Gerrish.

(Owing to our limited space, the remainder of our list of annuancements of "inessages to be published " is necessa-rily omitted, but will be reprinted at a future day.]

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, 5th and 9th. The season of the year being favorable, a large attend. ance and representation of free thinkers is anticipated.

Sumapee Lake Spiritualist Camp-Meeting. The Spirinalists of New Hampshire will hold a Camp-Meeting at Biodgett's Landing, Newbury, N. H., com-mencing Friday, August 2th, and ending Monday. Sept. 3d. The exercises of the Camp-Meeting will consist of Speak-ing, Séances, Music, vocal and instrumental, Dancing, Steamboat Excursions, Bathling and Boatlig. August 26th and Sept. 3d, there will be services in the Grove at 10:30 A. M. and 2 and 7 P. M. Aug. 23th and 30th will be Pienle 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 Sunapee, and Cir-cles, by various mediums. The other days will be taken up with Circles, Speaking, and various other kinds of anuse-ment, The services of Geo. A. Fuller, of Sherborn, Mass, have been secared for the cause of Spiritualism. Dr. A. Hodges, test medium, of Buston, Mass, will be on the ground and hold Schnes during the Meeting. Dr. Hodges is considered one of the best test mediums in the country. An excellent physical medium is expected to rive cabingt manifestations during the Camp Meeting. Prof. M. Mille-son, spiritualist, will exhibit his new painting of a death-scene, also other painting s and drawings, as illustrations of his heeture on Spiritual Anatomy, etc. Other mediums of his heture on Spiritual Anatomy, etc. Other mediums of his heture on Spiritual Anatomy, etc. Other mediums

Grove Meeting. The Spiritualists and Free-Thinkers of Boone County and the Northwest will hold a three-days' meeting on Boone County Agricultural Grounds, Belvidere, Dilnols, August 24th. 25th and 26th, b57. Mirs. II. Morse, of Mich-Igan, and others, will address the meeting, at which O. J. Howard, of Metherry, will preside. It is expected that the best physical mediums in the country will be present, and no philos will be spared to make the meeting both interesting and instructive. There will be an hour of conference each half day, when any who desire can express their opinions without reserve on the t-pics of religion or re orm. In fact all are invited to take part in the conference exercises. The Fair Grounds allord good buildings for camping, and ample stabilings for horses, which can be had free of charge. Meals will be streed in the dining hall of the grounds at actual cost.

Free-Thinkers' Grove Meeting.

Free-Thinkers' Grove Meeting. The Free-Thinkers and Liberals generally of Central and Western New York will hold a three days Grove Meeting near Wolcott, N. Y., on the I7th, 18th and 19th of August next. The following speakers are engaged, and others are expected: Glies B. Stebbins, of Detroit, C. D. B. Mills, of Syracuse, J. H. Harter, of Auburn, J. P. Mendum, of the Investigator, Boston, T. L. Brown, M. D., of Binghamton, and H. L. Green, of Salamanca. 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 J. M. CASAD, Wolcott, N. T.

Sunapee Lake Spiritualist Camp-Meeting.

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Maria R—n.

Mr. Chairman, I would like to ask you if it is your custon, or if it is possible that I may give a communication at your table without giving my full name? "I have been requested by friends of mine, in fact, by my husband's mother, to return here and give a communication. She has waited long for it. I know there are some of my friends that will object very strongly to my returning here, therefore I would like to remain in the dark, or under a curtain ; yet I would like to communicate with her in such a manner that she will know I have returned. I passed out in this your city of Boston, at the South End, with con-sumption, I suppose they called it. I was sick some two years, and I am now well pleased that I knew something of your spiritual philosophy, al-though I believed very little of it. It is true I was willing to avail myself of all the powers that communicate with her in such a manner that she might give me health and strength again, therefore I quietly acquiesced in the desire of my mother in-law that I would receive what they call treatment from a clairvoyant, but I had life the faith in it; and to day I feel a reluctance in returning. I know I shall be welcomed by some of my friends; others, I know, will wish I had staved at home, if I have a home. I would like to say to them that I have a home, and it is a pleassay to them that I have a home, and it is a pleas-ant one. I know all that has taken place since I left my earthly home. If I were on earth, there are many things that would have troubled me; but understanding and kn wing the beginning and the end, I have not worried at all, feeling and realizing all will be well. I desire M. to be and realizing and with the wear. A desire all to be your invert to build any great pince where strong, to be true, and I will strengthen her all I God was put up on a throne, nor any place where know how. I would say to them all, I am happy, I am joyous, and I can sing the bright and happy, songs of life. I love the dear ones. I know all will be well, and I worry not over it. I have prepared myself for coming to day, and I trust it world has lighted a stronger match than any

Dr. William Dorrity.

will know that I have been round.

