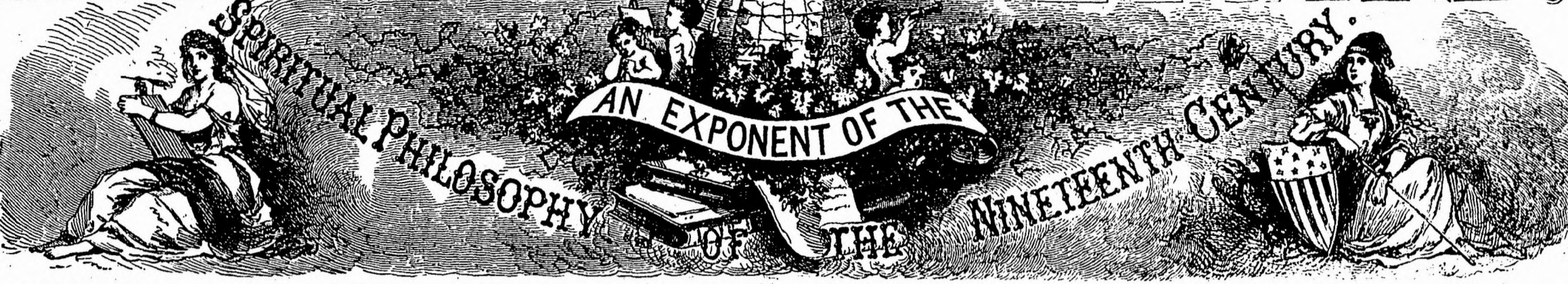


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Foreign Correspondence.

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 worshipped. 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 mere mercenary grab-game. 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 poor. Through media they tell pitiable tales of 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 beatitude 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. Step 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!

CHURCHMEN ALIAS 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, and Spiritualists. Stepping into a ritualistically inclined English Church in Melbourne, on a dreary, drizzly Sunday morning, I witnessed, in the line of decorated windows, flowers, pictures, posturings and altar-lights, quite as much splendor and pageantry as on a previous occasion in

the Roman cathedral. Either was about as good as 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 be—acted like an anodyne. But exactly what points were made I do not now remember.

Low churchmen are numerically largely in the ascendancy 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 draw out the word God, and intone their prayers with such a grim and hideous unctuousness? 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 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 rubeous 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:

"I very soon had enough of it,
The hot smell and the human noises,
And my neighbor's coat, the grossy cut of it,
Were a noble stone, that the child's hand poised,
Compared with the pig-of-lead like pressure
Of the preaching man's immense stupidity."

Yet one fat woman purred with pleasure,
A dumb round thumb went twirling faster,
While she to his periodic keening measure,
Maternally doctored her pastor.
The man with the handkerchief untied it,
Showed us a horrible won inside it,
Gave his eyelids yet another screwing,
And worked himself as the woman was doing;
The shoemaker had, discreetly choking,
Kept down his cough. "I was too provoking!
My soul mad with the nonsense and stuff of it,
So saying, like Eve when she plucked the apple,
I wanted a taste. And now there's enough of it,
I flung out of the noisy chapel!"

THE FRIENDS, OR QUAKERS.

Starting from friend Terry's book establishment, for the Botanical Gardens, you naturally, near the end of Russell street, drop into the Quaker meeting-house. The building is plain, and a quiet seriousness pervades the atmosphere. There are but few present, and these, as in America, are formal and garment-labeled. This, however, is no objection, as many of the most aesthetic admire a plain, modest attire. George

Fox, aggressive and grand, was an inspirational medium. And the "quakings" manifest from the first among this people, were really the manifestations of spirits. This they could not or would not understand, and accordingly turned their backs upon the spirit-world. In doing this, virtually slamming their doors in the faces of the angels, they took a religious chill from which 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 children's children in all lands will be either 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 physicians in the world. Mr. Turner is a sturdy opponent of Spiritualism; but when he becomes as 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 Pogo Hopps; as learned as Alfred R. Wallace; as scientific as William Crookes; and as philosophical as the German metaphysician, I. H. von Fichte—all of which gentlemen are Spiritualists—he will think better of Spiritualism. The theology of Unitarianism and of Spiritualism, if not identical, are strikingly similar. Generally speaking, Unitarians are Spiritualists, minus the phenomenal manifestations. They are also critics and logicians. 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 touching the affections lifts the soul into the beatitudes of heaven. The non-emotional Dombey, of Dickens, must have been a Simon-Pure Unitarian. This denomination will remain numerically small so long as it touches the intellect only. The affectional as well as the rational nature must be fed. To choke down the emotions and stifle the aspirations for spirit-communion and angel ministrations, 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 exercise 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, February, 1863.

These Christian Israelites, unassuming as the Nazarenes, and plain in their attire as the Quak-

ers, wear their hair and beards long, are generally vegetarians, oppose devastating wars, seek to right bad marriages, expect that Palestinian Jerusalem will become the spiritual centre of the world, and that the bodies of many, certainly 144,000, will never taste physical death. These having kept the law, will return to Jerusalem redeemed 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 Wroe-ite church, while Spiritualism is under Gabriel! So says Brother Bignell, the Warranted 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 mortality of all human bodies is as certain as sunset! Honestly, I hate theology, betany and finances, but love religion, admire flowers, and crave spiritual riches. Sighing, I sing with Tennyson:

"Oh, God, I cannot help it, but at times
They seem to me too narrow, all the faiths
Of this grown world of ours, whose baby eye
Saw them so different."

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 healthiest 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 liberal-minded, who, in the interpretation of Judaism, make the system rational and eminently practical. The Israelites of Melbourne have no magnificent synagogues; and yet they maintain their worship. The Rabbi to whom I listened was neither eloquent 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 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 Babylonian captivity. The *Babam*, that is, master-builders, learners, scribes, flourished from 220 B. C. to 230 A. D. "And during this period," observes Prof. Deutsch, "transpired the Maccabean Revolution, the birth of Jesus, the destruction of the Temple of Titus, the revolt of Barcochba under Hadrian, and the final destruction of Jerusalem." "Eighty years before Christ schools flourished throughout the length and breadth of the land. It was under the presidency of Hillel, 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 Hillel, 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 Aristotelian 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 lopes. 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. Whoever does not persecute, whoso takes an offense in silence, whoso 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."

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.

Mr. Watson, having a station in these regions, has sown the good seed of Spiritualism. The three prominent Spiritualists in Albury are Philippi, Aubin and Dr. Barnette. The first-named,

W. Philippi, is considered by many strongly eccentric, 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 outspoken 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 slumbering, self-conceited banker's wife will be wiser ere the clouds echo upon her coffin. Lectures relating to immortality are not fit subjects for ridicule. But no matter—writing injuries 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 peat-shed. 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 criticize unjustly, still I 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 Australian productions of native industry and ingenuity rather than London pianos, French furniture, Birmingham guns, and other articles of foreign construction. All exhibitions of this character are, however, as a whole, eminently 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.

