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## Spiritualism.

### SPIRITUAL MATTERS IN SANTA BARBARA, CAL

To the Editor of the Banner of Light:

The first anniversary of the organization of the Santa Barbara Spiritualist Society was held at Crane's Hall, Sunday. June 8d. The first part of the afternoon was taken up by a lecture from Hon. Warren Chase. The hall was crowded, and the lecture well received. At its close a business meeting was called for the election of officers for the ensuing year. The report of the Secretary and Treasurer was read, and some remarks by the President. The report of the Treasurer showed that the Society was out of debt, with a small cash balance on hand. Some changes were made in the Constitution, calling for the election of a Vice President, there having been none before, and separating the offices of Secretary and Treasurer. The former President, Mr. Daniel Lunt, and former Secretary, Mr. J. L. Barker, were reëlected unanimously. Mrs. Mary Ashley was chosen Vice President, and C. C. Hunt Treasurer.

The following remarks were made by the President:

One year has flown since the organization of the Santa Barbara Spiritualist Association. How swiftly have passed the moments since the birth of our little Society, and how fraught with rich events has been each week and month. One year ago to day a few of us, numbering only twenty-seven persons, animated by a desire for the advancement of the cause of Spiritualism, but realizing the comparative futility of separate individual effort in that direction, met in this hall and formed an association, a united brotherhood. this hall and formed an association, a united brotherhood, the general purposes of our society being those of self-culture, the attainment and dissemination of truth, and particularly the acquirement and the propagation of the principles of the Harmonial Philosophy, the glorious truths of Spiritualism.

Let us now take a retrospective glance over the events of the past year. What have been the circumstances and events that have floated down to us upon the current of time? How have we met them? What have been our efforts, and what the results? First, let us go a little back into the history of Spiritualism in Santa Barbara before the organization of our Society, and scan for a moment the events which led to our society, and scan for a moment the events which led to its formation. But in doing so I shall not attempt to give a full and continuous history, but only touch here and there upon prominent points, and perhaps shall not attain to perfect exactness even in these, going no futher back than '73, when I first settled here, making Santa Barbara my home. Upon my arrival here I met here and there with a Spiritualist, and learned from them that there were in the town and county quite a number of believers. They were, however, for the most part very quiet content to enjoy their religion withcounty quite a number of believers. They were, nowever, for the most part very quiet, content to enjoy their religion with-out making any effort to extend its influence or to increase their numbers. Occasionally a traveling lecturer would, upon his way to some other place, stop, or, lured by the fame of the climate, come and give a lecture or two in Santa Bar-bara, exciting a momentary interest in the subject, but not, I bars, exciting a momentary interest in the subject, but not, I believe, until 1874 was any attempt made to form a Spiritualist Society. About that time Prof. Denton, Benjamin Todd and others lectured here, and having awakened considerable interest upon the subject, a society was formed. But that society, either from having organized upon a crude and imperfectly understood basis, or from want of unity of purpose or harmony of action, soon fell to pieces. But following its dissolution there came other lecturers, including Mr. York, Jennie Leys and Mars. Watson. Their lectures were largely attended, much interest was a wakened, and sowe converte attended, much interest was awakened, and some converte made, and the desire for investigation was felt largely in the community, and began to pervade the churches, some of the clergymen becoming alarmed for the safety of their flocks. One of their number, a prominent elergyman of Santa Barbara, made in a Sunday evening lecture an unfair and uncalled for attack upon Spiritualism. This lecture was reviewed

called for attack upon Spiritualism. This lecture was reviewed by a Spiritualist, and a scathing reply to it published in the Dally Press, and so the war began.

About this time Jesse Shepard, the musical medium, came here and gave a series of concerts, which were largely attended.—Another elergyman then entered the lists against Spiritualism and Spiritualists generally, but his lances splintered against the impervious armor of the Spiritualist, or were turned harmlessly aside by his shield of truth, and the new candidate for honors in the field against Spiritualism retired, like his predecessor, discomfited, humiliated, and defeated. Soon after Mrs. Smith, the trumpet medium, came, and the wonderful manifestations given through her mediumship awakened a largely increased interest in the Spiritual Philosophy, and made more converts. The defeated advocates of old theology again took up the gauntlet and directed their efforts personally against Mrs. Smith. Abuse and persecu-

losophy, and made more converts. The defeated advocates of old theology again took up the gauntlet and directed their efforts personally against Mrs. Smith. Abuse and persecution were heaped upon this most deserving woman and truthful medium, until under the pressure her health failed, and she was obliged to retire temporarily from the field. The religious opponents of Spiritualism were greatly clated, and the dergyman who headed the last attack openly beasted that he had annihillated Spiritualism in Santa Barbara, and that not a vestige of it was left; although the fact was that he, in his efforts against it, had been defeated at every point, while Spiritualism marched on triumphantly, several church members coming out and warmly espousing the cause, one of them writing ably in its defence.

Spiritualism marched on triumphantly, several church members coming out and warmly espousing the cause, one of them writing ably in its defence.

The materialising medium. Mr. Peck, then came upon the field, and again the battle commenced. The number of Spiritualists had by this time considerably increased, and it was thought best for the interest of believer and of the cause to organize. A call was issued, a preliminary meeting held, and on the first Sunday in June, 1876, one year, ago to-day, a permanent organization effected. The men and women who thus banded themselves together, for their own protection, for self-culture, and the honor and advancement of their glorious religion, and for the enlightenment and elevation of their fellowamen, were few in number, but they were example and enthusiastic. Regular meetings were held. This whole story of Crana's Building, embracing this beautiful hall and the two front pariors, was hired, and one parior furnished. Through the active efforts of the Library Committee and have hown respectable library of most interesting and instructive books, the only rece library. Palieve in the city, it is hargely networked and the second in the about it is hargely networked and the second in the obota is definition to these books. The contraction of these books, the only rece library. It believe in the city in the city of these books. It is because the city of the city of the library and in the city of the

would not

home talent, two of the male members lecturing upon alternate Sabbaths for several months. Then two of the ladies, members of the society, came to their assistance, and delivered yery acceptable lectures, and several other of our members have at different times given us original or selected es-

bers have at different times given us original or selected essays.

In September the notorious Baldwin, the so-called "exposer," came here with a great flourish of trumpets to expose Spiritualism. But the only things that he exposed were his own consummate impudence and charlatanism. He managed, however, to line his pockets with the gold of his willingly deceived dupes, and went away chuckling in his sleeve. Baldwin's ridicule of Spiritualism had the effect, however, for a while, of throwing a wet blanket over the undecided and weak-minded, and our audiences for a time fell off somewhat, but this soon wors away, and the interest again inwhat, but this soon wore away, and the interest again in-

During the year we have also had free lectures by Dr. Schlauterbach and Mr. Mills, and paid courses of lectures by Mrs. H. F. M. Brown and Hon. J. M. Peebles, and also lectures by Dr. Dean Clarke and Hon. Warren Chase, paid

lectures by Dr. Dean Clarke and Hon. Warren Chase, paid by collections.

In this manner our platform has been supplied with able speakers, and we have had regular Sunday services through the year. Our lectures have been attended by large and increasing audiences, and a wide and growing interest awakened in the community.

Our monthly socials have proven a complete success, thanks to the active efforts of the committees, the liberal contributions of the ladies, and their personal services in beautifully decorating the hall, preparing refreshments and dis-

fully decorating the hall, preparing refreshments and dis-pensing them with their fair hands, and the ready response of all parties to the demands made upon them in the literary and musical programme, and especially to Prof. Pierson and lady for their constant and efficient service in the musical de-partment, and to Pierson's Brass Band, to whom we tender many thanks.

Thus our socials have added largely to the pleasure and en-joyment of the members of our society, and also have assisted in supplying the necessary means to meet the current ex-

And right here allow me to say a word of thanks to each and all members of the choir, who have added so much to our Sunday services, music being a most pleasing feature, and

Sunday services, music being a most pleasing feature, and important auxiliary in all service.

To our Secretary is also due much credit for a large share of active management at the socials, and for his efficient services as secretary and treasurer of the society. Our thanks are also due to Mr. Crane, the proprietor of this hall for his liberality, and uniform courtesy and obligingness.

Although we have been met on all sides by a persistent opposition, yet by a unity of purpose and harmony of action we have attained a large measure of success.

Our Society has offered us the means of regular Sunday

Our Society has offered us the means of regular Sunday meetings, a constant supply of interesting and instructive lectures, and pleasant social parties for amusement and reclectures, and pleasant social parties for amusement and recreation, and has been productive of a growing friendly and fraternal feeling among its members. And now, at the end of the first year, we have paid our way, are out of debt, and our membership has more than doubled, and in the meantime we have gained the respect of the people and established ourselves as a substantial power in the community. I think that we have, therefore, reason to congratulate ourselves upon our past success, our present prosperous condition, and the probability of fair future prosperity.

In reviewing the past year's efforts and their results, some suggestions in regard to the future arrangement of the Society have occurred to me, which I think if carried out may materially aid us in our labors and add largely to the success of the Society, and to the comfort of its members.

I would suggest a revision of our Constitution and By Laws, which shall provide for the election of a Vice President (in addition to its present list of officers), and for a new arrangement of committees, and also more particularly define the

ment of committees, and also more particularly define the duties and powers of officers and committees.

In conclusion, I would tender my grateful thanks to the Society for the honor which it has conferred upon me, and for the friendly and cordial support which has at al times been given me in the discharge of my duties as its pre-siding officer. My heart has become much attached to our Society and to its individual members, and my feelings, are warmly enlisted in its success, and in the success of our glo-rious cause—a glorious cause indeed, founded upon the prin-

olpies of universal justice and eternal truth.

Fellow Spiritualists, let us then, encouraged by the past, press forward animated with brightest hopes for the future, for though opposed by all the powers of ignorance and super

stition, our success is certain.

Let us feel with the poet, "Thrice is he armed who hath his quarrel just, and he but naked, though locked up in steel, whose conscience with injustice is corrupted."

Let us not only be believers in Spiritualism, but living rep-

resentatives of the truths underlying its principles; let us ever fight on, in the cause of justice and right, and the demons of darkness shall be banished by the bright-winged messengers of light.

## Children's Department.

## TALES OF THE SUN-BAYS.

Dedtoated to the dear child Banda, by the Spirit of HANS CHRISTIAN AND ERSEN,
Written down through the mediumship of Adelma, Baroness yon Vay,
of Gonobits, (in Riyria,) Austria, and translated specially for
the Banner of Light by Dr. G. Blodde, of Brooklyn, N. I.

## No. XX.

I made a special study to-day of two men. The one was learned man, and was sitting in his laboratory. He had just dissected an insect and examined its single parts with the microscope. There stood vials with chemical preparations, skulls of men and apes, animal sketetons, and all kinds of such stuff, from which the learned man proved that death was absolute and there was no continuation of spirit or soul-life. He was brooding over this insect-body, and forgot his own mind over it. He wrote books on the propagation and life of animals; he did not want to be reasonable, and yet could not kill mind. He gave great lectures about the vertebre, about the brain, about man and monkey, and the impossibility of continued spirit-life. And the people applauded him and the students cried "Viva!" They left his lectures resolved to enjoy life thoroughly, since it lasted but so short a time and nothing came after it. Some poor dunce, however, who was possessed of nothing but a hungry stomach and an empty purse, went to the next tree and hung himself. Thus spread the polson this learned man disseminated through the world, engendering many a vice and lawless act.

Now the dying hour of this man drew near. He was now to learn whether he would dissolve into naught, whether his mind would cease to live and to feel. Alasi how hard and beinful was his parting from his beloved body! Slowly and laboriously the spirit broke loose from every limb, from every nerve, and when then he saw lying before him this cold, dead ody, and nevertheless felt himself living, he stood crushed and annihilated. Yes, that was the labor of the mole, who had dug in the earth and made damage. On, how miserable and blind was he in the light of the spirit world! And when he beheld the canberous damage his writings had wrought on earth, how many a life descripted, the appearant to miner! he at thousand fold murderer! He wanted to misera as earth, destroy all his writings and proclaim: "If an allies, yet alive! There is no

death/" But that could not be, he was doomed to behold the evil he had caused.