I am not a stranger to Spiritualism, although I am an old man. I have been gone several years. I was eighty years old when I went away. I used to know a gentleman who believed in this philosophy, and who used to investigate Spiritualism, and I happened to meet him to day. I met another gentleman, Mr. Rogers, and I also met the medium, Fannie Felton. Many years ago I used to be in Hartford, and investigated this af-fair. My wife came and communicated, and that was the first I believed in it. It seemed all strange to me; but at last I realized it was true, and since I have been up here I have realized more of it. I find my work is n't done yet. I have been interested in trying to alleviate the sufferings of humanity, and I 've come to the conclusion now that I 'll settle down and find some instrument l can use. If I can find a me-dium just adapted to me I 'll influence him; and if I can do a work for humanity I shall be glad to do it. If there's anybody that knows me I shall be glad to have them call for me; if there's anybody that do n't know me, and I can do 'em any good, I shall be glad to do so. I haven't leit a great many friends, and don't know as they care whether I come back or not. The spirit-world is a good deal like this world. I tell ou I have n't found any great place where

appreciate the steepness of mountains, learn to climb them while on earth. If you would teel the presence of the angels, remember and purify yourselves while you live on the earth; would you listen to the grandest music, then learn to teel it in your souls while here; would you walk along the shores of the lakes and appreciate the beautiful water there, learn to feel the presence of the beautiful while walking the shores of life

hose dear ones-how dear they were to me-I have loved them with more than a son's love; 1 have felt for them more than a brother's affection. I bless each and every one.

Isaac T.

Mr. Chairman, I feel rather strange in addressing you this afternoon; in fact, I feel completely out of place, although it was n't out of my line to speak in a public meeting. I have presided over many meetings in your city. I have listened to very many of your learned men. I did not be-lieve in Spiritualism while here, for I was a dea-con of the Orthodox church. I knew many of best ones he could, and after all, he said one of 'em was a devil. So our mediums of to-day have a good many folks round 'em, and among 'em, I did whatever I could to work out what I supposed was my mission on earth.

I went out with bronchial consumption. I come here with humility, not alone, for very many of my friends come near me. I would like to communicate with some friends of mine, who per haps I shall find not afar off, and I will therefore say nothing now except to assure them of my happiness and the truthfulness of this spiritual communion. If they will meet me at some good medium's table, 1 will communicate with them, 1 me good have much to say. I have met my former wife Eunice. I want to speak to friends of my last wife, I long to ask them some questions, and tell them some truths. I want to picture to them I long to ask them some questions, and my experience. It matters not to pictule to them feel; if they will just meet me, that is all I ask. I will not give my name in full, but I will give

my first name, Isaac T. I wish to communicate with friends by the name of Morse, wherever they may be. I feel I have a work to do. the past I tried to do my duty, so in the future I will try to do it. If I failed in the past, God knows I am working out my own salvation, and I will do the best I can.

John T. Mills.

I wish you would say that John T. Mills, who passed out in Detroit, about seven years ago, called here and says to his friends: Please remember me, and give me opportunity. Accept my love I will watch over and guide you. Fear not, I will be strong. Spiritualism is certainly true.

Mary A. Williams.

I went out from Philadelphia. My name is Mary A. Williams. I had a hard time in going out. My disease was consumption. I had worked very hard. I tried all I could to sustain myself, but it was no use, the cough that came upon me was terrible. I lingered a good while-some three years after it came on me-but 't was no use at all struggling, and at last I gave up. I am glad of it now. I have a friend, Katie, who is not far from this place, and I have another, Maria; I'd The this place, and I have another, Maria; I d man race that death in its vastness has no place like to speak to them and tell them to be of good cheer, that I will come the first opportunity I get and speak to them. I'll tell them what I've been about since I came up here. I'll tell them I am an individual searching to gather up

drive these furies away from me! they are the devils who kindle the fires! Oh, must I suffer this torture forever?

Louisa.

It was in June that I, at the age of twenty, went to the river in New York City and drown-ed myself. My name was Louisa. I did not do it hecause I had not clothing or food. I was dearly fond of reading. I read and read until I read beyond the strength of my physical condition

I thought if the spirit world was so very beauthough it the spint world was so very beau-tiful, had so many grand advantages over that in which I then was living, why should I stay here? I had no taste for worldly things. I had no enemies. All who knew me loved me; and I am not here to night to express any regrets for what I have done. I feel that I am infinitely blocked in attruct life. Now I am not coing to blessed in eternal life. Now I am not going to give my last name in public; I will give it in private. It is one of my eccentricities, over which I have no control.

Well, the story is told and I am benefitted. If you are edified then we are equal. Can any one of you answer the question:

Can any one of you answer the question: "Why should there be so much scandal attached to suicide?" Man or woman, no matter who he or she may be, whether happy or otherwise in this world, must leave it. The law is imperative. Then why should so much that is unpleasant be said about one who prefers to anticipate the time and go at the suggestion of her own will, rather than wait until some other power that she not know gives the word? I escaped painful and lingering disease. I went out with peaceful serenity. I was a book worm—a perfect book-worm. My whole mind was absorbed with reading.

Emily Hadley.

My residence was in Rye, New York. Emily Hadley, the wife of George Hadley, the daughter of Samuel Jordan.

I fied from one condition of life into another that other has robbed me, in part, of the pres-ence of my husband; has left the fireside lonely, for there is no mother there now with her soft and gentle voice to woo the little ones. But I must not whine, nor cast a downward thought toward the laws that carried me over the river.

They bid me be happy and content, but I can-not, for 1 have lost the presence of those whom I loved and those who loved me. I am a stranger in a strange land. No one comes to me but my father, and he passed on many years ago. He bids me be hopeful, but I cannot. All things around me are bright and beautiful, but my con-dition will not allow me to enjoy them. I therefore cry aloud ofttimes to come back and be in the flesh again-to walk and talk, and be with those I love; but I know it cannot be, therefore I grow melancholy under the order that has gone forth.

I am only here so that those whom I love may hear from me; for them to recognize that I have power of speech, power of sight and power of feeling.