There are excellent mediums and lecturers in these colonies. Scances 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.

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 *ngain-n-n-n* has no more existence than *phlogiston*, which was once adopted to explain combustion. I find *sin*, i. e., *conscious violations of natural right*, but no *sin*, i. e., no conscious and intentional preference of wrong (as such) to right (as such); no condition of "enmity against God." I seldom use the word *sin*—it 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 bad as you talk. What are the special sins you commit?"

"Oh, there ain't 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?"

"That is the short of it—'all men are created equal in *ngain-n-n-n*.'"

"Orthodox scholars say, 'In the heathen classics 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 well-known 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. II., p. 493.

Home at last—housed with the angels, where the voices I hear are like music from an Arabian harp. In striking accord, all the vibrations go out in harmony. Home at last! How beautiful to be once, and then once to pass away! And in that once I was a mortal, walking with mortals, talking with mortals and partaking of their festivities. Now I am an immortal; immortality clothes me and feeds me. I am a part of that Grand Whole from whom I came, but to whom I shall never return. My individuality once fixed can never cease to be.—Spirit Rebecca Johnson.

Original Essay.

PHANTOMATIC WHISPERS.

II.

BY JOHN WETHERILL.

From the "Banner of Light,"
Vol. 1, No. 1, 1877.
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I am never found kneeling, still 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 do not know as there was any significance in it, or more than a simple announcement, telling me I was not alone. Sometimes there is an intelligence in these mysterious sounds beyond that simple fact. I am always inclined to pause a recognition of these announcements, first, as a salutation, and second to survey a little more carefully my current thought, or the mental surroundings of the moment. I have sometimes thereby even with intelligent design changed the current of my dream, or occupied myself differently, and to advantage. 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 influence. I am aware the same might be said of the raps; this, however, is in favor of the rap, it was produced apparently 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 have borne a relation to events, and that they are caused by spirits, and for a purpose. Why then may they not always be, and we fail to interpret them, or see their significance? It was once said to a John more ancient than I am, thus: "He that hath ears to hear let him hear what the spirit saith unto the churches." These senseless 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 subjective as well as objective; two persons never see or hear the same object or sound alike. A body in its father's arms was crying, and some one softly said in his hearing, "Where is that child's mother?" The father said, "In her coffin in the graveyard." I mention this incident to enlarge the definition of hearing; the father had heard all the time, in the crying of that child, what the neighbor had not.

Having satisfied myself beyond all doubt that spirits of departed 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 respond to them, "Good evening!" and semi-pause in what I am about and give the matter a second thought.

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 pressing for treatment, and wondering which thread I had better unroll, when this rap arrested me. Oh! how I wish I was a medium, and could question these sounds, or sometimes tongues, but they never repeat, or continue when I am all attention, so I have to fight my match on my own timber, not theirs. There happened to be on the table by my side at this moment a volume of "Macaulay's Essay," 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 older 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 pencil marks in the article on "Southey's Colloquies of Society," and became 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 part 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 wrongfully 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 spirit and me, and perhaps there is.

This book of Southey's was written about fifty years ago. He was a writer of repute, and poet laureate of his day, as Tennyson is now. The poet, according to his story, is sitting over his new-paper 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 be an American traveler, but the visitor informs 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 specter 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 ribbons are worn in this, for Sir Thomas shows 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 a little, 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 are those who die in virtue's cause, but this mark on that distinguished spirit made me think of the Doctor, and wonder 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 light of what we know are facts to-day, it pleases me to believe he was relating an actual occurrence; so then, a quarter of a century prior to the "dawning light" of Modern Spiritualism, the author of "Thalaba among the Ruins of Babylon" had a spiritual manifestation, in fact a materialization. Literature 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 elegant poet, and many others, who, if living to day would be on the side of Spiritualism, and are, in fact, from a Spiritualist 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. Macaulay, in criticising this work of Southey, rebuts the evidence very much in the same way as the *strands* 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 bones! He, the spectre, has leaped, says the critic, "to talk modern English, and has read the new publications, and likes a jest as he did when he jesting with the executioner; though we cannot say that the quality of his wit has improved any since his long sojourn in Paradise." Why should he not have kept up with the times? He was not a Rip Van Winkle who had been asleep for three hundred years. Macaulay says again, "What cost of machinery, what poverty in effect! a ghost brought in to say what any man might have said." He says also, "That Sir Thomas and Southey seemed more like two Southseys talking together," showing that in those days there

was some similarity between the medium and the spirit communicating 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 colloquy was that the arisen Sir Thomas had very human 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, 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 theory of the manifestations, only show the reasonableness of the claim, and instead of being criticisms are corroborations.

It would hardly seem necessary for a spirit to "rap" or "touch" my attention into a colloquy like this, or as Macaulay would say, "What a cost of machinery, what poverty in effect," to make a spirit the suggester of this trifle, and, as I 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 furnished of such notices, and sometimes the interview has expanded the trifle, so as to show more method in it than at first I thought. Let me relate an instance: I was writing as I am now, and my attention was arrested in the same way; and with it came a sudden thought; and for reasons I stopped 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 will call Mr. B., said to me, "John, I think it best to do as 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 one, perhaps, that has toned this whisper; but what are trifles? The *Song of Concord* says trifles become sublime when like crabs and scorpions they are hung in the Zodiac. I am trying to hang my trifles in the Zodiac by giving them the silver lining of the spirit; and in doing so, or saying so, I feel very sure I am not ornamenting them with borrowed feathers.

Children's Department.

HANS CHRISTIAN ANDERSEN.

Dear Anderson is dead!
"Thy 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 him calling;
As wide the bright gates swung,
A glorious angel sang,
"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 waves, that creep!
And toll, oh, sad harbell!
Forever sound asleep.
Hold by the Mighty Spell,
Lies the voice that blessed,
The hand that caressed,
And the great child heart in the manly breast.
BUT THE SPIRIT NEVER DIES!
Lift up, oh, Lily, lift up,
Your snowy or golden cup!
Sigh, 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 daisies' feet of the sky—
At the immortal
And the blossoms of Paradise!
Weave, oh, sweet child-soul,
Your loves to aureoles
Around his deathless name
Who was as pure as you!
Pure as the flower-field dew,
Pure as the star-fleck flame
In the Northern blue!
Dream of the holy delight
That fills his loving eyes,
As he walks in the fields of light;
Hear him as he cries:
"Dear Anderson is come
To the children of Paradise—
To the Christ-Child in his home!"
—(C. H. Woodman, in the Wide Awake.