At the same time I looked into the room of a poet. He was sisting at a writing-desk. The thought came to him with the Sun-rays. His believing mind attracted the beings from the spirit-world, and they whispered to him the most splendid poems and the noblest sentiments. He wrote of eternal love, of self sacrificing faith, and his writings moved the hearts of men, for he spoke of God, spirit and nature. They comforted many a sad human breast, they refreshed many a thirsting heart, they were sign posts on the road to God. Many men who had read them reformed and commenced a new life. And this man, too, came to die. But it was giorious to behold how his spirit returned triumphant to the well-known land, and how the blessings of men followed him, and old friends bade him welcome in the beautiful spirit-home! He was not blind! He had worked in the light, and now he found it more beautiful than his most splendid poem.

This Sun-ray's language sounded mild and harmonious. "I have kissed blossoms to day; they have blown open under my breath full and splendid. The roses and the lilies all looked to the Sun this morning in their dew-covered buds. These were the last tears of their childhood. I have kissed away and dried all of them, and the Evening Sun found them splendidly blooming with open leaves and cups. They dreaming awaited the night as the lotos flowers in the song.

"The children of men, too, resemble blossoms. I have seen one to-day, white and tender as the blossom of a tea-rose. In a revery she walked among the flowers in the morning. In her eyes, too, stood tears, and from her, too, they were kissed away, but not by me, but by a youth who was her bridegroom, and to-day was their wedding-day. Love made her bloom; under its breath she grew the most beautiful rose. And the day had passed, the wedding was over, and all 'dreaming awaited the night.' Pity for every bud, every flower, pity for every day which sets upon such pure blossoms!

#### No. XXII.

This Sun-ray said merrily: "You tell of nothing but'men,

of funerals, marriages and the like. I for one will tell you the history of a little dog. Look! the dogs are the best friends and companions of men, and if such a little dog could write his biography, many interesting things would come to light. I to day shone directly upon the tip of a dog's nose. It was a black and white, spotted Spitz dog, who, as usual, was watchfally sitting on a roll of ropes on the deck of a ship, near the nelto. The ship lay anchored in the harbor; it was very hot; the goods were being unloaded, and the Spitz dog watched them attentively. He thought of his life—he was negrattaining his sixth year, and had seen a good deal. He remembered his very birth in a stable, and his loving white Spitz ma and his four little brothers. At first he saw nothing at all of the great world, for he was born blind; but he heard the men talk. A voice said: 'This one we throw into the water, for he has black spots.' Alas! that happened to be himself. He was very much scared, for he loved the warm mother's milk and was afraid of the water. He whined piteously, therefore, when a coarse hand seized him, and when they even took him out-doors he felt miserably cold, and screamed more lamentably yet. A woman who came along

"'Where do you carry that poor little dog?' "'I am going to drown him,' answered the man. 'He has black spots, and we have four more screechers in the stable.' "'Oh,' said the woman, 'the poor thing! Give it to me; I will raise it.

"Thus it came that the little Spitz was raised by that good woman. She lived in a cabin on the seashore, and had six children; her husband was a sailor, and then on the high seas. The little dog was called Fidelio, for he was faithful and merry. He caught the rats and mice, barked at people, and looked quite grim when a stranger approached the house. On account of these good qualities the sailor took him on board his ship, and Fidelio was now a far traveled man. He had been in China and India, and they had just now returned from New York. During the voyage he was quite a comfort to his master, for he knew how to cheer him up. Whenever the sailor looked at the dog, his home came to his mind. His wife and his children had loved and caressed the dog, and whenever he spoke the name of his wife, Fidelio would jump up, turn his head right and left, prick up his ears, and look at his master as if to say, 'I know well enough whom you

"To-day, however, the smart Spitz knew that they were in the port of their home; he knew that the wife and children of the sailor would soon come. Therefore he sat there so cunningly, and wagged his tail, and enjoyed the unloading of the goods."

mean.' And thus they talked with each other and under-

stood one another.

[Continued in our next.]

Mr. Andrew Jackson Davis's "Views of Our Heavenly Home "—views obtained by him in what he calls the "superior condition"—and which have appeared in the Boston Banner of Light, are now completed. We cannot pretend to have read them with sufficient care to enable us to judge fairly of their value; but we have read enough to see that they contain much that is curious and worthy of study. Of Mr. Dayis's perfect sincerity in the belief that it is permitted to him, in "the superior condition," to have glimpses of the Summer Land, no one who knows him can for a moment doubt. He may be self-deceived, but he is no impostor. That his teachings have in view the highest welfare of mankind may be seen from such passages as this: "From what we have seen thus far, we can extract a great practical principle to govern our life and actions on earth. It seems that ordinary philosophy may calm the passional tempest that truth may exait the purposes of life, that personal excellence may glorify and dignify our daily existence; but behind all this, and as a foundation for it all to rest upon, it seems that we must awarden and awarden the seems that we and as a foundation for it all to rest upon, it seems that we must sweeten and purify life at its fountain-springs, by habitually letting the spiritual in us dominate the natural, and by permitting the highest in us to govern the lowest, for it is only thus that the divine light, which is above, can effectively penetrate and shine into our darkness." Pretty good gospel this, and it leads us naturally to the reflection that if mankind were as carnest to find the points of agreement as they are to mark those of difference with each other, there would be much less quarreling and more peace in the world than there is now.—Orange (N. J.) Journal.

Gines by Robert Ingersoll.—We need free bodies and the minds—free labor and free thought—chainless hands and

fetteriess brains.

The liberty of action is the right to do right, and the liberty of thought is the right to think right or the right to think

wring;
Society Semands either that you belong to some church or that you suppress your opinions.

A believer is a bird in a cage, a free-thinker is an eagle parting the clouds with Mreless wings.

## Foreign Correspondence.

#### LETTER FROM AUSTRALIA.

To the Editor of the Banner of Light:

We Spiritualists of Australia are, I believe, the youngest born of the great family of Spiritualism; that, I trust, will not make us less truly members of the same world-wide family circle. Believing as I do that the growth of Spiritualism in any part of the earth cannot fall to be of interest to all true Spiritualists, I send you here a little sketch of our history, the rather that the present season seems a fitting opportunity to write to you, whilst our hearts are warm with the eloquence of one of your great American missionaries. I speak of Dr. J. M. Peebles, now lecturing among us on his second visit to the Australian colonies, and drawing such crowds to listen to the glorious gospel he has devoted himself to teach as we do not often see, even in this great city. I may safely say that as an organized body we came into

existence in this, the queen city of the southern hemisphere. only about seven years ago. There were patient investigators and earnest believers, and I need scarcely add to people of your experience, good mediums in Melbourne before then, but no organization. The very first attempt at cohesion among these suspended particles fortunately secured the cooperation of some men of marked ability, who soon gave a tone of culture to the association which was of great advantage to it in a community like this, where culture goes for a great deal—perhaps for more than it is really worth. The fact most worthy of note, however, in connection with the establishment of the new faith here, is that it originated chiefly among and has continued to be chiefly recruited from the ranks of Free-thinkers of the most pronounced stamp. With one noteworthy exception all its leaders have come out from Materialism, Rationalism, &c. This still gives a decided tinge of non-religiousness to most of our efforts, which some deplore and some rejoice in, but which I take it marks a difference between ourselves and our brethren of the United States. My own opinion is that this is a transitory characteristic, destined to pass away as the new faith comes out of the experimental stage of development and takes fuller possession of the hearts of its adherents. Foremost among the Free-thinkers who laid the foundations of Spiritualism in Melbourne, towered the stately, white-headed form of old Father Naylor, now seen no more among us. Good work he did in his day, and not he only, but hand in hand with him went his excellent wife, a medium of considerable power. Both are now in the spirit world, and their deeds do follow them, with many a kindly wish and many a grateful thought from those they have left toiling behind them. I think I am right in saying that the only Spiritualistic funeral services which have been celebrated in Melbourne were at the burial of Mr. Naylor, whose form was laid in the grave at a ripe old age, and at the burial of a young girl, of ten or twelve years of age, a member of our Lyceum, which will serve to give you some idea that we are not yet a powerful body here. Do not suppose, however, that in these seven years death has not visited our homes more than twice: that certainly would not be the true interpretation of the fact. No, it is the fear of the world which still frowns upon us, and divisions of opinion in households, that still keep many from openly joining us, who at heart are entirely with us. You who can probably, most of you, remember passing through such a period yourselves, know how desirable it is that it should not last long, and also what an amount of labor in speaking, writing and teaching is required to bind Spiritualists sufficiently together to present a firm front to the world, and to teach the world that it must at least respect them even if it will not accept their "theory," as they call it. With us much of this work remains to be done, and sorely we need speakers, writers and teachers thus to bind us together. Individual effort has not been wanting in this direction, but we have still oceans of prejudice, thick as the thickest mud, to wade through, mountains of indifferentism, hard as the hardest granite, to work Soon after the formation of the first association a series of

letters appeared in the leading newspaper of the city criticising Spiritualism, chiefly as known in America, in a favorable tone, and giving a particularly interesting account of Lyceums. I understand that it was another case of an oftrepeated tale. The writer, Mr. Charles Bright, on the staff of the Argus, had been appointed to examine into this "absurd humbug" and expose it, but fairly, you know, perfectly fairly, of course! He read, he examined, he saw, and was conquered. Ever-since then he has been an able champion on our side; whenever he has spoken or written about us he has done us full justice, and it is only to be regretted that he has proved deficient in the constructive energy of character which would have made him a whole-souled, out-and-out Spiritualist, and remains satisfied with a cold, half-dead sort of Rationalism which, purely speculative and destructive in its character, never saved any soul alive yet. A few years later he gave a series of Free-Thought lectures for the Melbourne Association of Progressive Spiritualists, which were widely patronized by the general public as well as by our own people.

Meantime an able monthly magazine, "The Harbinger of

Light," sprang into existence, and still maintains itself with increasing popularity under the able editorship of Mr. W. H. Terry, our publisher and bookseller, himself a medical medium through whom have come tests without end, not only to Spiritualists, but to innumerable other persons who have not back-bone enough to admit the truth and stand up to it.

Then, too, we received an accession of strength from a somewhat unexpected quarter. The Rev. J. Tyerman, of the Church of England, resident in one of the country districts. boldly declared his full reception of Spiritualism as a great fact, and his change of religious faith consequent upon the teachings of spirits. Of course he was welcomed with open arms by the whole body of Spiritualists in Melbourne, the only city where there was any considerable number enrolled in one association. He soon became the principal lecturer, though not the only one employed by the Association, and well has he wielded, and still is wielding, the sword of the new faith. He is decidedly of the ploneer stamp, a skillful debater, a fluent speaker, ready at any moment to engage with any one, either by word of mouth or as a writeri So widely, indeed, did he make his influence felt, and so individual was it, that a new society grew up around him, called the Free-Thought and Spiritualist Propaganda Society, which remained in existence till Mr. Tyerman removed to Sydney, when it coalesced with the older Association under the combined name of Melbourne Spiritualist and Free-Thought As-

Slowly but surely we grew, with perhaps f. wer drawbacks

than other Spiritualists have had to endure. Some who once were of us indulged in vagaries that led them to separate themselves from us; but in spite of a few such losses, more good than harm befell us. As a body we are poor, but, happily for us, our few rich men are not only rich, but also liberal, and a committee formed by some of them about five years ago invited Mr. J. M. Peebles, already well known to us as an author, and then traveling "around the world," to stop among us for a time as a lecturer. Very likely you know this gentleman, both personally and as a lecturer, and knowing must esteem him; but I doubt whether in your favored land, where you have many speakers, and many thriving associations, you can form an idea of how he electrified us, put new energy into us, stirred our souls to the depths, raised up even dry bones and made them-living Spiritualists. Certainly his first visit here marks an era in our history, and never shall I forget the eager, listening, astonished crowds that used to fill one of our largest theatres in the city, Sunday after Sunday, to hear him. Probably not half of them were then Spiritualists; on the contrary, they were either opponents who came to sneer, or much mystified enquirers desiring to hear something of this great superstition, as they then considered it, which had swept like a tidal wave over America, and was not unknown even in steady-going old England. The press, with hardly an exception, could scarcely find enough to say against him, as you may imagine when I tell you that one press writer was so hard pushed for some new slander as to state that Mr. Peebles was an "illiterate man," who left out his "h's" in a "most distressing manner." By the time he gave his farewell lecture, however, he fairly had his audience with him, and I have never seen in the colony a more sympathetic meeting than that which bade him God speed! It was seed sown in not unfruitful soil. From then on we have had increasing numbers and influence in the community. New mediums began to be developed, new circles to be formed. Many who had been Spiritualists before now gave themselves more earnestly and wholly to the work; many who had held Spiritualism as a thing of evil proceeding from the devil, threw away their fears and examined for themselves. Of course we were attacked in the papers and in the pulpit, and socially we were voted "quite horrid," but we had men on our side able to hold their own with the best of the others, and our adversaries generally got a good deal better logic than they gave, so these attacks themselves did us good. Not a few Spiritualists have been made by the weakness of the arguments against us.