I thank you most kindly for writing my letter.

David Jones.

I died at Cold Spring, Long Island. I was in my eighty-fifth year. David Jones, my name. I want to shout the glad tidings, and tell the hu-man race that death in its vastness has no place

Conventions in Maine. The Spiritualists will hold a Grove Meeting in Swanville, west side of Swan Lake, seven miles from Seareport or Beifast, "Marden's Grove," on Sunday, August 19th, commencing at 10 A. M. and 2 P. M. Also, a Free Abolitio. Convention will be held in the same Grove the following Saturday and Sunday, August 25th and 26th, at 10 A. M. All persons, medlums and speakers, of whatever persua-sion of the subjects at issue in both meetings. Those com-ing from a distance i/a 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 meetings, and ensure conveyances to the ground. GEO. C. WAITE.

To the Spiritualities and Free Thinkers of the North-West. The undersigned, owing to the fact that grater facili-ties are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the triends of progress will furnish a grove properly seated, and make all the other necessary arrangements. Let the friends awaken to the importance of keeping their spiritual armor oright, and let us show the bosts of old fogyism that we can keep the car of progress moving in spite of Moody, Sankey, and "hard times." If the friends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profit-able meeting, relying on the generosity of the lovers of truth for our remuneration. Address C. W. STEWART, Geneva, Wis. J. O. BARNETT, Glenbeulak, Wis.

Grove Meetings

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

Spiritual Meeting.

The Pennsylvania and New York Union Spiritual and Liveral Association, holds its annual meeting at Eldridge Park, Elmira, N. Y., Sunday, Aug. 19(h, 1877. S. A. TALLMADGE, Sec. J. V. MAFES, Pres.

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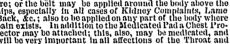
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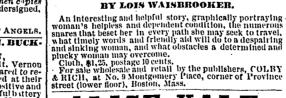
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ECHOES FROM ENGLAND. NUMBER TEN.

BY J. J. MORSE, English Agent and Perrespondent of the Banner 1.10'1.

The fortunes of the war now raging in the east # Europe continue as various as ever. Now success attends the Russian arms, then good fortune crowns the Turk. That is, if "good" fortune can ever be found in war. Cro-sed the Danube, for her, so that the one Sunday she was here through the Balkans, and thus right into the enrmy's country, the Russian generals have moved on their forces with a degree of success no doubt and delighted auditory was in attendance. I unestremely gratifying to them. While on the other hand, the inactivity of the Turks-who allowed their fines to make the above movements almost annuolested-presents a problem not a lit-He difficult to solve. Of course each side accuses the other of some dreadful work in the matters. of "horrors" and "atrocities," but no doubt they mutually exaggerate the facts to the di-advantage of their opponents. It is, however, as near sertain as can be that the Russian soldiers and the Bulgarian peasants have made it excessively. disagreeable for all Turkish soldiers they could get hold of, and Turkish villages and towns have been shelled and rayaged in the most ruthless. manner, the inhabitants being driven to the surmanding woods to save their lives. Alas, the shelter proved a miserable death trap ! Thouand + that thus sought esc ape from the Scylla of the foe, did so but to die upon the Charybdis of starvation!

The English Cabinet Is notoriously divided upon the policy we should pursue; and the "war party" fleunces fluitish interest about in an in- . Schools for the discussion of various questions tensely frittating manner. If the "Bull" and the "Bear" do not have a turn, it will not be our war party's fault.

French Republicans are setting the world an example of the most brilliant kind. And should they succeed, it will form one of the brightest records in the annals of Republican struggles and triumple. By high-handed arbitrary measures. Hac Mahon strived to make the Republic his servant, dastend of keeping his proper place. Urged rn by the elericals, monarchists and imperialists - who collectively hate the Republic as condially 1 the news of Spiritualism in various lands. as a certain person is said to do holy water-the ; Marshal President dissolved the Chambers, and since then has been busily engaged in suppressing, itualists are rapidly deserting town for rural, all papers, cores, meetings, and efficials who are favorable to republican institutions. Doing all this in a manner as brusque, and disagreeable as " possible, that the object in view-to excite the Spiritualism, (an extract, from which we copied Republicans to overt acts and thus discredit them and their cause-has proved a signal failure. Consequently the return of a Republican major-Ity in October next is almost a certainty. A cu- from the hells, and that our communicants are rious retribution is also being manifested. The devils! Indeed, he makes it out that we are the combined factions who united to overthrow the anti-Christ! Though he naively argues that as Republic are now quarreling among themselves, these anti-Christians "Inculcate charity and their unity is dissolved, and the French people good works-the essence of Christianity-what and prince have worked enough of misery for "compulsion" referred to being of course the our gallant neighbors, and let us hope the "Re- direction of the Jesus God or God Jesus of public one and indivisible " will soon be established by Bwedenborgian church. More happy, be-

It is a curious study to note how slow ecclesi- agraphs. In the first headmits the great and astics are to prefit by the teachings of the times, | grave importance of the matter of Spiritualism; or to take advantage of liberal legislation. Yet and in his closing he points to certain of the 000,000 derived from watered stock, and erects a one naturally expects that a gentleman who had higher teachings derivable from science and Suir. brazen statue which an obsequious Methodist one naturally expects that a gentleman who had higher teachings derivable from science and Spirthe henor to be an English M. A., a vicar, and j Itualism.

ion 'on 'very many persons' in Taunton, and it is a pity that Mr. Smith cannot be removed from the office he holds. We contend that such intolerance disqualifies a person from being a minis-ter of any Christian Church, and that especially a hinister of the State Church ought not to be permitted to treat the law of the stand with undi-guised contempt."