TALES OF THE SUN-RAYS.

Dedicated to the dear child Sandra, by the Spirit of
HANS CHRISTIAN ANDERSEN.
Written up through the mediumship of Alfred, Baroness von Rays,
of Honolulu, (in St. Louis), Austria, and translated specially for
the Banner of Light by Dr. G. H. Moore, 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 consolation on the griefed. In white garment she was sitting upon her tripod, the magic staff in her hand, listening to the language of the gods, and writing down the words of the Oracle on the marble floor. And the men who were streaming toward the temple of the Pythoness with lamentations, returned from it consoled."

"One day a youth entered the temple of the daughter of the gods. The Sun-ray, shone upon her sublime face, and enveloped the tall, white figure, in his golden splendor. The youth, noble, beautiful and strong, shook with emotion when 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, he stood before her 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 snow-white 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 temple. The gods were angry over the human outrage, and at the feet of the priestess lay the youth, cold and dead! She, however, rises powerfully:

"I have served you, oh gods! I have given you my young blood and life, and ye, what gave ye to me? This youth, he gave me his heart's blood, his love, his life, and ye, you have murdered him! Curse you, ye gods of Greece! curse thee, oh temple of horrors, of death! curse to myself, for I have now

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, because 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 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 shine yet to-day," said this Sun-ray. "I have shone upon the Earth, when she 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 deepest secrets of the priest-castes, and heard them imploring Osiris 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 words: 'It is accomplished!'

"I illumined the battles of the nations—the dying martyrs, the crusades, the great men and the small, too, the noble women and the bad ones—virtues and vices. I always came from the same sun from the beginning; and I find also the 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. I rise and set in the like manner, and this remains so forever. What, therefore, should I tell you? Of the eternal sameness? So, from the very beginning, 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 great Spirit of all life!"

And the Sun-ray grew silent. 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 human hearts!"

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 workshop, 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 sounded through his head, and his heart felt soft and warm.

The poor boy listened and listened as best he could, and a new life unfolded 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 Dames!"

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 author.

I beheld him when he brought his first writings to the publisher, and witnessed how that man gruffly turned the poor lad away. At last, however, was 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 Christian courageously answered: "Yes!"

Thus, you see, it happened that his writings were published. 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 children.

Hans Christian Andersen has lived, loved, and sung, and 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.

THE END.

Free Thought.

"MONEY AND MEDIUMS" AGAIN.

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 criticize 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 mini-trations 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 everlasting. 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 abilities 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 séances 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 estimable lady made no creedal profession of religion, but fulfilled her Christian duties conscientiously by the performance of good works.

T. R. H.

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, formerly resided in Bunker-Hill district of your city, which he represented in the State Legislature. His moral worth and strict integrity made him a useful and honored member of society. For many years he has been a firm and consistent Spiritualist, living up to what he believed, to the last. For the past year he has been a great sufferer, and was anxious to be rid of his aching body and join his beloved companion, who had preceded him to spirit-life about one year. An incident of spirit return is here worth mentioning. After Mr. Samson's body had been 'laid out,' its features looked so natural and life-like, that his brother (who is also a Spiritualist), not feeling satisfied that the spirit had really left the body, visited a medium in Boston, (who did not know of the decease of Mr. S., or the object of her visitor,) hoping to gain some information from the spirits as to the true condition of the deceased. As soon as he entered the room of the medium, imagine his surprise on hearing her promptly address him in manly tones (evidently entranced), in this wise: 'Do not you please with my body, for 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. He also alluded feelingly to the joyous reunion with his idolized 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 enthusiastically adopted:

Resolved, The Rev. William Abbott, of Blackland, Mass., has delivered in this place seven lectures upon the Philosophy of Spiritualism and kindred subjects during the past four months, and, in the process, much and growing interest has been developed in this village and neighborhood, and a spirit of inquiry and discussion has been aroused in consequence of the lectures and the papers read. That we, the Spiritualists and Liberalists of West Cummington, desire in this public manner to testify to Mr. Abbott our full appreciation of his labors, and to express our sincere thanks for the interest, intelligence and purity of his lectures, and our complete and cordial confidence in his life, public and social, while amongst us."

Resolved, That we invite Mr. Abbott to continue his ministrations to us so long as they may be mutually profitable and profitable.

Resolved, That a copy of these resolutions be sent for publication to the Banner of Light, the Religious-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 penetrate looking upward in the sun's rays, stopping neither to reveal whence they came or whither they go; with great satisfaction the southern Minnesotians joyfully bid them a hearty good-bye, but their destination, as well as from whence they came, 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 a statement of our labors for the month of July, which were in Rice, Steele, Blue Earth, Watman and Rock Counties, comprising fifteen lectures in all; aggregating in total receipts \$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 Morrisville, receipt, \$2.50; at Owatonna on the 5th, receipts \$1.00; at Aurora on the 6th, receipts \$2.50; at Janesville on the 11th, receipts \$0.50; 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 23d, receipts \$4.84; St. James the 27th, receipts \$4.55; Luverne 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 Convention of Spiritualists, writes: "Our State Convention was reorganized in December, 1876. Since January 1st to present 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. Pearls, Sister H. Morse, Sister Hubbard, and others, are all doing a fine 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 Westworths, Aug. 18th and 19th; Thornton, Aug. 25th and 26th; Fowlerville, Sept. 1st and 2d; Plainfield, Allegan Co., Sept. 15th and 16th. Semi-Annual Meeting of State Convention, Rockford, Mich., Sept. 7th, 8th and 9th; work will continue 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 organization of Spiritualists after the manner of the one in membership of over forty persons. We design organizing as rapidly 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."

STANTON.—Mrs. Plancha L. Butterworth writes that she has got a fine grove on the banks of a beautiful lake, the name 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. Underhill, of this place, has fitted up a hall for the purpose of holding religious meetings, lectures, &c. Mediums and lecturers 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. Lecturers, mediums, &c., desiring further information, will write to Alfred Heath, Tonic, Ill. D. P. Kayner, M. D., of St. Charles, Ill., dedicated 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 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."

Vermont.

WEST BURKE.—J. S. Kimball writes: "The cause of truth still lives in Northern Vermont, and is receiving a new impetus at this time from the presence of Mr. and Mrs. Nelson 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 I hope all who can will avail themselves of this opportunity to witness these wonderful manifestations."

John M. Spear.

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 rest. There are but very few (if any) who will not reap a double benefit—their own and Mr. Spear's—by availing themselves of one of his psychometric readings; for I can testify that if I had followed 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, reader, and write him, and you will not regret it.