We have in this country a peculiarity of climate which affects not only nature in the vegetable world, but I really think seems to characterize our mental activities. At uncertain periods the rains decrease to a minimum, a drought sets in, not a drop falls for months; the hot sun burns up vegetation, and seems even to dry up the watery vapor that should he held in the atmosphere, so that breathing becomes almost painful to the mouth and throat; the parched air palpitates and throbs over the baked earth. Meadows and gardens and grass lands become as bare and as hard as a well-trampled mud floor. European trees lose their leaves, not from frost, but from the drying-up of all the liquids of the tree-system; even evergreens, if exposed to the blasts of the hot, smothering winds, look brown and burnt as if fire had passed over them. The country looks like a desert. "Surely," you would say if you first saw it thus, "surely nothing grows in this desolate spot." Wait a little while; let the rain fall but for a few hours upon that desert, and in a little while it will blossom like a garden. The tiny roots of grass, the beautiful wild flowers, even the roots of the bare, brown, dead-looking trees are only sleeping down below that hard baked surface of the earth. Let them feel the softening, reviving influence of one good downpour of rain, and up will come all their beautiful heads again. "We are ready," they say, "ready and willing to come forth and adorn the earth as soon as we get the one element that is necessary to our lives."

Well, we Spiritualists were getting very much dried up but a little while ago. The drought was settling down upon us very badly. We were far more numerous than we had been, we were a shade more respected, but we stood too much alouf from one another; we did not keep one another warm; we did not magnetize one another. The Association kept up its meetings, but they languished in interest. The Lyceum started during Mr. Peebles's first visit and under his directions still held together, but it became very difficult to fill the offices and keep up the number of the groups. One said, "I 'm tired of it." Another, "I like family circles best." A few looked dolefully in each other's faces and said. "What shall we do?" Things were about in this state when it was announced in the "Harbinger of Light," at the Lyceum, at the evening meetings of the Association, that Mr. Peebles would soon be among us again. Then, Mr. Editor, if you could have heard the croaking, you would have thought that you were in the biggest frog-pond you ever saw. "At such a time!" cried one. "We shall be disgraced," said another, "we have so fallen away since he was here." "There is no interest in Spiritualism now," said a fhird; "people are tired of it." Oh, miserable mistake! Tired of Free-thought, tired of Rationalism, tired of Secularism, tired of Positivism, but not tired of glorious Spiritualism, outspoken with free and fearless words. The day of trial came; the committee, stanch and brave in the midst of timid counsels, had taken the same large theatre as before-the

Sunday evening came. Many a timid, anxious heart went down to that Opera House, expecting to see two or three hundred people only. "You'll find it will be a very different thing this time," said one to me. "Last time he was here it was all new; now the novelty has passed. There will be hardly any one there in that great house but the regular members of the Association and a few old friends that knew and valued him personally on his last visit!" The poor, dear croakers! How their hearts leaped and their croaking was changed to joy as the crowd rolled into the Opera House in a steady stream, so that half an hour before the lecture was to begin there was no more seating-room in the house, and many stood all the evening. Two or three hundred only! Say, rather, two or three theneand! A few old friends that had known his last visit! Yes, they were many of wold friends, who, though they had never with the ble with their own lips, had listened

Andrew Committee of the Committee of the

Opera House. Many advised the taking of a

smaller hall, keeping it more among ourselves,

deprecating the vituperative energy of the press.

Fortunately better judgment ruled; the commit-

tee stood firm, and carried out their own plans.

to his words as dry ground drinks in the rain, who dated their first hope of immortality, their first knowledge of spirit-companionship from his previous lectures; and they brought their friends and their children grown up since he was here; and since that first lecture they have come again and again, and the outside public has come to see what was the charm that drew such continuous crowds to the Spiritualist meetings at the Opera House. The secular press has been at least respectful, in some instances not unfavorable; only the sectarian press has had anything bitter to say of Mr. Peebles, and that has been because we are now stronger than we were, and

May God bless him, wherever he goes, and may he everywhere do as good work as he has done and is doing here! May we, too, realize the magnitude and importance of the work left for us to do when he resumes his pilgrim staff and leaves us to our own resources, and may true wisdom guide our future efforts to build up the fair fabric of Spiritualism among us. We shall need every helping hand and every particle of kindly sympathy that can reach us, in our distance and isolation from our more fortunate brethren nearer the great centres of spiritualistic effort. May the great oceans and continents that separate us from you be spanned by strong magnetic chains of fellowship and mutual help, whereby to raise us all into the full dignity of our common brotherhood! F. W.

Melbourne, Victoria, Aus., April, 1877.

#### DROWNED. BY PELEG AREWRIGHT.

Found floating in the river?
You towed him in to-day? Yes, his habits were peculiar-My husband, did you say? My husband was as handsome, And as tall and straight and strong— Wait a minute—am I dreaming, Or has my poor head gone wrong?

I remember! I was married Such a long, long time ago! Yes—the lights and flowers and music! I was happy then, I know.
Such a strange thing to be happy!
Was I happy? Was it me
With the wreath of orange blossoms
In my hair? How could it be?

But it was. Yes, I remember Clearly now—it was divine!
All the pride and joy of loving
And of being loved were mine! And my Harry was so handsome, And so brave and tall and strong— But this dark thing in the river!
What is this? There's something wrong

Something wrong and something missing!
All this happened long ago—
Oh, so long ago! Such ages
Since my Harry loved me so!
Why, I had almost forgotten
Those old days of love and joy,
When my lover stood beside me—
My own brave and handsome boy!

My own brave and handsome boy! It is pleasant, but I can't think What reminded me of him; For those memories of old days Had become so vague and dim.

Something brought to mind my Harry! No! no! no! It was not that! Not that dark thing in the river! No such ghastly thing as that!

Well, those happy days of loving Could not last—they could not last! All that happiness I speak of Ended ages in the past.

And my husband, my poor husband,
Was so careless and so free;

And his habits were peculiar Yes, and they were death to me! And the years grew long and longer, Lengthened out with pain and care, Till their weary burden crushed me, Till they crazed me with despair, And the other day he left me (Until then my head was right).

Dead, you say? Drowned in the river?

Well, I do n't believe it quite.

Let me see his face. Is this it? Why, there's no resemblance here. God of heaven! It is my Harry! Oh, my love! what alls you, dear? But he's sleeping—do n't you see? There, I'll sing to you, my darling, While your head rests on my knee.

By the river, by the river, Sleep, my darling, sleep and dream; By the waves that murmur softly As they ripple down the stream. Sleep, my love, the light is fading; Sleep, my love, and have no fear; Peaceful shadows gather round us, And the welcome night is near.

## SPIRIT PICTURES.

To the Editor of the Banner of Light ; I am in receipt of numerous letters from friends asking whether I am intending to be at the several camp meetings advertised by the Spiritualists this summer, stating that they have not seen my name in the list of advertised speakers, and fear I may not be present. I take this plan to reach them all, and say that I have been hard at work for over two months-with the glorious band of arisen artists assisting - executing a group of spirit-portraits (nine in all), the central idea being a death scene, The Death of Litthe Violet. At the bottom of the large sheet, six feet square, is the little form, apparently asleep, in perfect repose, calm, beautiful, resting upon a huge wing, as if borne away by a mighty, inexorable power; this symbolizes the "Wing of Time"-"Eternal Memory." Just above, the spiritual body is rising, with eyes closed, not yet conscious, clothed with streaming psychic ribbon-like currents, flowing from the nerve-centres (which are the extension of the spiritnerve system), those in front being the positive, or love forces, while off from the back go negative or repellent forces; from the head stream brain telegraphic waves, showing the process of thinking, by the same way that we send messages on telegraphic wires-thus presenting the philosophy of hate, love, thought, feeling, clothing, and the process of flight in spirit-life. Just above is the earth-likeness, with the open, bright eyes and smiling face of beautiful little Violet, snugly nestled by her grandmother's face, as if to say, 'See how happy I am in my heavenly home."

These three portraits of Violet are (to me) a crowning piece of spirit art, and I wish to say to the managers of the several camp-meetings that if they wish to encourage spirit art and artists, and will inform me through the Banner of such desire, I shall be pleased to attend as many of those camps as possible, and exhibit this beautiful piece of angel-work, and shall hope that the same good results will follow that accompanied

my labors and paintings last summer.

Theodore Parker's prediction concerning my mediumship is surely being fulfilled, for my work is constantly improving, and the point of great interest with myself is that this work is of a scientific character.

Ever your brother, M. Michaele.

Candia, N. H., July 18th, 1877.

## Original Essay.

## INDIAN SPIRITUALISTS.

BY R. W. HUME.

To the Editor of the Banner of Light: Although Phenomenal Spiritualism has been known to the world for thousands of years, the power of Intellectual Spiritualism as a motor of human actions has only been recognized during the present century. But though little more than a fourth of that term of time has passed they begin to fear any really able speaker on our since the rappings of Boohester, intelligence of the great development has already been carried throughout the globe. Spiritualism, in its modern aspect, is already well represented by presses in all civilized nations, and it is questionable whether it has not already begun to influence the peoples inhabiting the less populous localities of the woods and wilds of nature.

The New York Herald, (of July 2d, 1877,) to which we are indebted for our information, instructs us that among the Indians of the territory of Idaho there exists what it terms a "sect of Dreamers," who have great influence over the

tribes there located. They are as follows: in Monteith's list of Dreamer leaders with Joseph's band—Wap-tas-wa-hael, Au-tos-pooh, Noos-nec-how-wilts, medicine men.

"Wilbur's list of Dreamer leaders with the Umatillas, Warm Spring, Columbia River and Yakama Indians—Smohola, Pas-cap-am, Qui-panesh Sconieh."

neah, Sco-nish." A Christian missionary gives us some account of these "Dreamers," accompanied with his ad-

vice (we surmise as a follower of the Lamb) for their forcible removal: REV. JAMES H. WILBUR'S STATEMENT.

"Knows about the non-treaty Nez Perce In-dians, and thinks their claim not to have taken part in and not to be bound by the treaty of 1863

"They were bound by such treaty as much as any of their tribe. This covers Joseph and his band as well as the other wandering tribes.
"Thinks their peculiar belief in the spiritual
knowledge of and communion held by their leaders is a fruitful source of trouble in the way of getting them to abandon their roving lives. Their belief is that their leaders have all power to realst the authority of the government, can hold communion with the spirits, and cause the death of any Indian that does not follow their

teachings.
"The leaders in this kind of teaching are Smohola, Pas-cap-am, Que-pa-neah, Sco-nish. These are leaders of the Umatilias, Warm Spring, Columbia River and Yakama Indians.