Our latest event in spiritual things is the arrival of Bro. Thomas Gales Forster. At the time I write he has not yet reached London, but I have no doubt he will reach there ere long, and on arrival be well received. We have had a flying visit from Sister Britten, and to my certain knowledge could she have stayed with us she was offered enough work to have lasted her a year or more. I had the pleasure of giving way could be utilized for her to speak on. Accordingly she spoke in Manchester, and a crowded derstand she intends to make a return visit to England at a favorable opportunity.

The subscribers to the new work by M. A. (Oxon.), the Rev. Stainton Moses, will have an intellectual treat on the appearance of the work. I recently had the pleasure of receiving from his own lips a statement concerning the matter. It work that is being brought out. Owing to the

The order of spiritual teachers is the latest concerning Spiritualism, Religion, and cognate subjects are to be formed, and the membersteachers-elect from themselves a chief monitor protem, to conduct their deliberations. School ing about. " No. 1 " has been formed at Mr. Burns's establishment, and on two occasions I have spent pleasant, evenings in being present. The recepbeen cleansed and redecorated, and now present a cheerful, chaste, and agreeable appearancejust the place to meet one's friends, or to read

The National Association is quiet just now, owing to the fact that fashionable London Spirheathland or seaside resorts.

In the letter of Mr. P. Tennyson-brother of the English poet lagreate-on the matter of last week] the writer treats the question from the Swedenborgian standpoint, coming to the edifying (?) conclusion that Spiritualism comes

Prebendary of a Cathedral Church, would be It is a matter of regret to many of his friends quite able to avoid lowering himself and effice to that Mr. Willie Eglington, the noted physical chants to aggrandize himself, has a church to his the level of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the state of the contempt of all right minded near the contempt the level of the contempt of all right minded peo- medium, has of late been suffering from a severe

Strikes and Strikers.

HENRY MORGAN'S SECOND SERMON TO WORK-ING MEN-WHAT HE THINKS OF MONOPOLIES.

Henry Morgan delivered the second sermon of his course to working-men in Morgan Chapel on Sunday evening last. The audience filled every available seat. His subject was "Strikes and Strikers; Railroad of Life." Text: "Who is he that will strike hands with me ?"-Job, xvii: 3.

He said the conflicts between capital and labor are old as history itself. They have convulsed the world for ages. The first strike on record was that of the Israelites under Moses. That was when the Israelites, representing labor, rose against the Egyptians, representing capital. That strike was a success. The Israelites left capital in the lurch, settled another part of the country and acquired capital themselves. Now, as then, oppressed-labor rebels against capital. The Bal-thuoré and Ohio Raifroad, on which the present trike commenced, is a huge monopoly. No State Legislature, not even Congress, can control it. Nothing but public opinion, roused by strikes, will wring from it justice-justice to the States through which it passes and justice to its em-ployéd. It starves the country through which it passes, kills off competing roads. West Virginans can send their produce west to Ohio own lips a statement concerning the matter. It have a sine shift philing west to baltimore appears that when he came to run over the es-says he had published in the spiritual periodicals, with a view to revising and arranging them, he same ruthless spirit does it treat its employes, determined to rewrite the whole of the matter for the first volume, and consequently it is not a for the first volume, and consequently it is not a cording to its last statement the net earnings reproduction of old essays, but virtually a new were nearly four and a half millions, and a ten per cent. dividend was paid. Yet while the comnumerous engagements, official and other, of our pany was surfelled with money, paying divi-learned friend, he does not anticipate the appear-learned friend, he does not anticipate the appear-in the autumn of the present year. every day, but bread and water was good enough phase of the organization question submitted to their view in this respect. It comes with illour consideration. It was projected in a late grace from Henry Ward Beecher, having \$40,000 lecture at Doughty Hall, by Mr. James Burns. Schools for the discussion of various questions Gould, his chief pew-owner, to say that a man can live and support a family on bread and water at a dollar a day. That puts me in mind of Sen-eca writing in praise of poverty on a table of gold. Much either knew of what they were tak-

At last the employes struck against oppression, here was nothing else for them to do to bring their cause to public attention. The strike oc-curred in the same locality where John Brown tion rooms at the Spiritual Institution have lately raised his protest against human thralldom, and been cleansed and redecorated, and how present as the crack of John Brown's rifle awoke the echoes of the hills and brought down an avalanche that crushed out slavery, so the shock of this railroad strike has started the avalanche of public opinion that shall sweep away an oppression dangerous to the interests of society and in-compatible with the divine rights of man! John Brown's soul is still marching on ! The wreck of five millions of railroad property at Pittsburgh says that railroad kings and railroad monopolies shall no longer rule whole States. Honest toil shall have its rights. If demanding a chance to labor and demanding the just profits of my labor is to be a Communist, then count me in-for then am a Communist. We have had enough of these colossal men made rich out of the industry of the poor and weak-such men as Blaine, who walks into a convention with \$70,000 of railroad bonds in his pocket, saying, "Obey me! Blaine and Maine are one?" Cameron, with millions, obtained from Government, saying to Pennsylva-nia, "Make my son Senator," and Pennsylva-nia, "Make my son Senator," and Pennsylva-nia obeys; Tom Scott, holding a bill of sale of half the beginders of the States through which his the legislators of the States through which his are scribe that once again "class and its privi-are we to think except that so far they act roads pass, who slaps his pocket and cries, "By beges" are against the "rights of man." Priest under compulsion ?" The Italics are mine. The this I conquer!" President Garrett, carrying in the hollow of his hand the Assemblies of West Virginia and Maryland, exclaiming with Riche-"I am the State !"