C. H. Moody.

TO BOOK-BUYERS.

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Letters and communications for the Editor should be addressed to the Editor, *Banner of Light*, No. 9 Montgomery Place, New York City. Business letters should be addressed to Colby & Rich, No. 9 Montgomery Place, New York City.

A National Convention.

After having heard what the Religio-Philosophical Journal has to say respecting this question in a reply to its own suggestions, the editor of the *Spiritual Magazine*, as we stated in a recent issue, freely admits that "the plan of organizing local and State societies is what he has always advocated." He admits that this may be the proper thing to do first under the circumstances. He therefore formally withdraws the proposition to hold a National Convention at 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, and will do more than anything else to harmonize Spiritualists everywhere. Progressive Spiritualism means growth; and there can be none of that unless the seed has previously been planted. And that is not done in large Conventions, without any definite and solid constituency behind, but must take place after localities and neighborhoods have been faithfully sown with the productive grains of truth.

Too much special attention to the body and the form tends to carry the vital force from the centre to the circumference. If the former is right, the latter will usually take care of itself. A vital principle is implanted before the organs structurally begin to manifest itself. The love of truth needs to be active and deeply seated before we take any thought about by-laws and constitutions. Spiritualism, as it is more spiritual than all preceding 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 ecclesiastical 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 framework 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 together 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 effective 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 curiosity. 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 doors open to 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 naturally 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 after this fashion, and there would be enough to think of without aching to call mass-conventions where there are to be leaders and the followers are wanting.

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."

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 ecclesiastical 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 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 recital of Mrs. Danks' mediumistic experiences in a recent issue of the *Banner*. After referring to the crude conceptions of life in the spirit-world 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 gentlemen as "brother." The gentleman leaned over to the medium's husband and whispered, "I have no brother in the spirit-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. He supposed that once a baby in spirit-life was always a baby. His only conception of spirit life was, next, going to sleep, a state of inactivity and slumberous contemplation. He thought that everything there came to a standstill.

And he had been educated in the tenets of the Church, too. What can all the teachings of ecclesiastical 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 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 gone beyond the hard and high limits of the creeds, and it never would if it were not compelled to it from without. Spiritualism is the new and restless force which is making it undergo a 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 subject of life in the spirit spheres go to show 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 special 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 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 veil of ignorance that hangs so heavily over the face of the Church and society.

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 that the Indians captured guns and horses as trophies of the fight. The newspapers style it one of the hardest Indian fights on record, and charge the result to Gen. Howard's folly and incompetency. But they do not comprehend that he 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 was at one time, as he says, Superintendent of Indian Affairs, and had the best opportunity to 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 management 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 aboriginal 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 Government and some of its rascally representatives, have driven them to take up arms, and converted them into a fierce, dangerous and relentless enemy.

Their savage instincts being aroused by the bad and vicious policy pursued toward them by the general Government, they have committed 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 which I, as a member of a joint Congressional committee to investigate the condition of Indian tribes, made to the United States Senate in 1865. In regard to the charges contained in that report against 'Gov. Caleb Lyons of Lyonsdale' it is but proper to state that he was promptly removed from office by President Johnson upon the strength of my charges. But instead of depositing the public funds in the United States depository in San Francisco, as the law and regularly directed him, he started East with the money—some forty odd thousand dollars—in a hie around his person. On the morning of his arrival in Washington his empty belt was found cut open and lying upon the floor of the sleeping

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 forty odd thousand dollars worth of their annuities in a Washington sleeping car, and 'Gov. Caleb Lyons of Lyonsdale' had a bill pending before the last Congress for relief.

THE WORKING-MAN'S PARTY.

BY CONSL DIBBY.

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,
To let scholars know
That justice rules
Outside the schools—
Blow can be given 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
Both fully sear
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 abhor'd.
Select your men
With astute ken
To represent your cause;
Then rote them in,
(You'll surely win,)
And have more equal laws!

A Prospective Treat.

Those who have perused that charming and at 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 press of Colby & Rich, No. 9 Montgomery Place, Boston, a New Book of some 270 pages, entitled, "POEMS OF THE LIFE BEYOND AND WITHIN."

Voices from many lands and centuries, saying, 'Man, thou shalt 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 Yoda," "Mahabharata," "Persian Sufi," "Homer," "Virgil," "Euripides," "Derzhaven," "Goethe," "Miss Lizzie Doten," "Mrs. Barbauld," "Mrs. F. O. Hyster," "Emma Tittle," "Belle Bush," "Florence Percy," "Whittier," "J. G. Clark," "Mackay," "Massie," and many others. We shall refer to this new venture, so excellently conceived and so skillfully wrought, in a future issue of the *Banner*.

Passed On.

Robert Sherman, one of the earliest espousers of the belief in the phenomena and philosophy of Modern Spiritualism, passed from the scenes of mortal existence July 15th, at Newburyport, Mass., after an earthly sojourn of 63 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 accepted 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 indefatigable 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.

Free Circles—Sunday Meetings.

Our Free Circle-Room will reopen for public meetings on the first Sunday in September next, at the especial request of out-of-town people and others who have not time to be present on week days. The 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 incident to old age; 2, the belief once attained to brought on the mental trouble which was the naturally-to-be expected result of it; and 3, that 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 the books he published in its defence; 2, his intellectual disbalance was a temporary affair, and was certified to by his attending physician to be wholly the result of over-work, and not traceable in any quarter to his theologic views; 3, this trouble really covered only a small portion of the period stated by The Times, and for a considerable period before his decease his faculties were as keen as ever, and he passed over the stream of change firm in the faith of the truth of the New Dispensation. With "The Thunderer" show its fairness by making the correction?

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 of writing between two of his own slates sealed together. This is another good example of the exercise of spirit power within an enclosed space. Could the spirits remove a large piece of pencil from between the sealed slates, and could they 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 Kislisbury, 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 séances, in broad daylight, meeting with astonishing 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 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 with him some twelve inches in the air. This occurred also when his wife sat on it, and, to make the test complete, we all stood around the table and placed our hands over the head of the person on the table, who also held Dr. Monck's hands. Dr. Monck's mediumship is the most varied and wonderful I ever saw or heard of, and its genuineness is capable of the fullest demonstration. We have again and again tested it in the most severe manner, but never succeeded in discovering a weak link in it; all was fair and above-board, and the doctor courted the most inquisitorial tests."

Mr. and Mrs. Thos. Gales Forster arrived in London July 23d, and are pleasantly located at 37 Pows Square, Baywater. 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 séances 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 go 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 forthcoming book, "The Origin of Myths."