CONVERSION BY THE SWORD. "After giving them notice to come, and re-fusal on their part, he would recommend to take the above leaders and the leaders of the Nez Perce malcontents to the Indian country, or some other place beyond communication with their old followers, and would do this by force. After this we have the report of the pow-wow

between the chief of the "Nez Perce" tribe and the United States Commissioners. Here is the description of "Joseph," the chief abovementioned, and also that of his younger brother: "He is in the full vigor of his manhood; six

feet\_tall, straight, well-formed and muscular; his forehead is broad, his perceptive faculties large, his head well-formed, his voice musical and sympathetic, and his expression usually calm and sedate; when animated, marked and magnetic. His younger brother, in whose ability has a suddent and animated and magnetic the second s ity he evidently confides—putting him forward much of the time as his advocate-is two inches tailer than himself, equally well formed, quite as animated, and perhaps more impassioned in speech, though possibly inferior in judgment." Furthermore, it is said that-

"He (Joseph) and his band have fallen under the influence of the 'Dreamers,' (Smohola,) a modern spiritualistic mysticism known of late among the Indians of this region and represented in his band by his medicine man,' or magician, who is understood to have great power over hope of shaking his resolve, buttressed as we knew it to be in a new-fangled religious delusion, and kept alive by a kind of wizard who althrough his own."

We now come to the pow-wow, and shall see what effect this "modern spiritualistic mysticism" has already had upon Joseph. The talk commenced with the demand of the United States Commissioners for the land occupied by the "Nez Perce " Indians. They claimed it by right of discovery and occupation. The Russians have a similar claim against the city of New York, which they have lately visited. They came there, found Americans living there, and consequently, by a parity of reasoning, it belongs to the Russians. This logic, however, did not suit Joseph, who answered it thus:

"The reply to all such suggestions, seriously made and oft repeated both by Joseph and his brother, was to the effect that the 'Creative Power,' when He made the earth, made no marks, no lines of division or separation upon it, and that it should be allowed to remain as then made. The earth was his mother. He was made of the earth and grew up on its bosom. The earth, as his and grew up on its bosom. The earth, as his mother and nurse, was sacred to his affections, too sacred to be valued by or sold for silver and gold. He could not consent to sever his affections from the land that bore him. He was content to live upon such fruits as the 'Creative Power' placed within and upon it, and unwilling to barter these and his free habits away for the new modes of life proposed by us. Moreover, the earth carried chieftainship (which the interpreter explained to mean law, authority, or conpreter explained to mean law, authority, or con-trol,) and, therefore, to part with the earth would be to part with himself or with his self-control. He asked nothing of the President. He was able to take care of himself. He did not desire Wallowa Valley as a reservation, for that would subject him and his band to the will of and dependence on another, and to laws not of their own making. He was disposed to live peaceably. He and his band had suffered wrong rather than do wrong. One of their number was wickedly slain by a white man during the last summer, but he would not avenge his death. But unavenged by him, the voice of that brother's blood, sanctifying the ground, would call the dust of their fa-thers back to life, to people the land in protest of this great wrong." The New York Herald very aptly introduces

the answer of the United States Commissioners to the above, with the legend in capitals: "THE RIGHT OF MIGHT.

The serious and feeling manner in which he uttered these sentiments was impressive. He was admonished that in taking this position he placed himself in antagonism to the President, whose government extended from ocean to ocean; that if he held to this position sooner or later there would come an issue, and when it came, as the weaker party, he and his band would go to the wall; that the President was not disposed to deprive him of any just right or govern him by his individual will, but merely subject him to the same just and equal laws by which he himself as well as all his people were ruled."

"Just and equal laws"-Bah! What is the use of such governmental lying? But we gladly turn from such balderdash to the rejoinder of the Chief, for in it we discover the first truits of his modern spiritualistic mysticism

and the same state of the same

this manner: You are not doing justly by me; you have killed one of my people, in consequence of which you had better leave here and leave me to myself. In case you persist in settling here, and in case you murder one of my people again as you have this one, there will be no good result for all of us.

When I learned they had killed one of my people it clothed my heart with fear and trouble. My heart was darkened. I was heartslek. I looked for relief as out of the question. Nothing would bring back the dead. I told them this. I thought when I heard a commission was coming here we could settle this thing and interchange

thought when I heard a commission was coming here we could settle this thing and interchange ideas with good effect. My traveling around in my own country used to be unmolested; I went in happiness and peace. The killing of that Indian caused me to feel that darkness pervaded my heart. I thought when I heard of this commission, perhaps something will be said in the council that will in a measure heal my heart. When I heard the whites had killed the Indian I thought perhaps they had not been taught the which the whites causing the trouble, they were brought up to justice by the law. With reference to the body of the white man who committed the deed, I have made up my mind. In whatsoever manner I may think concerning the murderer you will hear of as coming from me, I have come to the conclusion to let him escape enjoy health, and not take his life for the one he took. I am speaking as though I spoke to the man himself. I do not want anything in paythe man himself. I do not want anything in payment for the deed he committed. I pronounce the sentence that he shall live. I spoke to the murderer, and told him I thought a great deal of the land on which he had shed the blood of one of my people. When I saw all the settlers take the murderer's part, though they spoke of bringing him to trial, I told them there was no law in favor of murder. I could see they were all in favor of the murderer, so I told them to leave the country. I told them it was of great importance. You see one of our bodies lying dead. I am not talking idly to you. I cannot leave that country and go elsewhere."

What. Joseph! you spoke to the murderer, and

What, Joseph! you spoke to the murderer, and did not slay him? And you tell this to white men, who carry into effect the old Mosaic law which demands blood for blood-life for life-in such cases? After such an effect from spiritualistic teachings, well may the United States Commissioners demand in resolution:

" First-That the leaders and teachers known as 'Dreamers' belonging to non-treaty and roaming Indians (there being at least one with Joseph's band) be required to go upon their own reservations. In case of refusal, that they be removed to the Indian Territory."

But, Joseph, there are "Dreamers" to be counted by millions among us, who will honor you for the mercy you have shown to the murderer-Spiritualists, who know that every moral error, as every physical error, is certain to receive its exact punishment; who respect that "higher law" spoken of by the late W. H. Seward, and who believe that "the measure we mete" (to the Indians) will be measured to us again. For these reasons we call upon all true Americans to respect and to cause to be respected the rights of the Indians yet left among us.

# Spiritual Phenomena.

INVISIBLE SLATE-WRITING.

To the Editor of the Banner of Light:

Having often read in the Banner descriptions of mediumistic power, the following may prove interesting, as it presents three distinct forms of mediumship; A short time since U. E. Watkins was brought to my house by a member of our circle. Mr. W. was an entire stranger to all. He gave us the independent slate-writing, as per Dr. Slade, with this exception: the slates were held ABOVE the table, in the bright sunlight, by the medium and investigator. At the end of the communications, three distinct raps were given with what remained of the pencil used. Upon opening the slates we found, in some cases, both sides written full. He also gave us the ballot him and the whole band. We had waited long for his coming, as we thought very needlessly enteen being present. Each person held with and did not think it best to wait longer, with the left hand the right wrist of his or her neighbor, test. In the evening we held a dark circle, sevmedium in the centre, with both of his hands filled with flour, and his feet held by two of the lowed no word to enter his ear except also strained | circle. Soon there was clapping of hands, snapping of fingers, and touches of hands upon our faces, hands shaken, &c. Each one as we felt the touch would make some exclamation, and at times five or six would speak at once from opposite sides of the circle. In the midst of the manifestations Mr. W. called for a light, throwing himself forward into the hands of one of the circle. It is needless to say no flour was spilled.

The second evening he came to us again. Adjoining the circle room is a small hall, say four by eight. This was cleared, opening the door into circle room. We then hung two shawles over the door for want of better conveniences. All this time Mr. W. had not entered the hall, or "cabinet," or had anything to do with ite arrangement. We then ran a needle with fine thread through each of Mr. W.'s little fingernails, tying them within quarter of an inch of each other. Then we tied him to the chair with thread, in such a way that he could not change position materially without breaking some of the threads. We then slid him into the cabinet, and formed a half circle containing fifteen persons. Very soon the upper shawl was raised and figure appeared, showing the head and bust of an unknown person. This was followed by eight others, each one entirely different from the other, except in two cases, when the same form appeared three and four times in succession. A number of the forms were recognized as Friends and relatives of different members of the circle. The second evening he came to us again. Adand relatives of different members of the circle. Hands and arms were also shown, one of the most remarkable features of the séance being an arm thrust out from the side of the curtain and held there until it faded from view.

Yours truly, Leeds, Mass., July 10th, 1877.

## A Valuable Book.

AN EPITOME OF SPIRITUALISM AND SPIRIT Magnetism; their Veritt, Practicability, and the Reliability of Spirit Communica

The second edition of the above named pamph-The second edition of the above named pamphlet has just been issued. The author has endeavored to clearly state known laws relating to the human system, and furnish a concise statement of facts that have an important bearing on the health and happiness of every one. The moderate price of the work places it within the reach of the multitude, and its general circulation among the neonle would do an immana amount of recei the people would do an immense amount of good in enlightening them on subjects of vital interest to their physical and spiritual welfare. As this

to their physical and spiritual welfare. As this is Camp Meeting season, it is a good time to circulate spiritualistic literature among the seekers after truth, and this work especially.

This brockure contains some 112 pages, and is offered at the low figure of thirty five cents. Colby & Rich, 9 Montgomery Place, Boston, have it for sale. Do not fail to obtain a copy, read it, and then send it to some one who cannot afford to purchase.

A READER.

hlef, for in it we discover the first fruits of his modern spiritualistic mysticism.

THE INDIAN'S PROFEST.

Joseph—I spoke to the white in Wallows in infant then."

Wescark Call.

Sturgis June Meetings.

[Reported for the Banner of Light.]

Once every year in the bright month of June the Spiritnallits and Free-thinkers come away from their homes on the monotonous prairies, and their cabins in the echoing forests, and their houses in the busy cities, to the peaceful rorect, and relation within the walls of the Spiritual Church to celebrate the anniversary of the ercotion of a free platform, America's greatest treasure; and for three whole days the world's caree are forgotten; for three whole days the "almighty dollar!" losse its despotio power, and healthful rest is brought to overtaxed bodies and minds in the pleasant and unstudied interchange of social amenities.

Friday, June 18th.—Hon. J. G. Wait, the president of the Sturgis Harmonial Society, occupied the chair and in a few happy sentences welcomed the people to the Free Church, reminding them that the success of the meetings depended on themselves, and calling on all to exercise freedom of thought and speech. There were many visitors from abroad. The meeting was addressed by Messrs. Fishback, Stewart and Whiting, the regular lecturers, and Mr. Fillmore of Indiana, (brother of the late ex-President of the United States, ) Mr. Brown of Orland, Indiana, Mr. Gardner of Sturgis, Mrs. Jacobs, (mother of the editor of St. Joseph County Democrat.) Mrs. Hulbert, (wife of Dr. Hulbert, author of "The Eye Opener,") and other ladies and gentlemen.

Elder T. H. Stewart lectured, his text being, "Art thou a master in Israel and knowest not these things?" He referred to the church members and ministers, who claimed special enlightenment in all matters relating to the soul and the future life, and yet like the Israelites of old willfully close their eyes to the spiritual revelations of their day. This, like all Mr. Stewart's lectures, was eminently practical; he enforces his conclusions by appealing to facts of science. Mr. Stewart is the missionary of the Michigan State Society of Spiritualists; he was for some twenty years a Baptist minister, and has been's successful Spiritualistic lecturer ever since his retirement from the Baptist church.

Mr. A. J. Fishback lectured, also, there having been three sessions each day-forenoon, afternoon, and evening. The speaker, through this and succeeding days, sought to impress his hearers with the necessity of following a moral and religious life in order to secure the beatitudes of the spirit-world. There was a marked difference between Mr. F. and Elder Stewart, for while the latter appealed to science and reason, or, as he frequently expressed it, "common sense," the former pleaded for God and religion, and for Christ as the highest manifestation of Deity and an example for Spiritualists to imitate.