What has been the example of these glants of hished on a basis that no cabal or clique will ever cause less clouded by theology, is Mr. F. finance?' How have they helped the cause of be able to overturn. Tennyson in his opening and closing para-it is a curious study to note how slow ecclesi. In the first headmits the great and shine by its glitter rather than by their virtue, Vanderbilt gives \$20,000 to a church out of \$20;-Bishop was found willing to dedicate. A. T. Stewart, crushing out thousands of honest mer-

when living! Let men look with distrust on the oppressors of the poor-on ill-gotten wealth. Public opinion, which makes law and is more powerful than law-let it scout such men from society and brand them with its heaviest condemnation Who are the productive forces? Who is it that digs the mines, produces the gold and iron, makes the machinery, weaves the cloth, raises the grain, builds our dwellings, makes the paper, prints the book." The working-man! By whom are these monopolists, corporations, the whole royal class of idlers, the stockholder and divi-dend-drawer, supported?. By the working-man-the miner of Pennsylvania, the railroad man of the West, the cotton hand of the South, the millhand of the North.

BANNER OF LIGHT.

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BRIEF PARAGRAPHS.

Revenue-Collector Slack is u't a very slack officer, as he has recently solzed a stock of liquors in this city, on the ground that the firm have been carrying on business of rectifying without a government license. He proposes to "rectify" such mistakes, as he ought.

The Indian Bureau officials are now on the ragged edge. charges having been preferred against all of them by Secretary Schurz, except Commissioner Smith.

It is said that Stewart's hotel for women, in New York, will be opened in October under the management of an experienced landlord. A female land-lord /

Sunday concerts being prohibited in London, the managers of a series lately registered themselves as a religious sect, under the name of "Religious Recreationists," in order to evade the law.

THAT "FLUTTER" When a gay sportsman fireth off his gun, And sees soon after something of a flutter, He readily concludes some one has lost Thereby a power to eat his bread-and-butter. One day 1 took the barrel of my pen, Put in a squib, and up and fired away; Then looked to see what small or great effect The sould, thus fired, had wrought on human clay. Thought I, if this light thing shot in the air flas struck some one and thus produced a schlsm He probably will rise, and loud declare 'T was wrong in me to hit his organism

But not a sign in these United States Toward which I 'd aimed-most daring tried my wit on, None feit the squib. "Wait," said a kindly voice: "Perhaps you 'll see a thatter in Great Britain."

Hub, 8 9 '77. -[Ĵo Cose. , Private troubles are very much like infants-the mon you nurse them the bigger they grow.

Old Orchard Beach is very quiet. Reason: No spirituous liquors are allowed to be sold there. Landlords are sai; indibers sadder. It is the most orderly water-ing place in the United States. Besides, the temperance folks are holding a camp-meeting there. They bring their lager with them.

Our aims are modest. We intend to take in only the whole country, or as Mrv. Howe postically expresses it, "weave across the continent this subtle web of the study and recognition of the Beautiful, "a web which shall catch and hold in its meshes Education—the what to learn and how wheren it; Reform—the substitution of the harmoni-ous and true for the discordant and false in every relation inlife.—Kate N. Doggett.

NIGHT. Sleep on, tired world ! let thy sweet dream No fear appal! The myriad stars, on earth that gieam,

Keep watch o'er all Cheating is the order of the day. Even fish are cheated

for a gutta percha worm has been invented, and thus the finny tribe are taken in !

each other, so many dislikes, and altogether see each other as through a blurred glass, very darkly-that when, in the quiet power of unmistakably honest simplicity, a human heart speaks to us, we are astonished to hear that it is so like our own, and our own springs at once into involuntary kinship.

Rev. Justin D. Fulton, who has a talent in that direc-tion, offers freely to "make it hot" for " wine at the com-munion churches." Query: Hot wine or churches?-Chi-cago Alliance.

Song of a sufferer from the toothache-"How happy could I be with ether." "So-so, do n't"!

In the last twenty-one years the Sydney mint in Australia has coined and issued more than 37,000,000 sovereigns, and the Melbourne mint has coined and issued nearly 7.000,000 sovereigns since it was opened to the public in 1872. These two branch mints together coined and issued In 1376 as many as 3,737,000 sovereigns, which is a larger number than the sovereigns coined in the year at the mint in London.

WAR RUMORS, -Arlful Assistant: "Yes, mum, these are real Tarkish toweis; cun't get any more when these are sold, mum. All the towel-inskers have been called out now to fight the Russians."- Ex.

- This is the Sabbath season of the year, When summer silence faileth on the earth-When truce hath come to husbandry and mirth, To mower's scythe and wanton wood-notes clear. The world is still, as if with holy fear, And from its heart, through libr-bell and rose, A stream of incense rises up and lows Godwards with soft repining for his ear.

The surviving Modocs are living peacefully on their reservation in Kansas, it is said. But how long will it be their "reservation "? Can the white man answer?