Sarah Parker, the lecturer, writing to The Medium 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, walking first on one leg then on the other as desired, 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 individualized 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 understand how beautiful the forests are, you must roam through them while here; if you would appreciate the steepness of mountains, learn to climb them while on earth. If you would feel the presence of the angels, remember and purify yourselves while you live on earth; would you listen to the grandest music, then learn to feel 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 here."

Wm. Wiggins, Magnetic Healer, 180 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 (our) Journal both entertaining and instructive."

The Harbinger of Light, Melbourne, Australia, states that during Mr. Peobles' absence at Sydney, Mrs. Williams, a fluent and talented lady speaker, delivered a series of excellent lectures on Spiritualism at the Apollo Hall, and attracted numerous, attentive and highly respectable audiences.

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 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 verbatim, and shall print it as soon as we receive the reporter's manuscript. Concerning this effort a competent correspondent writes, Aug. 13th: "I was present, and the close, intrinsic evidence of the communicating intelligence being Mr. Owen himself was such that, although I went with some misgivings as to the reliability of the identity, I left the hall well satisfied that Mr. Owen really had addressed us on this occasion. 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, O.

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 will speedily rally in like manner. These are 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 none have charged him with trickery or with being assisted by confederates. The manifestations are of a nature that does not warrant such an explanation. Let a visitor give him a marked visiting card or a piece of card-board, 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 "Formaston," 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, "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.

England's Last Lanksterism.

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."—*Ec.*

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 has entertained 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. Emore 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.

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."

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.

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. H. 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 Shawheen 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 Depot.

Dr. I. 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 anyone 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 reestablishment of order in the disturbed physical economy.

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 moment—want 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 séance with Mrs. M. A. Hull, at Old Orchard Beach, Me.

Movements of Lecturers and Mediums.

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. Lynn will lecture in Ballston, N. Y., during August; in Cleveland, Ohio, during September; in New Bedford during October. Permanent address, Sturgis, Mich.

Nelle 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 forcible 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 were 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 Linesville."

Mr. Jamieson spoke in Battle Creek, (Mich.), Sunday, Aug. 12th; he will speak there again on the 19th, and at Schoolcraft 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 people on the street no man ever came to Willimantic 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 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, concerning 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.

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 religious 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 Spiritualism, 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."

Prof. Butler followed with a short address in the same line of thought as that of the previous

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 previously taught; also that we should seek for the truth, for the truth would make us free.

We have taken up the religious phase of Spiritualism, and by the help of the Divine Power 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 Jeffries 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 religious 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 N. H.

Compounce Pond, Ct.

To the Editor of the Banner of Light:

The Spiritual Association of Western Connecticut held its fourth annual convention and picnic at Compounce Pond, (Southington,) on Wednesday, Aug. 8th, 1877, and was called to order by the President, John Goodrich, of Plainville. A song followed from the choir. Mrs. Laura L. Paseo, of Hartford, was then called to the stand by the President, and gave a fine address under control, after which the annual business of the Association was entered upon, ending by the election of officers for the ensuing year as follows: For President, John Goodrich, of Plainville; Vice President, John Winslow, of Bristol; Secretary, J. W. Whiting, of Bristol; Treasurer, George L. Smith, of Plainville. Adjourned after a song.

Afternoon Session.—Meeting called to order at 2 o'clock by the President, and after a song Mrs. Emma Harding Britten 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 prospective view of it in the near future. Her remarks drew forth the strongest endorsement from her hearers.

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 second Wednesday of August, 1878.

J. W. Whiting, Secretary.

Bristol, Conn., Aug. 10th, 1877.

Spiritualist Meetings in Boston.

EAGLE HALL, 610 Washington street.—Tst Circle every Sunday morning at 10½ A. M. Inspirational speaking at 12 and 7½ P. M. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10½ A. M.

NASSAU HALL.—Interesting meetings were held Sunday, Aug. 12th, under the direction of Mr. P. Robinson. A number of sealed letters were answered in a satisfactory manner by Mr. Frank T. Ripley. Many persons received conclusive tests from spirit friends, through the mediumship of Mr. Ripley, Mrs. Maggie Folsom and Mrs. Stanwood. The invisible power working through Mrs. Youngs succeeded in tipping the piano, 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 and at one end, while sitting and standing. There appeared to be no possible chance for deception. 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 tests were questioned by a single individual. Although the hall was crowded, no other person showed any dissatisfaction. Mrs. Hall gave a free lecture in the evening.

To Correspondents.

No attention is paid to anonymous communications. Names and addresses of writers in all cases indispensable, as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

C. B. MONROE, MASS.—The poem from the Arabic concerning "He who died at Azim," has already been published in these columns.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

THE SPIRITUAL OCEANING. A Monthly Magazine, published in St. Louis, Mo. Per annum, \$1.25. Single copies, 15 cents.

THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$5.00; single copies, \$1.50.

THE LITERO-PHYSIOLOGICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$4.15 per year.

THE CIRCULAR. Published in Boston. Price 6 cents.

THE LUNATIC. Published in New York. Price 10 cents.

HUMAN NATURE. A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

THE PSYCHIC. A Weekly Journal of Psychological Science. London, Eng. Price 6 cents per copy. \$3.00 per year, postage \$1.00.

THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate type, each insertion.

Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued notice must be left at our office before 12 P. M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.

For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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When the blood is well supplied with its iron element, we feel vigorous and full of animation. It is an insufficiency of this vital element that makes us feel weak and low-spirited; in such cases, the *Peruvian Syrup* (a protoxide of iron) can supply this deficiency, and its use will invigorate us wonderfully.

Change of Locality.

Dr. Willis may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice.

SEALED LETTERS ANSWERED BY R. W. FLINT, 28 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered.

Dr. S. B. Brittan treats chronic diseases, especially those which are peculiar to the female constitution, by *patent methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when necessary.

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 friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Jerusalem str. at, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. A. 11.4w*

J. V. MANSFIELD, Test Medium, answers sealed letters, at 11 West 42nd street, New York. Terms, \$3 and 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh, between 5th and 6th ave., New York City. D. 30.

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOSES, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to send him the cash, may do so, at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. W. L. JAMISON & CO., Booksellers, 42 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 29 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications, *Spiritual and Reform Works* on sale at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 235 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the *BANNER OF LIGHT*, and a general variety of *Spiritual and Reform Books*, at Eastern prices. Also Adams & Co.'s *Golden Pens*, *Planchettes*, *Spencer's Positive and Negative Powders*, *Orion's Anti-Tobacco Preparations*, *Dr. Morse's Nutritive Compound*, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEIMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLS keeps for sale the *Banner of Light* and other *Spiritual and Reform Books* published by Colby & Rich, at the Standard Book Store, 424 Broadway and 6th avenue, and Republican Hall, 55 West 34th street.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANFORTH, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. P. FULLER, 121 Chicago street, Chicago, Ill., keeps for sale the *Banner of Light*, and other *Spiritual and Reform Works* published by Colby & Rich.