Baturday, June 16th, -Large numbers of visitors from abroad having arrived, the conference, with which each ession commenced, was better sustained; the choir discoursed excellent music, Mrs. Jones, of Sturgis, and other ladies scquitting themselves most creditably. The mediums, under the soothing power of harmonious sounds, were frequently influenced, and Mrs. Wood, of Middle-bury, joined in song while under control, greatly adding to the interest of the occasion by her musical contributions. This lady is quite an acquisition to such a meeting. she seems so whole-souled, childlike, and seemingly unconscious of her own value.

Mrs. J. R. Proctor, of Coldwater, was frequently controlled, and her hand was filled with oil, which many tested. On one occasion the chairman gave an opportunity to the entire audience to pass round in single file and test the reality of the oil. They did so, and it astonished many present. The lady was closely observed, and the general opinion expressed was that she was a genuine medium and a sensitive, shrinking woman, to whom that public exhibition of herself was quite objectionable.

Mesers. Fishback, Stewart and Whiting lectured. The last named gentleman is a trance speaker, and recited some very beautiful and poetic sentences under the control of " Red Jacket."

Mr. Stewart delivered a temperance lecture in the evening, of the severest "cold water" kind; he declared that. he did not " preach temperance, but total abstinence"; the effort was a very exhaustive discourse, in which the speaker viewed the subject from different standpoints.

Mr. Fishback volunteered some appropriate remarks after this lecture, and related the experience of Edward Denslow, healing medium of South Bend, Ind., who, against his own will, had been cured of drunkenness and the use of tobacco, and fitted by spirit-power for the work of healing, which he is now practicing.

Mr. Whiting also told how he had been cured in a similar

manner, and to this day cannot raise his hand if it holds tobacco or spirituous liquor. The afternoon and evening of Saturday was a "teetotal" time for the temperance folks, and passed off advantageously for their cause.

The chair appointed a committee on resolutions, consisting of Thomas Harding, A. J. Fishback, and Elder Stowart.

Sunday, 17th, opened with conference, in which many good speeches were made. Mr. Brown, of Orland, Ind., said that he was an old man, his remaining time on this side was short, but that he was sustained by the consolations of Spiritualism; that God who preserved and watched over his long life he felt assured would care for him to the end of life's journey, and sustain him in the hour of disso-

Mrs. Dr. Hulbert said that she could not express the obligations she was under to spirits, who preserved her in the bur of danger, comforted her in affliction, and did more than all beside toward the formation and completion of

Mr. Gardner, of Sturgis, made an effective speech and communicated his real to the audience, who loudly ap-Spirits and spirit scenes were described by the mediums

present, and, notwithstanding the inconvenience experienced from the pressure of the large concourse—for there was scarcely standing-room even about the door—and the heat of the weather, which was excessive, the time was passed in an exceedingly enjoyable manner.

The Committee on Resolutions reported in the afternoon, and the resolutions following having been read by the chairman of the committee, who was also secretary, they

Eider Stewart lectured again. He refused to acknowledge phrenology as a science; he did not believe in it; did not come to the conclusion until he had expended much thought upon the subject. He saw God in true science, and looked through sature up to and into nature's God. There was no God outside nature; He was omnipresent.

Mr. Whiting, entranced by "Red Jacket," delivered a.

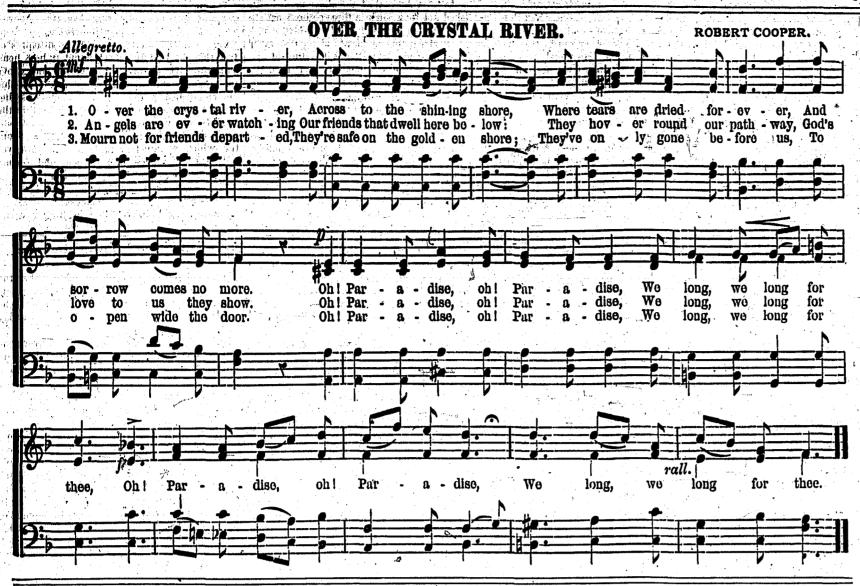
fine lecture. The writer regrets that he cannot give a more faithful report; some of his sentences were fine, "The red man entertains no hatred," said Red Jacket, in nor remembers the commotion and strife of the past. He comes to bring peace to the wigwam of the palefac He comes to bring peace to the wigwam or the passences. Mr. Fishback also lectured, and surpassed himself in his-effort particularly of Sunday morning. He pieceded earn-estly for a religious life; he had always been religious, even from his infancy; his mother taught him religion at her knee, and he blessed her for it; but what he thanked her most of all for was that she instilled into his young heart that God would not take yengeance on the wicked, but all ultimately would be saved.

At the instance of the secretary the whole andlence rose in testimony of their gratitude to the chaleman, Hon. J. G. Walt, for his long and faithful services in the cause of Spiritualism, and after a final song by the choir, and a beautiful benediction, the meeting was adjourned by the president to June, 1878.

The people were loth to part; they lingered in the passages. "Farewell," was said again and again before the final "adieu." A deep sense of solemnity had settled upon us all, for each heart felt the conviction that some of us, ore another year rolled round, would fall to rise no-more, eare as disembedied intelligences "knowing as we should be known. ... THOS HARDING, Sec.

to obtain a copy, read it.

A city paster and a pentiontiary chaplain were comparing views as to the drawing near of the milleantium. Oity paster said "Treat that the milleantium is pear at hand; the world is getting better; I use it in the discresse of my congression." Pentiantiary chaptain responded it. Wall, year locusts. I was an out to increase. The two ministers agreed to drop the subject of the milleantium.



7年的图像第四**年**7月1日

Written for the Banner of Light. CONCERT OF ACTION

BY D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard.

Since God's every child has its mission to fill? Oh, why not go forward like brothers and sisters, Forever united in earnest good-will?

The trees of the forest have no altercation, But stand in their order as if they were one; Their roots and their branches make progress to-

Until the great work of the temple is done.

The sunshine, the rain, and the dewdrops of morning Are ever the same to the high and the low,

For Nature we find in her blessed bestowals Is always impartial wherever we go. The star gems that sparkle in beauty above us,

So many and varied, all acting their part, Are seeming to ask us to be more fraternal,

With shoulder to shoulder and heart-pulse to heart. For though in God's wisdom our missions are va-

rled, Our love and good-will should be ever the same,

And kindliest favors from one to another Should always be known as our purpose and aim.

Oh, if we look upward for wisdom and guidance, How quickly the angels respond to our call, Still using forever their utmost endeavor

To make us evangels of kindness to all.

## A.J. DAVIS AND THE PLANET SATURN.

To the Editor of the Banner of Light:

I pray you permit me to be the voice of the Pacific coast to send greeting and God-speed to the world-beloved apostle and seer, Andrew Jackson Davis, the record of whose reception in Boston I have recently read with glad and grateful pleasure.

Mr. Davis is the instrument of good in ways inconceivable to him. I have met on this sunny slope of the continent some noble hearts, whose first gleam of spiritual truth came to them through the words given to earth by this faithful apostle; while I am indebted to him in so unique a manner, I am moved to add my meed of thanks to the praise that is flowing in to him from all the world.

I trust I may be pardoned the revelation of an influential, personal experience, when my purpose is to prove by its long-continued weight the counterbalancing comfort and strength for which I am indebted to Mr. Davis.

During the first ten years of my life I was a somnambulist; and while the outer self was held in the somnambulic sleep, the inner self passed out to its former home previous to re-incarnation on earth, the planet Saturn, under the guardianship of the spirit who is still my companion and guide. In the daytime the beautiful people thus encountered, the exquisite scenery thus enjoyed, were often vividly present with me, but I supposed them only dreams. Yet the vast dissimilarity between the seeming visions of the night and the seeming realities of the day was a constant perplexity and trial. There, beings of enchanting beauty, tall, majestic, ethereal, more like spirits than mortals, whose tones and movements were more melodious than the sweetest music of earth, beings fairer than the pictured angels of artists, moved amid the heavenly scenes, fit denizens of the wonderful world; here, people were strangely small, uncomely and inharmonious. There, softly-golden skies of tenderest warmth, with globes of light floating in iridescent glory, and paths of liquid sliver overarching all, ever allured the soul to ecstatic contemplation and exaltation; here were darkness, and bitter storms, and blighting extremes of cold and heat. There, the curve, God's line of beauty, appeared responsive to the soul's ideal; and arch and dome and circling homes gladdened the eye with rapturous vision of harmonic forms; l , only angles, angles ruled and racked the eye. Roofs pointed in painful sharpness pierced heaven's arch with proofs of the dissonance and angularity of humanity; doors, windows, rooms, even the framework of the artist's pictures, all presented the same poignant, distressing angle, until the only relief pos-sible, save in "dreams," was to pass out under the sun and stars, and inhale the spheral perfection of the visible sky. But even in this there was a perplexing difference and want; and one day, unable longer to bear alone this burden of disestisfaction, the child exclaimed to her mother: "That is not a pretty sky at all I it has only one moon!" "Why, what do you mean?" inquired the mother. "Wily, that is not a pretty sky at all!" instead the child; "It has only one moon. though partition store are loss to moons.

and bright places." Then said my mother: "You must not tell your dreams. It is not proper for a little girl to tell her dreams." After that the heart kept its own counsel, and bore the strange burden of a double, incomprehensible life alone. In school, astronomy first revealed to the outer mind the existence of a marvelous planet called Saturn; and at once my heart leaped and exclaimed: "That is the world I have known so long! the regal world with its resplendent moons and belts of light!" But the secret remained hidden, for who would believe if told? Who would believe how closely linked was the human life with that glorygirded orb so far in space? And we were taught it could not be inhabited.

The need of somnambulism passed away, but I often consciously floated out to the beautiful world, to return as one comes from a yet mysterious dream. But the solution was approaching. In 1870, the loving, compellant voice of my spirit-guide won me to accept Spiritualism and to publicly co-work with him for the world. Then to soul and spirit all the mysteries were swept away. Only the outer human mind orled for proof, for proof! The first impulse was to read spiritual books; but my guide forbade that. I longed for some external proof that the inner life in another world was really more than "the baseless fabric of a dream"; but I waited. At length, three years later, the heavenly satisfaction came. I went to Vineland to lecture. In the room assigned me was a large volume entitled "Nature's Divine Revelations," by A. J. Davis. "Ah!" I exclaimed to myself, "here must be something about the planets!" It was a thrilling moment to me. I was stopped an instant; then placing my hand on the lid, I said: "If Mr. Davis declares that the people of Saturn are not highly-developed, most beautiful and harmonious, I will not believe him, I will believe after all my own soul." Having thus avowed the soul's fealty to the beloved people of the beautiful world, the book was quickly opened at the pages devoted to Saturn. Imagine my intense and sacred delight at finding there full and perfect corroboration of what I had known interiorly from infancy. The questioning human mind, that for more than thirty years had waited for proof of the actuality of the inner experiences, received at last the most inestimable and enduring satisfaction. And I thanked and blessed Mr. Davis, as I thank and bless him now, for the inspiring baptism of new confidence and courage that fell upon me then. Many times since then have I passed consciously out of the body to the dear planet-home of a former life, and to the various realms of spirit-life, and the flights have been winged with the new ease and delight born of perfected human confidence. Many times since then have the lips been required to speak words difficult for a woman's human nature to utter, but the new courage born of perfected proof of truth has waited on the soul, and the duty has been fulfilled.