Among the new tests of discipleship in the West it is stated that a Cincinnati widow advertised for "every Christian in the city" to send her ten cents. She realized twenty cents, indicating an unexpectedly large number of Christians in that city.

A lawn party-The dry goods dealer.

Ignatius Loyola, founder of the Jesuits, died at Rome July 31st, 1556,

A New York chemist says he wants nothing more than hree palls, a barrel of old water, and twenty cents' worth of drugs to make six gallons of just such champagne as fools pay a dollar a pint for.

A definition of the meaning of the word "suspicion " was given the other evening in a Parisian drawing-room. "It is a sentiment," said the speaker, "which incides us to search for something which we do not wish to find."

Current Events.

During last week the telegraph has brought much news. but what proportion of truth "the deponent sayeth not." According to reports the Turkish ironclads destroyed two Russian gunboats in an engagement on Sulena River; the Russian infantry suffered severely at the hands of the Karapack horsemen near Ardeban; Greece is overflowing with a martial enthusiasm which the government can but illy Dret Harte says the day is not far distant when the American crific will go hunting around for jobs at sawing wood. He has come pretty near to that already.

. Unfortunately the Rev Frederick Jereminh attack of illness. I understand he is now recov-Smith, who holds the above mentioned positions | ering, and ere long hopes to resume his labors. at Wells, here, in one of our southern counties, Dr. Carter Blake has, I am happy to say, comhas not been able to escape the dilemma suggested, and has succeeded in obtaining notoriety of a | on a recent evening meeting here I was pleased kind he little expected in consequence. His Rev- to find he hore but few traces of the very severe erence's vicarage is in the town of Taunton, the 1 ordeal he had passed through. inhabitants whereof lately elected a mayor-and ! their first one, teo. The election gave offence to | of Brother Davis's "Views of Our Heavenly our clerical frierd, who perined the following let-). Home," - I have perused, its chapters with much ter, which explains itself :

"Sin-It appears to be very generally supposed that you, why have become our Mayor, are an unbapizied person, and, consequently, not a Christian. If, as I hope is the case, there be no " in our supposition, will you authorize me tru publicly to say so, and thus relieve very many persons in this town from an exceedingly painpersons in this town from an exceedingly pain-ful and distressing impression? It would also be an act of justice to the Aldermen and Town Councillors who have elected you to free them from the imputation under which they now rest, of having knowingly chosen for the chief officer. and, in some sense, representative, of our town, one who does not believe in Him whom they themselves profess not only to believe in, but to worship as their Lord and God. I propose to publish this letter, together with any answer which you may send to it."

The following is the admirable reply of the Mayor :

"REV. SIR-I have received a letter bearing your signature, and, but for recognizing your writing, should have deemed it a forgery. proud to avow myself a nember of the Hebrew faith, and of a people who in free England have attained some of the highest efficial positions in the land. I am equally proud to know that my Christian neighbors and friends have not permitted religious differences to influence them in the choice of their first Mayor. I shall ever retain a pleasing recollection of the high distinction that has been conferred on me, and shall not permit anything to mar the pleasure I feel in subscrib-

ing myself, MYER JACOBS, Mayor of Taunton." The London Figaro, one of our spiciest little papers, thus comments upon the matter, and as I heartily agree with the sentiments I have no hes itancy in here incorporating them :

"Mr. Smith is a minister of the State Church, and therefore his letter to Mr. Jacobs is not only impertinent to that gentleman, but also an in pertinence which shows that he, Mr. Smith, ought not to hold office in the State Church or any other State institution. Mr. Smith knows that all civil disabilities on account of religious creed have been abolished. He knows that Jews sit in Parliament, that one of our most eminent judges is a Jew, that Jews have held and hold municipal offices. He knows, in fact, that a Jew is not disqualified by reason of his faith for the holding of any civil office. Yet he, Mr. Smith, a minister of the State Church, has the effrontery to tell Mr. Jacobs that he ought not to be Mayor of Taunton because he is a Jew.

Since Mr. Smith dares thus to manifest intolerance in defiance of the law, who can doubt that he would be a remorseless persecutor of those who differ from him in creed if his power was equal to his brazen and unchristian impudence? he vice of intolerance is not a whit less detests ble because the intolerant person can only dis-play it hy verbal insuit, and cannot be a persocutor.

We doubt not that Mr. Smith's letter has made 'an exceedingly painful and distressing impress-

pletely recovered from his late indisposition, and

In the Banner just at hand I find the conclusion interest and pleasure, as must, I am sure; be the case with your many readers also. Its appearance in a book will prove a most acceptable accession to the spiritual literature, and a worthy evidence of the undiminished powers of its noble author's seership.

Spiritualism in the Provinces, here, has taken upon itself the usual summer aspect, picnics to woods and parks being more in favor than lectures or meetings. Still I have had good meetings recently in Wolverhampton, Birmingham, London, Keighley and elsewhere. Still this is our worst time for meetings. Nevertheless, the work goes on, and we are all at our posts when data cells.