ST. LOUIS, 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. LEE'S BAZAR, 16 Woodland avenue, Cleveland, O., has the *Spiritual and Reform Works* published by Colby & Rich.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 28 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *Banner of Light*.

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

AUSTRALIAN BOOK DEPOT. Add Agency for the *BANNER OF LIGHT*. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, *LIBRARY OF REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

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Dr. Willis may be addressed as above. From this point he can attend to those who wish to visit him in person, or send their photograph or lock of hair, and will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the laborer on the subject of health. Full delineation, \$2.00, and four 3-cent stamps. Address, Dr. F. L. H. Willis, Glenora, Yates Co., N. Y. July 7.

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Annual subscription to residents in any part of the United States, in advance, by International Postal Order, for the year ending Dec. 31, 1877, is \$3.75, or \$4.00, by money order, draft, or check, payable to the Editor, 38 Great Russell Street, Bloomsbury, London, W. C. 1, or through Messrs. COLBY & RICH, Banner of Light Office, Boston, \$4.00. July 12.

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Dec. 21.

Mrs. Maggie Folsom.
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14—June 10.

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Office at 8 1/2 Montgomery Place, Room 4, Boston, Mass. Aug. 11.

FRANK T. RIPLEY,
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Susie Nickerson-White,
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THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued the 1st and 15th of each month from its office of publication, 5 Dwight street, Boston, commencing January 1st, 1877. Price per copy, including postage, 10 cents; less time in proportion. All letters and matter for publication must be addressed to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale above. Price \$1.50. postage 5 cents.
D. C. DENSMORE.
Dec. 16.—1

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Only Waiting.
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Dr. BRITTAN grapp

Banner of Light.

BOSTON, SATURDAY, AUGUST 18, 1877.

ECHOES FROM ENGLAND.

NUMBER TEN.

BY J. J. MORSE,
English Agent and Correspondent of the Banner of Light.

The fortunes of the war now raging in the east of 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. Crossed the Danube, through the Balkans, and thus right into the enemy's country, the Russian generals have moved on their forces with a degree of success no doubt extremely gratifying to them. While on the other hand, the inactivity of the Turks—who allowed their foe to make the above movements almost unimpeded—presents a problem not a little difficult to solve. Of course each side accuses the other of some dreadful work in the matters of "horror" and "atrocities," but no doubt they mutually exaggerate the facts to the disadvantage of their opponents. It is, however, as near certain 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 ravaged in the most ruthless manner, the inhabitants being driven to the surrounding woods to save their lives. Alas, the shelter proved a miserable death trap! Thousands of these sought refuge from the Seylla 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" finances British interest about in an intensely irritating 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 triumphs. By high-handed arbitrary measures, MacMahon strove to make the Republic his servant, instead of keeping his proper place. Urged on by the clericals, monarchists and imperialists—who collectively hate the Republic as cordially as a certain person is said to do holy water—the Marshal dissolved the Chambers, and since then has been busily engaged in suppressing all papers, clubs, meetings, and officials who are favorable to republican institutions. Doing all this in a manner as brazen and disagreeable as possible, that the object in view—to excite the Republicans to revolt and thus discredit them and their cause—has proved a signal failure. Consequently the return of a Republican majority in October next is almost a certainty. A curious retribution is also being manifested. The combined factions who united to overthrow the Republic are now quarrelling among themselves, their unity is dissolved, and the French people are seeing that once again "class and its privileges" are against the "rights of man." Priest and prince have worked enough of misery for our gallant neighbors, and let us hope the "Republican" and "indivisible" will soon be established on a basis that no cabal or clique will ever be able to overturn.

It is a curious study to note how slow ecclesiastical are to profit by the teachings of the times, or to take advantage of liberal legislation. Yet one naturally expects that a gentleman who had the honor to be an English M. A., a vicar, and Preliminary of a Cathedral Church, would be quite able to avoid lowering himself and die to the level of the contempt of all right minded people. Unfortunately the Rev. Frederick Jeremiah Smith, who holds the above mentioned positions at Wells, here, in one of our southern counties, has not been able to escape the dilemma suggested, and has succeeded in obtaining notoriety of a kind he little expected in consequence. His Reverence's vicarage is in the town of Taunton, the inhabitants whereof lately elected a mayor—and their first one, too. The election gave offence to our clerical friend, who penned the following letter, which explains itself:

"Sir—It happens to be very generally supposed that you, who have become our Mayor, are an unbig game person, and consequently, not a Christian. If, as I hope is the case, there be no truth in this supposition, will you very kindly publicly say so, and thus relieve very many persons in this town from an exceedingly painful 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. I am proud to avow myself a member of the Hebrew faith, and of a people who in free England have attained some of the highest official 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 subscribing 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 hesitancy 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 impertinence 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? The vice of intolerance is not a whit less detestable because the intolerant person can only display it by verbal insult, and cannot be a persecutor.

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

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 minister of any Christian Church, and that especially a minister of the State Church ought not to be permitted to treat the law of the land with undignified 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 for her, so that the one Sunday she was here could be utilized for her to speak on. Accordingly she spoke in Manchester, and a crowded and delighted auditory was in attendance. I understand 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 appears that when he came to run over the essays he had published in the spiritual periodicals, with a view to revising and arranging them, he determined to rewrite the whole of the matter for the first volume, and consequently it is not a reproduction of old essays, but virtually a new work that is being brought out. Owing to the numerous engagements, official and other, of our learned friend, he does not anticipate the appearance of the initial volume of the series until late in the autumn of the present year.

The order of spiritual teachers is the latest phase of the organization question submitted to our consideration. It was projected in a late lecture at Doughty Hall, by Mr. James Burns. Schools for the discussion of various questions concerning Spiritualism, Religion, and cognate subjects are to be formed, and the members—teachers—elect from themselves a chief monitor *pro tem*, to conduct their deliberations. School "No. 1" has been formed at Mr. Burns's establishment, and on two occasions I have spent pleasant evenings in being present. The reception rooms at the Spiritual Institution have lately been cleaned and redecorated, and now present a cheerful, chaste, and agreeable appearance—just the place to meet one's friends, or to read the news of Spiritualism in various lands.

The National Association is quiet just now, owing to the fact that fashionable London Spiritualists are rapidly deserting town for rural, headland or seaside resorts.