Ten months previous to the welcome baptism in Vineland, in a lecture treating among other things of the subtle interaction of world on world. I declared "that there are twelve planets in our solar system, those yet to be discovered being of far surpassing grandeur and beauty," and other strange things were said. At home the human self rebelled at uttering such utterly unauthenticated declarations, and cried poignantly for proof. The spirit said : "Be patient ; it shall come." And here, long before the telescope has power to compass these utmost splendors of the solar system, as a visitant from heaven the confirmation comes. In Chapter VI. of "Views of our Heavenly Home," Mr. Davis says "that a true balance necessitates the addition of three new stars, as planets, not less in magnitude than Uranus, with satellites to equal the mass of Neptune." These very stars must thrill with the heart's thanksgiving to him for this truthful declaration! Thus through all space, each sun and world and truth shines out upon the soul intuitive, and precious human hearts are lifted step by step to clearer vision of the majesty and boundless blessedness of existence. Glory and reverent praise be unto God for His most priceless gift of mediumship, whether it come as the tender violet exhaling its soul of fragrance in leaf-hid nook, or as the royal sun, beaming transcendent on all, and beckoning the worlds to follow its effulgence. And all honor be to the spostle and seer, who from his youth has faithfully given the fair fruits of his mediumship for fully given the fair fruits of his mediumship for the enlightenment and advancement of human-ity. The world stands nearer heaven for his life. May another golden fifty years be added to the half-century just overstopped; and the love and pratitude of souls in myriad realms of life who have received through him new light, ancouragement and strength, limming and make sweet the ascending path until the light of this life is absorbed in the far according loveliness of his own bright Summer Tands. hile own bright Summer Dand. Japan Baya.
Lee Angele, Oal.

## Banner Correspondence.

New York.

BYRON. - J. W. Seaver writes as follows: Bro. Nelson Tuttle, at the age of sixty-eight years, was born to spirit-life, from Byron, July 5th, 1877. He was engaged in raking hay in his orchard that afternoon, riding upon a wheelrake, when his head came in collision with a limb, causing an injury to his neck which proved fatal in three hours. He was the husband of Mrs. Lucina M. Tuttle, the world-renowned clarvoyant, who for more than thirty years past has been dispensing, in that way, the blessings of medical examinations and prescriptions, and gladdening the hearts of thousands by tidings from friends in the higher life. Their house has varily been the gateway to Hayen to very many verily been the gateway to Heaven to very many weary pligrims weighed down by physical and spiritual wees.

To Bro. Tuttle and his associate, Dr. J. C. Walker, came the first recorded personal communication of this New Dispensation from friends in the interior life. Suddenly, unexpectedly, over thirty years ago, intercourse and communion with parents and friends on the other shore was opened up to them. During all those long years, the former part of which were dark and oppressive, on account of opposition and persecution, Bro. Tuttle has ever been the coöperator, sustaining husband and friend, never falling or faltering when the surging billows of persecution rolled the highest, but true as steel, in that connection as in all other relations of life, he has ever proved himself a true friend, an incorrunt. ever proved himself a true friend, an incorruptible, honest man. His funeral was attended at the Baptist Church, on Sunday, July 8th, in presence of the largest concourse of citizens ever assembled in town on such an occasion. A very appropriate discourse was delivered by our elo-quent brother, George W. Taylor, the Granger Association, of which Bro. Tuttle was a member,

taking part in the procession and at the grave.

Thus another of the earliest and truest plo-neers of this Spiritual Dispensation has passed from our sight to become a worker with the in-numerable host of the interior life. Not only was he firm in his convictions to his last hour on of activities, he has reported back to us that all is well, and gives us the earnest admonition to press forward in the good way and work in which we have so long been engaged, and rich will be the satisfaction and reward."

BINGHAMTON.-E. C. Leonard writes, July 12th: "In justice to the cause of Spiritualism, I would say that Lyman C. Howe, of Fredonia, N. Y., is one of the most able, eloquent and logical speakers that ever addressed an assembly in our olty, and it was so declared by many who listen-ed to his two discourses in Leonard's Hall on Sunday, the 8th inst., delivered to large and appreciative audiences. We hope to have him again the latter part of this month. Mrs. H. Morse, of South Bend, Ind., is expected to speak for us about the 12th of August. She is a good trance speaker, and will stop here for a few weeks and respond to calls from the friends of progress in this vicinity. Address her care of E. C. Leonard."

NEW YORK CITY.-J. F. Snipes writes Mrs. Maud E. Lord has been with us again, giving public sittings at the residence of Mr. and Mrs. Phillips, 222 W. 87th street, with her usual success. The home of Mr.-Phillips is a rendezvous for the faithful, and there is always a welcome to the worthy. Among other friends now stopping here may be named Mrs. Lydia Manks, of 1025 Park avenue, Philadelphia, a very unassuming lady, and said to be a remarkable test trance medium. Also, Mrs. A. G. Wood, formerly of Chicago, and her husband. Mrs. W.'s principal control, Menominee, is a keen diagnoser of disease, and describes and prescribes for every complaint without a hint from the sitter. D. Menominee, a biof. custom is a mong ter. Dr. Menominee's chief custom is among church people, who, Nicodemus-like, come to him

by night.

Mrs. Lord is still a favorite, not only for her wonderful phases—physical and mental—but for her character as a lady. Her temper is fitly in dicated by a translation of her Latinized initials. Intelligent, persuasive, charitable to professional rivals and everybody else, it is natural she should attract a host of admiring friends. With her capable lady treasurer, and her little medium child the is now on her way West to attend to child, she is now on her way West to attend to pressing private interests, and will visit Chicago, Quincy and Decatur, Ill., and return to New York (above address) after the summer vacation. Her circles are generally crowded, and not every one that saith Lord, Lord, can enter there-

Dr. J. B. Newbrough, 128 W. 84th street, after spending years of time and a great deal of money in investigation, to his surprise and gratification has lately become himself 'possessed' as an unconscious trance oracle, various intelligences controlling him to speak most ably in several strange tongues."

BROOKLYN. - W. C. Bowen writes, July 16th: "During the past six weeks Mr. E. V. Wilson has been speaking for the Brooklyn Society, and doing noble service for the cause of Spiritualism. He has the wonderful power of relating the past and present history and experience of individuals with whom he is entirely unacquaintindividuals with whom he is entirely unacquainted. In many instances he is more accurate as to dates than the individuals themselves, giving correctly dominant traits of character. He was very popular with his Brooklyn audiences. Mr. Wilson's rational criticism of the teachings of Janus (in his discourse on Sunday evening, July 5th) was simply unanswerable.

The prospects of the Brooklyn Society and the cause are very encouraging.
Mr. Charles R. Miller, who
is unsurpassed as a stauch,
active Spiritualist, and a
gentleman respected by all
associated with him, has enassociated with him, has entered upon another term as
President of the Society,
which is highly fortunate in
having the active service and
cooperation of such a true
friend of the cause, and one
who is so eminently fitted in
all respects for the position
he occupies. The cause of he occupies. The cause of Spiritualism is to him pre-eminently important and precious."

Texas.

HEMPSTEAD .- A correspondent writes, recently, to the following effect: "We have just had with us Major J. W. Eldridge and wife of Memphis, Tenn. The Major Memphis, Tenn. The Major is a fine lecturer, and treats the subject of Spiritualism from a Bible standpoint. He has succeeded in breaking the ranks of the Orthodox in this place, and created much interest and inquiry concerning the subject. His wife is a fine independent slate-writing test medium, and gave entire satisfaction during her stay of over one during her stay of over one week in the place, she being Lept constantly busy giving sittings to perhaps as many as fifty persons. Mr. Wm. L. Booth, who is President of the Association of Spiritualists and Liberalists of the State of Texas, endorses her

State of Texas, endorses her fully as a genuine medium who will satisfy all fair investigators. They are now in Galveston, and we hope to succeed in making arrangements with them to remain in the work between Austin (the capital of the State) and Houston and Galveston, and intermediate points, for a year. If this is done, you may expect to hear of the 'Lord pouring out his spirit in this part of his moral vineyard,' to quote Orthodoxy."

Pennsylvania.

PHILADELPHIA.—James Shumway, 1426 Bouvier street, writes July 14 as follows: "Since I last wrote you our Society has leased a new hall for one year, commencing Sept. 1st. E. V. Wilson has been engaged for September; R. G. Eccles for November; C. Fannie Allyn for March, and Samuel Watson for May. We wish to engage one or two more lady speakers during the season, and we hope one of our oldest and best appreciated speakers, Miss Lizzle Doten, may be induced to visit Philadelphia and speak for us in October. We shall open our hall free, and hope by subscriptions and donations from a generous public to meet all of our expenses for

hall and speakers.
Our Lyceum, that was the pride of Philadelphia and at the head of all Lyceums, is no more. Who can tell why it is so? We have a good library, and everything complete for carrying on one successfully, but we do n't seem to have any one thoroughly competent who has the means and the time to devote to it, but we do hope to see it resurrected ere long and flourish as of old. We are having a great many private and public circles, which are well attended, and there seems to be a great interest manifested by those who are seeking for more light and knowledge

hall and speakers.

seems to be a great interest manifested by those who are seeking for more light and knowledge than they have found in their churches and creeds. Mrs. Thayer, the flower medium, has now been in Philadelphia ever one year, and won hosts of friends. No one can say she has ever attempted fraud in any way or manner. My wife, myself, and a host of others, can testify to the genuineness of her mediumship. Not only are birds, flowers, fruit, &c., dropped down on the floor and table at her dark scances, but also in daylight, while she is seated at meals, and even while walking in the streets. A few weeks since myself and wife, after tea, were walking in the street with Mrs. Thayer; after going about a square, suddenly she gave a shudder, which she experiences when spirits are bringing flowers, and down came from above her head a calla illy and a deep red rose, just as fresh as though illy and a deep red rose, just as fresh as though plucked that minute. About two weeks since, before leaving the city, some ladies thought they would get up a little surprise party at a friend's house. Mrs. Thayer was invited there to tea. In the evening we all happened in and took her by surprise. We formed a circle, or rather two, there were so many of us. After closing doors, windows and blinds, we put out the light and sang one or two pieces, then struck the light, and there were upon the table before us flowers, vines, ferns two feet high with branches fifteen inches long, a branch eighteen inches long from a cherry tree with the cherries on it, and delicious ones at that, also a white pigeon and a small brown bird.

We have several other mediums being developed for materialization. Our new hall is at 812 Spring Garden street. Present officers: Presi-dent, I. P. Lanning, 1422 Bouvier street; Vice-President and Treasurer, — Jones, 1621 Market

Iowa.

MARSHALLTON.-Dumont C. Dake, M. D., writes under recent date: "Our sojourn here is brief, as we go to Des Moines in a few days, thence to Council Bluffs. This place is a lively, wide-awake city, situated in the centre of a very fertile and highly productive country, but pre-sents a newness and an unfinished aspect which is so apparent in nearly all of our Western cities. Still the traveler finds many beautiful cosmopolitic cities, and also culture, which is truly the guardian angel of the nineteenth century.

Dr. J. V. Mansfield, on his way to Denver, stopped off a few days with us in Chicago. The Doctor gave good satisfaction, and in one case he made a decided impression, by writing out backward the last word spoken by a lady on her death-bed, which was to be given through some medium if Spiritualism was true. For three years many mediums were consulted, and although testimony of the most convincing character wa made manifest, still that word never came, al-though the sister did manifest her presence so as to be recognized. It is needless to add that the friends were highly delighted, and well they may be, for is not this—our immortality and individuality—the greatest boon to mortals given? God bless all true mediums everywhere, and may they have support, appreciation and protection.