I presume most Americans are acquainted with the name of Richard Cobden, that great apostle of Free Trade. Well, on Wednesday last-July 24th-there was naveiled a stature to his memory, in Bradford, Yorkshire. The ceremony was performed by Mr. John Bright, whose name is a " household word" over here, and almost so over the world. As old friends who together fought their noble battle, and as the one who stood by the bedside during Cobden's departing moments, no one was better suited to do the memory of the good man more fitting justice than John Bright, and in a noble speech he did it to the full. In the evening, this distinguished statesman addressed a public meeting, and delivered a most eloquent speech upon the Eastern crisis, and our relations to it. May the day come when peace may crown all the nations of the earth, swords be turned into plowshares, and spears into pruning hooks. Spiritualism's humanizing gospel will be a powerful element in this direction, and, guided by its noble precepts of "Universal Brotherhood and Love," the world will one day stand draped in purity and peace. Keeping our soul's windows open, so that the light from lands supernal may stream in upon

us, our minds ever willing to receive truth, and our thoughts ever filled with charity for all, we can thus gain for ourselves a foretaste of that blessed time of peace and progress enjoyed by those in the Summer-Land.

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

The Banner of Light having written upon. ligio Philosophical Journal takes occasion to say that there was no need of having a treasurer, much less a bag, for Spiritualists were never known to contribute a surplus on their expenses. -Boston Sunday Herald.

Bishop Owns Up, at the Harvard Rooms, New York.

A correspondent writes that at the evening scance in these rooms Sunday, Aug. 5th, Washington Irving Bishop was present, and met with what to him was a most unexpected adventure "Mrs. N. A. Blakesley," so runs the account, was giving tests in her usual way, certain persons in the audience standing up, who were strangers to the medium, and requesting her to give such a description of their past lives as give would prove that she must be assisted by super human power. Mr. Bishop, who is a great stick ler for mundane causes, was requested by some one in the audience to permit the medium to give him a test. She did not know him, while most of the audience did. With natural nonchalance she treated him as a more boy, to the great amusement of the people. A strange influence at this juncture seemed to selze Mr. Bishop, and he appeared riveted to the spot, and anxious to hear what the medium had to say. She went on to describe certain things connected with his career, the influence to which he had been subjected in the shape of clergymen and others who had urged him to misrepresent Spiritualism in opposition to bis natural and truthful impress--suppressing his mediumistic power. Bishop was astonished indeed, and the feeling of the meeting was suddenly changed from the humorous to the serious. But imagine the surprise of the audience when Bishop stood up and said that the medium had not erred in a single particular that he did not know her, and that he had no idea that she had any means of knowing him, and even if she had, it would have been impossible for her by human aid alone to divulge secrets that were confined within a very close circle. She also told him some things that were known only to himself.

When the medium was informed that the individual she had described was Bishop she was al-most as much surprised as he had been. The influence that controlled Mrs. Blakesley con cluded its remarks by giving Bishop some very salutary advice, telling him that he was naturally good and generous, possessing great mediumistic power, which would redound to his happiness and honor if he could only succeed in shaking off the untoward influences now brought so strongly to bear on him."

APOTHEOSIS.—Mrs. Lunnett Francis Bullen, wife of Geo. A. Bullen, Esq., and daughter of C. M. A. Twitchell, passed to the spirit-world on Sunday, July 22.1, from her residence in Bosorganization in a humorous vein, and alluded to ton. She wastwenty-seven years old. She leaves the treasurer's bag, a correspondent of the Re- a husband, father and mother, brothers, and a sister and little child to mourn her loss. any of them, mourn without hope, as the surviv-ors are generally Spiritualists. Indeed, messages had been received from her even before her body was buried,

Richter says, "No man can either live plously or die righteously without a wife. Sufferings and severe trials. purify and chasten the heart."

It takes, according to a scientific journal, four thousand bumblebees to weigh a pound; but you stop a bumble some time when he is right busy, and pick him up and heft him, and you will raise your hand to beaven and swear he weight -Burlington Hawkeye.

Death cannot be an evil, for it is universal.

They sat on the broad veranda () erlooking the moonlit sea. And from out on the dancing waters Came floating a sound of glee. But suddenly with it blending Came cries of childish woe-Came the sound of a slipper descending In measured cadence slow. "There's a squall out there, " said a lounger; "Out there on the moonlit seas," "Oth, no, not a squal," said the other, "T is only a spanking breeze." "JN. Y. Com'l Adv.

In 1617 a diamond was found by a negro in the Rio Abaete, Brazil, worth \$225,000.

"Jesse Shepard is going to Australia."-Ex. Hope the ustralian Spiritualists will have nothing to do with him as a Spirituniist !

CORRECTION-ADAMS & CO.-Our item last week in reference to our friend Adams was a little out of plumb. Messrs, A. & Co. do not keep exclusively "children's toys," but, on the contrary, an immense variety of scientific and mechanical novellies, out and indoor games, and every concelvable form of home amusements for young and old. Nothing new and unique is produced in any part of the world that does not speedily find its way to their Re pository, and if our readers wish to find articles not to be had at any other place on the continent, we advise them to give the above firm a call at 314 Beacon street, or send for their catalogue. We understand they have many new things in preparation for the coming holidays.

There are melons now, fuscious and great, But the slices you eat should be few; For from melon ficautiously ate Melon-cholic effects may ensue.

It is said that the Bible contains 3,586,439 words. The word "reverent" occurs only once.

The foolish man rusheth out to see the mob, and is shot through the lungs, but the wise man buggeth the Constitu-tion of the United States to his boom, and abildeth in the cellar until the evil days be over. - Hawkeye.

An amateur gardener spent a hundred dollars on his garden. Result: The onions he raised, he calculates, cost him two dollars apiece. He now thinks farming an unprofitable occupation.