In the letter of Mr. P. Tennyson—brother of the English poet laureate—on the matter of Spiritualism, (an extract from which we copied last week) the writer treats the question from the Swedenborgian standpoint, coming to the edifying (?) conclusion that Spiritualism comes from the bells, and that our communions are devils! Indeed, he makes it out that we are the anti-Christ! Though he naively argues that as these anti-Christians "inculcate charity and good works—the essence of Christianity—what are we to think except that so far they act under compulsion?" The italics are mine. The "compulsion" referred to being of course the direction of the Jesus God or God-Jesus of the Swedenborgian church. More happy, because less clouded by theology, is Mr. P. Tennyson in his opening and closing paragraphs. In the first he admits the great and grave importance of the matter of Spiritualism; and in his closing he points to certain of the higher teachings derivable from science and Spiritualism.

It is a matter of regret to many of his friends that Mr. Willie Eglington, the noted physical medium, has of late been suffering from a severe attack of illness. I understand he is now recovering, and ere long hopes to resume his labors. Dr. Carter Blake has, I am happy to say, completely recovered from his late indisposition, and on a recent evening meeting here I was pleased to find he bore but few traces of the very severe ordeal he had passed through.

In the Banner just at hand I find the conclusion of Brother Davis's "Views of Our Heavenly Home." I have perused its chapters with much 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 duty calls.

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 unveiled a statue 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 instead of 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 organization in a humorous vein, and alluded to the treasurer's bag, a correspondent of the Religious 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.

Strikes and Strikers.

HENRY MORGAN'S SECOND SERMON TO WORKING 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 Egyptians, 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 Baltimore and Ohio Railroad, on which the present strike 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 employees. It starves the country through which it passes, kills off competing roads. West Virginia can send their produce west to Ohio and back again over the same road to Baltimore cheaper than to Baltimore direct. This offering a premium to depopulate the State. In the same ruthless spirit does it treat its employees. The profits of this road last year were greatly in excess of any other railroad in the country. According to its last statement the net earnings were nearly four and a half millions, and a ten per cent. dividend was paid. Yet while the company was surfeited with money, paying dividends, anticipating debts and mortgages not due for years, to an amount exceeding \$700,000, it was constantly cutting down wages. The stockholders could feed on turtle and champagne every day, but bread and water was good enough for employees. A high authority has endorsed their view in this respect. It comes with ill-grace from Henry Ward Beecher, having \$40,000 a year income, driving a \$2000 span, and Jay Gould, his chief pawner, 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 Seneca writing in praise of poverty on a table of gold. Much either knew of what they were talking about.

At last the employees struck against oppression. There was nothing else for them to do to bring their cause to public attention. The strike occurred in the same locality where John Brown raised his protest against human slavery, and 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 incompatible 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 men shall have their 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 I 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 Pennsylvania, "Make my son Senator," and Pennsylvania obeys; Tom Scott, holding a bill of sale of half the legislatures of the States through which his roads pass, saying to his obedient slaves, "By this I conquer!" President Garrett, carrying in the hollow of his hand the Assemblies of West Virginia and Maryland, exclaiming with Richelieu, "I am the State!"

What has been the example of these giants of finance? How have they helped the cause of morality and religion? Like the mantle of charity, their gold covers a multitude of sins. They shine by its glitter rather than by their virtue. Vanderbilt gives \$20,000 to a church out of \$20,000,000 derived from watered stock, and erects a brazen statue which an obscure Methodist Bishop was found willing to dedicate. A. P. Stewart, crushing out thousands of honest merchants to aggrandize himself, has a church to his honor when dead, that he would not go into 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 scent such men from society and brand them with its heaviest condemnation.

What are the productive forces? Who is it that does the labor, 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 dividend-drawer, supported? By the working-man—the miner of Pennsylvania, the railroad man of the West, the cotton hand of the South, the mill-hand of the North.

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

A correspondent writes that at the evening séance 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 them a description of their past lives. It could prove that she must be assisted by superhuman power. Mr. Bishop, who is a great stickler 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 mere boy, to the great amusement of the people. A strange influence at this juncture seemed to seize 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 clericalism and others who had urged him to misrepresent Spiritualism in opposition to his natural and truthful impressions—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 almost as much surprised as he had been. The influence that controlled Mrs. Blakesley concluded its remarks by giving Bishop some very good and generous suggestions, and 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. Linnet Francis Bullen, wife of Geo. A. Bullen, Esq., and daughter of C. M. A. Twitchell, passed to the spirit-world on Sunday, July 22d, from her residence in Boston. She was twenty-seven years old. She leaves a husband, father and mother, brothers, and a sister and child to mourn her loss. Few, if any of them, would have dreamed that the deceased was generally Spiritualist. Indeed, messages had been received from her even before her body was buried.

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BRIEF PARAGRAPHS.

Revenue-Collector Slack is not a very slack officer, as he has recently seized 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 landlady. A female land-fort!

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

THAT "FLUTTER!"
When a gay sportsman froth off his gun,
And sees some one after something of a flutter,
He readily concludes some one has lost
Therewith a power to eat his bread-and-butter.
One-day 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 squib, this fired, had wrought on human clay.
Thought I, if this light thing shot in the air
It struck some one and thus produced a schism,
He probably will rise, and loud declare
"I was wrong in not to hit his organism."
But not a sign in these United States
Toward which I'd aimed—most daring tried my wit on.
None felt the squib. "Wait," said a kindly voice:
"Perhaps you'll find a better in Great Britain."
Huh, 8 7 7.....—[Jo Cosc.]

Private troubles are very much like infants—the more you nurse them the bigger they grow.

Old Orchard Beach is very quiet. Reason: No spiritualists are allowed to be sold there. Landlords are satisfied. It is the most orderly watering 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 Mrs. Howe poetically expresses it, "weave across the continent." This suits web of the study and mechanical monitor, out and in, which shall catch and hold in its meshes Education—the what to learn and how to learn it. Reform—the substitution of the harmonious and true for the discordant and false in every relation in life.—Kate N. Daggett.

SIGHT.
Sleep on, tired world! let thy sweet dream
No fear appal!
The myriads slain, on earth that gleam,
Keep watch o'er all.

Cheating is the order of the day. Even fish are cheated, for a gulls' herds have been invented, and thus the fanny tribe are taken in!

But Harle says the day is not far distant when the American critic will go hunting around for jobs at sawing wood. He has come pretty near to that already.

Richer says, "No man can either live plausibly or die righteously without a wife. Sufferings and severe trials put up and chasten the heart."

It takes, according to a scientific journal, four thousand humphreys to weigh a pound; but you stop a humble some-thing when he is right and pick him up and lift him, and you will raise your hand to heaven and swear he weighs a ton.—Burleigh's Hawkseye.

Death cannot be an evil, for it is universal.