California.

SAN BUENAVENTURA. - Warren Chase writes recently: "This little coast city, like all its long-range neighbors of a century old, has its great adobe mission church and walled surroundings still standing. Its chime of bells still ring the worshipers to their duties, but they are constantly slackening under the influence of the more intelligent immigrants, who are fast crowding out the old mixed races of Indians, Mexicans and Spaniards, who occupied the coast so long

and Spaniards, who occupied the coast so long and did so little to improve it.

We spent six weeks in Santa Barbara, and found a very intelligent, hospitable and happy population, delighted, as we were, with their climate and location. Our lectures were all largely attended. Mrs. Chase (owing to poor health) was unable to give scances to half the number of those who required them; but was highly appreciated by all to whom she gave sittings. We were succeeded there by our able co-laborer, ex were succeeded there by our able co-laborer, ex-cellent lecturer and medium, Mrs. H. F. M. Brown, and we intend to stop there on our return to the North from San Diego. While at Santa

Barbara, we visited and spent several days at the ranch of Col. W. W. Hollister, one of the largest and most practical farmers in the State. The Colonel has over 75,000 acres of land, but only 3,500 in his home farm ten miles from Santa Barbara, and some improvements in other places. The Colonel and his wife are both Spiritualists, and will not be offended at my saying it, as they make no compromises with the churches. His ranch has abundance of water, but does not need irrigation—two fine dwellings and other suitable buildings, and a third larger house in contemplation. He has 60,000 almond trees, and about the same number of other kinds of fruit trees—wainut, olive, apple, peach, pear, orange, about the same fumber of other kinds of runs trees—wainut, olive, apple, peach, pear, orange, iemon, &c.—all in fine condition. On some of his land he raises three and four crops from one planting and seeding. He has kept 100,000 sheep, but has sold nearly all this year on account of the drouth. He uses about thirty, horses, and nearly that number of hands, mostly Chinamen, so he says they are better but not charact. He

nearly that number of hands, mostly Chinamen, as he says they are better, but not cheaper. He has laid out \$300,000 on his place, and gets no interest on that. He has never owned a dollar of stock in any of the gambling schemes connected with the mines, and hence has saved the fortune where so many sink their all every week in the stock-pools of San Francisco, and where both victims and the few rich gamblers are constantly drawing in more victims, the same as in the gambling hells of the East, from which these only differ by being legalized and respectable.

We spent a week on our way here at the quiet home of William Benn, at Carpenteria, ten miles down the coast, and a pleasant little farming town, and then came to this 3000-inhabitant city, where we shall stay a short time, and then go to Los Angeles. Climate delightful, but very dry and dusty. We are at home with my old friend Comstock, of Oskaloosa, Iowa."

Rhode Island.

WATCHOMOKET.-William Armington, in renewing his subscription to the Banner of Light, remits a small donation to the Public Free Circles, saying: "The spirit communications given at your circles and published, attract my atten-tion first, each week I receive the Banner."

#### Spirit Philip P. Bliss.

To the Editor of the Banner of Light:

In your issue of July 14th my attention was arrested by the letter from Mr. J. M. Roberts, which recalled an incident in my own experience, and which I find recorded in my diary of this year under date of April 13th:

this year under date of April 13th:

"After supper I was playing with the baby on the lounge, and my wife seated herself at the plano. I soon noticed she was being controlled by a new spirit, and she played, 'What shall the Harvest Be?' a Moody and Sankey plece, and what seemed the more surprising, she had never played any of that music, which is now so popular. At its close she turned to me, and in a strong male voice the control said, 'Good evening; I am a stranger to you; that is, I never met you in earth-life.' I told him he was welcome. He then said, 'I composed the music I just played; perhaps you will know me by that,' and added, 'I was a friend of Moody and Sankey,' to which I responded, 'It must be Mr. P. P. Bilss.' He said that was correct, and manifested great pleasure at the recognition.

pleasure at the recognition.

"He then spoke of his passing over, giving many particulars which I know were unknown to my wife, also spoke of the work Moody and Sankey were doing, said they were honest in their efforts, but if he could come back to live over his earth life with the knowledge he now had, his life would be far different in many renad, his life would be far different in many respects. Said he had no wish to return, he was so very happy. He advised us to go and hear Moody and Sankey, at least once, and promised to be there with us (which promise we had ample reason-to know he fulfilled when we went). He said that he had been to our home before, but that to-night the conditions were just right for him to control."

for him to control." There was also much more said which I did not note down, but I remember distinctly it was

in harmony with what he told Mr. Roberts.

This incident is interesting for several reasons, viz., Mr. Bliss came to and through two persons, (mediums) strangers to himself and to each other, and in each case his testimony was the same, and which to investigators clearly shows that this could not be called "mind-reading" in any way, shape, or manner. Now who can explain it?

T. E. B.

## PUBLIC MEETINGS. ETC.

Michigan State Association of Spiritualists.
The Semi-Annual Meeting of the Michigan Association of Spiritualists will convene at Reckford, Kent Co., Sept. 7th. 8th and 9th.
The season of the year being favorable, a large attendance and representation of free thinkers is anticipated.
Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall successfully accompilsh great results.
All-persons desirous of becoming mombers of the Association, will please send their name and \$1,00, as a fee for membership, to Dr. J. V. Spencer. Treasurer, lattic Creek: by so doing you will ined your influence to the cause we advocate and aid us to the better furtherance, materially, of our interests.
We especially invite all lecturers in the State to attend the semi annual Convention, as we hope to combine out efforts and establish some plan of work for all willing the

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

A. B. SPINNEY, President,
Mins. L. E. BALLEY, Secretary,
B. B. MCCRACKEN,
F. C. MANCHESTER, Directors,
GEO, W. WINSLOW,
Constituting the Executive Board

Free-Thinkers' Grove Meeting.

Free-Thinkers and Liberais generally of Contra and Western New York will hold a three days Grov Medding near Wolcott, N. Y., on the 17th, 18th and 19th o August next. The following speakers are expected: Glies B. Slebblins, of Detroit, C. D. B. Mills, of Syracuse, J. H. Harter, of Auburn. J. P. Mendum, of the investigator, Boston, T. L. Brown M. D., of Binghamton, and H. L. Green, of Salamanca. It is proposed at this meeting to organize a Central and Western New York Free-Thinkers' Association. Thos who desire to contribute to defray the expenses of the meeting may send their contribution to J. M. Casad, Wolcott, N. Y.

Convention at Lockport.

The Spiritualists of Western New York are invited to meet in Quarterly Convention at Good Templars' Hall, it the city of Lockport, the first Friday, Saturday and Sun day in August next. Meetings on Friday, at 2 and 7 P. M. and on Saturday and Sunday at 9, 2 and 7 o'clock.

day in August next. Meetings on Fruny, at zaue r. z., and on Saturiay and Sunday at 9, 2 and 7 o'clock.
Good speaking, music and singing may be expected, and a season of unusual interest will doubtless be enjoyed.
As the priod spleeted will'be a season of comparative leisure in cities and towns, we hope for unusually large at tendance from them, as also a good turn-out from the morbusy rural districts.
Our Lockport friends join in this general invitation Let us not disappoint them in the numbers repairing their Meeca for a spiritual isaptism.

J. W. BEAVER.
GEO. W. TAYLOR.
MRS. E. GREGORY.

Conventions in Maine.

The Spiritualists will hold a Grove Meeting in Swanvill west side of Swan Lase, seven miles from Scarport Belfast, "Marden's Grove," on Sunday, August 191 commencing at 10 A. M. and 2 P. M.
Also, a Free Abolition Convention will be held in tisame Grove, the following Saturday and Sunday, August 25th and 25th, at 10 A. M.
All persons, mediums and speakers, of whatever persu sion or belief, are invited to a free platform for the discusion of the subjects at issue in both meetings. Those coing from a distance via Belfast or Searsport, may send their names to John Royal, Swanville, or Geo. C. Walt Sandy Foint or Swanville, at least ten days previous to the meetings, and ensure conveyances to the ground.

GEO. C. WAITE.

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

The undersigned, owing to the fact that greater facilities are afforded for real enjoyment and instruction grove meetings than in any other way during the summ months, propose holding a series of such meetings where the friends of progress will furnish agrove properly seate and make all the other necessary arrangements.

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

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

U. W. STEWART, General, Wis.

J. O. BARRETT, Glenbeulah, Wis.

Grove Meetings.

At Port Huron, Mich., July 28th and 28th; at South H ven, Mich., Aug. 4th and 5.h; at Fowlerville, Mich., Aug. 18th and 18th; at Juneville, Mich., Aug. 18th and 18th; Pasinwell, Mich., Bept., 18th and 18th. These media will be held under the suspices of the State Association.

TO BOOK-BUYERS. TO BOOK.-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Riscellaneous Works which we keep on sale at the Hannian Transcens Works which we keep on sale at the Hannian Transcens Works, ground Boor of Laliding No. 9 Montgomery Place, corner of Province aftest, Restor, Mass, We are also prepared to fill orders for such books, pamphiets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world. We will also forward any of the publications of the Blook Trade at usual rates.

nal rates.

The respectfully decline all business operations looked the sale of Hooks on commission. Hend for a free logue of our Publications.

COLBY & R.CH.

#### SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should a forwarded to this office as early as Monday of each sek, in order to insure publication in the same week's week, in order to insure publication in the same week edition of the lianner.

AP In qu ting from the HANNEP OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our communication for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uttarance.

We do not read anonymous letters and communica-We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a glaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by draw-ing a line around the article he desires specially to recom-mend for perusal.

# Lanner of Pight.

BOSTON, SATURDAY, JULY 28, 1877.

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

#### WHOLESALE AND BETAIL AGENTS.

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#### COLBY & RICH. PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH......BUSINESS MANAGER. 

I.etters and communications for the Editorial Destinent of this paper should be addressed to LUTHER C MBY.
Business Letters should be addressed to ISAAC B. RICH.
Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM-The key which unlocks the mysteries of the l'ast, explains the l'resent, and demonstrates the Future existence of man.

#### Labor and Law.

While the wild scenes which were enacted in Baltimore, and especially in Pittsburgh, are to be denounced and execrated as destructive of all opportunities for labor to assert its rightful claims, the latter, on the other hand, is not to be prejudiced in the eyes of calm Teason and justice by the explosions of passion for which a maddened mob alone is responsible. The only condition on which labor can keep its feet in this protracted struggle with capital, is that it continually and scrupulously respect the laws. The strikers, it is asserted, were not the participants in the affairs either at Baltimore or Pittsburgh, but a mob started up that professed sympathy with them, and in the guise of that sympathy proceeded with violence, incendiarism and plunder.

It is a melancholy scene to contemplate. There is no question whatever that such demonstrations are to be put down with the strong hand. There is in fact no other way of dealing with them known. With elements like those which compassed the Pittsburgh mob let loose, there would be no safety for either life or property, and anything like a social state is impossible. It sometimes happens that in a grave crisis there is no way out but by a grand explosion, but this was an act of wanton destruction, indefensible on any grounds whatever. It defled reason and refused discussion. It was sheer brutality, essential barbarism. Were society waiting to be reformed in that way, welcome the Dark Ages themselves again! Welcome the mailed hand of the irresponsible conqueror!

This turmoil, which had its origin on the line of the Baltimore and Ohio Railroad, was in consequence of a reduction of the wages of the train- | Mail Gazette-has gone just far enough with men by ten per cent., which brought them down from two dollars and a dollar and seventy-five cents to a dollar and eighty and a dollar and fifty eight cents per day. The men declared they could not live on this, and struck. The people along the line of the road sympathized with them, which gave them greater encouragement. No doubt it was a small and an ill-timed thing for the Road to do, but we suppose it gave its reasons therefore to a committee of the men aggrieved. There has been a great deal of "cutting under" in freight rates by the three trunk lines from the Atlantic coast to the West, and no road has made any profits for some time. Still, the crops of the West promise to be unusually abundant, and our exports to rapidly increase. It would therefore have been more politic in the Road to have waited.