Bultimore's riot debt 1s \$2,000,003 and Pittsburg's \$10,-000,000, By the prompt expanditure of a few thousand dol-lars, and a good deal of pluck and brains, Philadeiphia escaped any additional burden. - Colonel Forney.

- "The curlew tolls the knell of parting day;"
- The workman thinks his labor does n't pay;
- "The lowing herd winds slowly o'er the lea;"
- Is sadly troubled by the cursed flea; The plowman homeward plods his weary way,
- Thinking of 'tater bugs from day to day,
- "Leaving the world to darkness and to me "-

Result of the divine economy! -[DIGBY.

A party advertising "room to let to a family where there are no children," received an answer from a Mr. Vyse, who claimed to be a desirable tenant as " he had no small Vyses,"-Commercial Bylletin.

One of our citizens who, with his family, is residing on a farm for the summer, has in the rear of the house several hives of bees, from which the children have been cautioned to keep away. A few evenings since, when their little four-year-old boy had said his little prayer, he said to his mother: "Mother, did God make the bees?" Upon receiv ing an affirm tive answer, he then askel: "Did n't they sting him, mother ? " -

Human hearts are, in our daily life, so shut is from another by the imperfections of the language which is their sole maans of communication-we have so many doubts of smite the Khedive while his army is weakened by the contingents he must furnish to Turkey.

On the whole matters on going to press look more favorable for the cause of the Sultan. The victories of Plevna an i Lovatz have been followed by fruits which none could have predicted-and the Balkan passes even have "passed" out of the hands of the Russians-General Gourkha having abandoned the Shipka pass and retreated north-ward. Suleiman Pashahas marched through the Feredich pass and sent out a reconnoitering party as far as the Karatorn river.: Hassan Pasha has not only retaken Kardova. but holds the Kalofer pass, the enemy having retreated into the Balkans.

Reports of horrible Turkish crueities continue to be received. The escaping fugitives estimate that not less than 12,000 Christians were massacred at Eski-Saghra, on the 31st ultimo, and in the adjacent districts the slaughter has been terrible. The Turks, on the other hand, accuse the Russians of perpetrating shocking atrocities on the in habitants of Armenia, through whose villages their army marched. Nearly a thousand houses are said to have been burned, many women and children perishing in the flames. Whereat, Punch is led to say to its world of London and other readers:

Gortschakoff has resigned-Turkey wants more money-The Russians are awaiting reinforcements-The sickly season is setting in, and Gen. Ignatieff is said to be danger-ously ill, while hundreds of officers of rank are experiencing trying symptoms-France is on the verge of a coup detat-Mexico is endeavoring to cultivate the arts of peace.

The township of Eaton, Wis., was recently swept by forest fires (caused by drouth) and thirty families were rendered homeless-the cattle sharing in the destruction, but the growing crops being fortunately saved. Two entire families are known to have lost their lives, and three are yet missing.

Advices from South America state that the steamship Eten, an iron propeller, was wrecked on the rocks seventy miles above Valparaiso, on the 15th ultimo, and about one hundred lives were lost. Several survivors reached a rocky island, and two steamers went to their assistance, but owing to the heavy sea they could not be rescued. . Fortythree of the crew and passengers are known to have been saved.

The Pennsylvania Railroad Company advertises eight thousand tons of scrap iron for sale, the relics of the Pittsburgh riot.

Vermont Spiritual Mass Convention.

Vermont Spilltual Mass Convention. The Spiritu ulists of Vermont will hold their Annual Con-vention at Felchville, lu Reading, commencing en Friday, the Sist of August, and closing on Sunday, the 2d of Sep-tember. Full board will be in attendance under the de-rection of Mr. Edward Wills. Good speakers have pledged their attendance, and a good time may safely be predicted. Stages run from Windsor, Woodstock and Charlestowa for this place daily. Every man and woman present will be considered a delegats in full, and speakers have pledged their attendance, and a good time may safely be predicted. Stages run from Windsor, Woodstock and Charlestowa for ously treated. Let us have a full attendance. (Signed)-H. W. Read, H. K. Brannack, Benj, Warren, Jas. M. Taylor, Mary Pearson, W.-H. H. Raipu, Harrison Woodward, James N. Bowers, W. J. Kendall, Calvin Rumrell, C. H. Reckwood, Thos. Trazy, C. P. Cody, E. B. Willis, Horace Willis, Luther Kendail, L. M. Bitlings, Elizabeth Warron, Chas. Walker, Edward Kenyon, Nei-lie J. Kanyon, Austen E. Simmons. [Will the Baliglo-Philosophicai Journal please copy ?]

Annual Excursion,

Annual Excursion. The Spiritialists of Philadelphia will take their sixth annual excursion to Atlantic City. August 25th. Tickats \$1,00, to be had of the committee, and at the wharf on the inording of the excursion. The last boat leaves Walaut-street Wharf at 6 A. M. and Christian street at 6:10 for the new rairoad. Proceeds for the baneft of the n wr of the society. J. H. Riddes, M. D., Managir.

Spiritualista' Anuual Grove Meeting. At Binghamton, N. Y., Spt. 7th, Sth and Sth. to be held in Louard's Grove, on Ove strott. Speakers engaged are Lyman G. Howe, Dr. H. F. Feirfeld and L. K. Goonley. Medium's invited are Bastlan and Taylor. Mrs. Maud E. Lord and Mrs. H. Wilson, materializing medium of New York. Other speakers and medium vare expected. E. O. LEONABD, Cor. Sec.