They sat on the broad veranda
O'erlooking the moonlit sea
And from out on the dancing waters
Came flitting a sound of glee.
But suddenly with a bounding
Came cries of childish woe—
Came the sound of a slipper descending
In measure and time to do—
"In measure a sound out there," said a lounge;
"Out there on the moonlit sea!"
"Oh, no, not a sound," said the other,
"It is only a spanking breeze."
—N. Y. Com'l Adv.

In 1847 a diamond was found by a negro in the Rio Abasco, Brazil, worth \$25,000.

"Jesse Shepard is going to Australia."—Ex. Hope the Australian Spiritualists will have nothing to do with him as a Spiritualist!

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 boys," but, on the contrary, an immense variety of scientific and mechanical novelties, out and in, and every conceivable 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 Repository, 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 24 Beacon street, or send for their catalogue. We understand they have many new things in preparation for the coming holidays.

There are melons now, luscious and great,
But the slices you eat should be few;
For the poison home inwardly plots his weary way,
Melon-cholic effects may ensue.

It is said that the Bible contains 3,358,489 words. The word "revert" occurs only once.

The foolish man rusheth out to see the mob, and is shot through the lungs, but the wise man hegeth the Constitution of the United States to his bosom, and abideth in the collar 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.

Haitianism's riot debt is \$2,000,000 and Pittsburgh's \$10,000,000. By the prompt expenditure of a few thousand dollars, and a good deal of pluck and brains, Philadelphia escaped any additional burden.—Colonel Forey.

"The curfew tolls the knell of parting day;"
"The workman thinks his labor does not pay;"
"The lowing herd winds slowly o'er the lea;"
Is sadly troubled by the curfew's din;
"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! —[Dionys.]

A party advertising "rooms to let to a family where there are no children," received an answer from a Mr. Yess, who claimed to be a desirable tenant as "he had no small Yesses."—Commercial Advertiser.

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 his little mother, who had just said her little prayer, he said to his mother: "Mother, did God make the bees?" Upon receiving an affirmative answer, he then asked: "Did n't they sting him, mother?"

Human hearts are, in our daily life, so shut in from one another by the imperfections of the language which is their sole means of communication—we have so many doubts of

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 direction, offers freely to "make it hot" for "wine at the communion churches." Query: How wine or churches?—Chloroform Alliance.

Song of a sufferer from the toothache—"How happy could I be with other," "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 branches, into gold coins, coined and issued in 1875 as many as 2,737,000 sovereigns, which is a larger number than the sovereigns coined in the year at the mint in London.

Wm. Burrows, -Arful Assistant: "Yea, mum, these are real Turkish towels; can't get any more when these are sold, mum. All the towel-makers have been called out now to fight the Levantians."—Ez.

This is the Sabbath season of the year,
When summer silence falleth on the earth—
When truth hath come to husbandry and mirth,
To mow the scythe and wanton wood-note clear,
The world is still, as if with holy fear,
And from its heart, through life-long and rose,
A stream of music rises up and flows
Godwards with soft repining for his ear.

The surviving Moslems 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 discipline 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 three pails, 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 "supplion" was given the other evening in a Parliarian drawing-room. "It is a sentiment," said the speaker, "which induces 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 saith not." According to reports the Turkish ironclads destroyed two Russian gunboats in an engagement on the Sulu River; the Russian infantry suffered severely at the hands of the Karapack horsemen near Arslanhan; Greece is overhauling with a martial enthusiasm which the government can but ill control; the English, in the present contest, have been inclined to a determined state of neutrality, despite the efforts of Beaconsfield and his followers; and the Abyssinians are mashing on the Egyptian frontier, anxious to 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 and a Lovat have been followed by fruits which none could have predicted—and the Russian ironclads have "passed" out of the hands of the Russians—General Gourka having abandoned the Shilpa pass and retreated northward. Suleiman Pasha has marched through the Ferochid pass and sent out a reconnoitering party as far as the Karaturn river. Hassan Pasha has not only taken Kardova, but holds the Kaufer pass, the enemy having retreated into the Balkans.

Reports of horrible Turkish cruelties continue to be received. The escaping fugitives estimate that not less than 12,000 Christians were massacred at Esk-Saghar, 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 inhabitants 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:

"When your Turk meets Turk,
With their mutual facelies,
Then—horrible work!
Comes the tug of atrocities!"

Gortschakoff has resigned—Turkey wants more money—The Russians are awaiting reinforcements—The sickly season is lasting in, and Gen. Tigranoff is said to be dangerously ill, while hundreds of thousands of rank and file are experiencing trying symptoms—France is on the verge of a coup d'etat—Mexico is endeavoring to cultivate the arts of peace.

The township of Eaton, Wis., was recently swept by forest fires (caused by drought) 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 Elen, an iron propeller, was wrecked on the rocks seventy miles above Valparaiso, Chile, the 14th ultimo, and about a 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. Forty-three 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.
The Spiritualists of Vermont will hold their Annual Convention at Fitchville, in Reading, commencing on Friday, the 21st of August, and closing on Sunday, the 24th of September. Full board will be furnished at the hotel at eighty cents per day. A Band will be in attendance under the direction of Mr. Edward Willis. Good speakers have pledged their attendance, and a good time may safely be predicted. Stages run from Windsor, Woodstock, and Charlestown to this place daily. Every man and woman present will be considered a delegate in full, and speakers will be courteously treated. Let us have the full attendance! (Signed)—H. W. Read, H. K. Brannock, Benj. Warren, Jas. M. Taylor, Mary Pearson, W. H. H. Ralph, Harrison Woodard, James Lee, George W. J. Kendall, Calvin Hummel, G. Rockwood, Thos. Tracy, C. P. Gody, E. B. Willis, Horace Willis, Luther Kendall, L. M. Billings, Elizabeth Warren, Chas. Walker, Edward Kenyon, Nellie J. Kenyon, Austin E. Stimson.

[Will the Religious-Philosophical Journal please copy?]

Annual Excursion.

The Spiritualists of Philadelphia will take their sixth annual excursion to Atlantic City, August 25th. Tickets \$1.00, to be had of the committee, and at the wharf on the morning of the excursion. The last boat leaves Walnut Street Wharf at 6 A.M. and Christian Street at 8:10 for the new railroad. Proceeds for the benefit of the poor of the society.

J. H. Rious, M. D., Manager.

Spiritualists' Annual Grove Meeting.
At Binghamton, N. Y., Sept. 27th, 28th and 29th, to be held in the Binghamton Grove, on Oak street. Speakers engaged are Lyman C. Howe, Dr. H. P. Fairfield and L. M. Billings, Elizabeth Warren, Chas. Walker, Edward Kenyon, Nellie J.