It was this infatuation that precipitated matters, and the lines of railroads themselves served for powder trains to fire the railroad men-frompoint to point until the entire West and the most of the great Middle States became involved. Pittsburgh showed symptoms of uneasiness, and trains were stopped. The military were ordered from Philadelphia; were obstructed and assailed; then they fired on the crowd, which only incensed them; the latter besieged them in a round-house of the corporation, and in the meantime set fire to depots, hotels, engine-houses, and long lines of cars loaded with freight entrusted to the company. Once the passions of the mob were loose, and they must expend them-

All this must of necessity exhaust itself, or will have to be repressed by force. After it is well over the question of wages will still remain, and will assert its right to be heard as before. When railroads reckon fair wages to all their employes as a necessary part of their expenses, to be deducted like the salaries of their officers before dividends to stockholders are thought of, then there will be a much better feeling all round, and labor will be satisfied that it has been considered. But this habit of cutting down the wages of the poorest paid employes so that they fall below living rates for a laborer's family, is one that is going to hurt corporations of all kinds most seriously. To even reduce a high salary ten per cent. is not an equal thing, for the high salaried men can much better afford to dock ten per cent. than the low-paid laborer can afford to deduct one.

We profoundly regret that this outbreak has taken place, and can only hope that it will not be suffered to prejudice the interests of labor in any respect. As we have already said, the question of the right relations of labor to capital must continue to be discussed and must have a hearing. But labor has respect for law, of which it is to be the organizer and fashioner. Labor seeks the welfare of society, not its destruction; its progress and development under conditions of greater freedom, not its obstruction and revolutionary overthrow.

#### Excitement in England.

Of what is generally termed "humbuggery" there seems to be no end. It is folly to lay it all, or even the half of it, on the shoulders of those who are credited with more assurance than knowledge. The self-styled learned and righteous are just as much given to its practice as anybody else. In England, Mr. Charles Bradlaugh and Mrs. Annie Besant have been sentenced to fine and imprisonment for publishing and circulating a book which, under the interpretation of the law, is calculated to deprave and corrupt the public morals. It is interesting to know something about the character of such a book. The reader will be surprised when we tell him that it was simply a plain and candid effort to impress on the mind of the working people of England the points of what has long been known to all students of political economy as the " Malthusian theory," and to excite their intelligence to its

proper consideration. That theory rests on the statement, made with scientific precision by Rev. Mr. Maithus near the close of the last century, that population increased faster than the means of its subsistence, and hence the steady recruiting of the pauper population. Famine, war and pestilence were mentioned as the only corrective. To balance the ratio of increase in population with the ratio of increase in the means of its subsistence, Mr. Malthus simply urged late marriages and s discreet continence in the matter of propagating children. A book was a long time ago published in this country, doubtless the result of attention to the Malthusian doctrine, in which the prevention of procreation was made known to married people only, by physical means. It was this book, long suppressed, which Messrs. Bradlaugh and Besant have revived and openly circulated.

The prosecution has only advertised it immensely, and thereby secured for it an enormoussale. The new publishers defied the public authorities to interfere with them. The accused defended themselves, at the trial on their indictment, and Mrs. Besant denied that the book was a vile one in any sense, and alleged that it dealt with its subject with no greater plainness than a great many published medical works, about which the law never made the least disturbance. She likewise dwelt eloquently on the miseries of the poor from having too often more children than they can take care of, and asserted that this unrestricted procreation was the seedbed of immorality and vice. In his charge to the jury, Chief-Justice Cockburn denounced the unwisdom of the prosecution in set terms, declaring that nothing could have been more mischievous, because, if the book is an improper one, its sale is enormously enhanced by this trial. Over 120,000 copies of it were sold in a very brief time after the prosecution was set on

The Chief-Justice defended the book, but the tury found the defendants guilty of an infraction of English law, and they were sentenced accordingly. The jury, to be sure, exonerated them from a corrupt motive in publishing, but the Judge held that that did not clear them from the guilt of having violated the law. The sale of the book, however, is proceeding at an accelerated pace, and all the more rapidly because it is effected in secret.

Now comes the per contra. Another book has been published in England, entitled "The Priest in Absolution." It is a regular manual for the use of the clergymen of the English Church, and almost identical with one used within the Roman Catholic Church. It instructs them in the questions they are to put to wives, maids and boys when the former are engaged in hearing confession.

These questions are so personal, pointed and indelicate, that no journal of repute in England dares publish them. One of them-The Pall them to reveal the gross offensiveness of the whole thing. The subject was brought to the attention of the House of Lords by one of its members, and the House of Commons is to ask the opinion of the attorney-general. It is a ritualist affair altogether. If priestly meddling with domestic life in its most delicate and sacred relations is to be tolerated in England, after the manner suggested in this manual, then we should say the less said about the Bradlaugh and Besant offence the better. Once open the doors of English homes to the invasion of priests in this wanton way, and the security of the nation, which lies in its honor, would be gone past recovery. Yet the book has already found defenders among the higher classes, and the indications are that there is to be a severe contest over

Now it only remains to inquire, why this swift condemnation of one book and prompt defence of another? Is it because the more sensible one of the two is published by reformers, and the more vile one by priests? Is the battle with ecclesiasticism in England to take this form, permitting it to corrupt and deprave the very hearths of the kingdom, but denying it the right to spread before the people facts which one person has just as good a right to become possessed of as another? Is it to be fish for one side, but flesh for the other? The conflict is an open one, and all the people of England can comprehend its scope and meaning. If the convulsion is to come from the depths of the social state, this may be quite as good an occasion for it as any other. It would be a struggle between the people and the priests, and an evil day for the politicians who took sides with the latter.

The brief message in our last number from Spirit Carrie Gibson, of Chelsea, has been verified by a friend. He says at the time of her death she was on a visit to her mother-in-law in this city, where her son was sick with diptheria; that she contracted the disease herself and died after a short illness. Her given name was Caroline, but she always, says our informant, signed her name "Carrie," and was always called so by her friends and relatives. By reference to the message it will be seen that the verification is complete.

We have been permitted to peruse a letter written by Robert Dale Owen to a friend in Kansas, dated "Philadelphia, Dec. 31st, '1874," in which he says, in reference to the Katle King flasco, that he has no fear of the effect on the cause. "The excitement," he remarked, "calls public attention to Spiritualism as never before and this is all that was needed. Truth has nothing to fear except from indifference."

The Spiritualists of Central New York hold their annual Grove Meeting July 28th and 29th at Phoenix. For full particulars see notice in another column.

Line William The

### The Indian War.

Gen. Howard; the much professing Christian, has given out that in this war with the Nez Perces Indians and their allies of the Pacific side he will take no prisoners; in other words, that he kills every Indian he finds. He wages, then, a war of extermination. He raises the black flag. Can he or any of us complain if the Indians closely follow his example? If they are savages, how does he show himself any the less one? It is well to keep constantly in mind the origin of this war. It was not the Indians who began it. They were going peaceably to the reservations provided for them, as the Government is forever providing reservations; and while the thing was going on, one of their number was deliberately murdered by a white man. If they had their apprehensions before, this occurrence was sure to increase them.

They did not, however, show a revengeful spirit, but simply demanded, just as any of us in Massachusetts would do if a friend was murdered, that there should be made an instantaneous and full investigation and a sure punishment of the guilty parties. It was but the demand of justice itself. But instead of being heeded, it was utterly ignored, and nothing whatever was done to make the wrong right. This was quite enough to change the fears of the red men into anger. The word was passed from mouth to mouth and from tribe to tribe, and the result has been hard fighting and numerous deaths on both sides. That Christian soldier, Gen. Howard, proposes to set the matter right by killing every Indian he meets. And that is the best that our Government seems able to do. It is really

Howard sends word that he is driving the Indian chief, named Joseph, who naturally is engaged in working all the havoc among the whites he can. The peaceful settlers are made to feel the weight of Indian vengeance, just as the peaceful Indian villages suffer from the wrath of the Government forces. If it is uncivilized warfare on one side, so is it on the other. The President is about to authorize the calling out of a force by the Governors of one or two of the Pacific States and Territories, but that can only make things worse. The Sloux fought us for cause, and so do the Nez Perces. These latter are honest, and called truly charitable, and are accounted the most interesting of any of the tribes on the Pacific coast. They are cold and reserved outwardly, yet they are invariably civil, and can become social to the extent of galety.

They possess quick tempers, like many other people; and it is said of them that they are more ready to resent an act of injustice or fraud than an open but wanton injury. This characteristic is the best possible testimonial to their honesty and sincerity. On the other hand, they are not difficult or slow to soothe with an explanation or apology, and for this reason among others are classed among the noblest of the red men who have occupied the continent. They possess superior physical forms and are of vigorous constitutions, and are of a copper color; the compression of the forehead is now only slight, and disappears almost wholly when they reach manhood. A war of extermination against such a people would better be arrested until it was ascertained whether they did not have a cause which is worthy of being heard.

### The Medicine Men Again.

The Medical Society of Massachusetts had a meeting in this city recently, and set to work overhauling certain of its members for their alleged "irregularities." That means—we all know what it means. Whenever a member of this strait-laced Society sees fit to help a patient by methods which are not formally laid down in the books, or, in other words, by methods which he has not previously submitted to the consideration of the Society, if they chance to be original ones, he is pulled up before that body at the very next meeting after the discovery, and the penalty of expulsion and all that goes with it is visited upon him. It appears that at its recent session the society made an example of Dr. Gale of Newburyport, for the crime of practicing homeopathy. The doctor is an old and successful practitioner, but in adopting the homeopathic method he of course reflects on the opposite one of allopathy. For nearly half a century he has been in regular practice, and for thirty-five years a member of the Medical Society. His defence was that he would not be tied down to any system or rule of practice, but that he would be free to choose the methods and means which he might at the time judge most efficacious for his patient. For this spirit of independence, best calculated of all things in the world to inspire confidence in a physician, he was rudely thrust out of the Soclety of which he had been an honored member for so many years. The very similar case of Dr. Josiah Bartlett, of New Hampshire, has been cited as a parallel to this example of bigotry. Dr. Bartlett, who was the first signer of the Declaration of Independence, was suspended from the New Hampshire Medical Society for six months for refusing to bleed patients in a

state of fever. He held to administering them the nourishment, cold water included, which they needed and craved; and he insisted on treating putrid sore throat in the same way. The Society, however, lived to be thoroughly ashamed of what it had done, and subsequently chose Dr. Bartlett its President. And so we believe the Massachusetts Medical Society will be more than ashamed of its treatment of Dr. Gale of Newburyport, whose case is the more aggravated from the fact that he had retired some two years ago from active membership of the Society, and therefore it was in the meanest spirit that it pursued him. The "regular" doctors are on hand now to defend the Society, but they ought to know that they can avail nothing against the common sense of the community and its instinctive hatred of a narrow tyranny.

We cannot say, for ourselves, that we have any particular regret for these most unworthy demonstrations of the medical men. Being wholly characteristic, they of course are the best mode of announcing to the public the narrowness of the entire medical system. When medical men profess in reply that it is necessary to maintain a "high standard" in practice, we can every one of us see how very low it is if those who hold it refuse so stubbornly to entertain new and larger ideas. Of these it is that they chiefly complain; and it is on these that the people intend chiefly to insist. Let the doctors just go on as they are now going, and before they know it they will find their occupation gone. While they are shaking their saddle-bags in the face of the public, others will have passed them in the quest of truth and the study of better methods, and they will be left high and dry behind, with a very low tide.

#### Spiritualism in Louisville, Ky.

The Courier-Journal of the above-named chy ublished not long since a three-column article entitled "Among the Mediums," in which it was sought to give a cursory glance at the history of Spiritualism itself, as well as a detailing of the shape taken by the movement in that locality. According to this statement there are "a dozen or more professional mediums" in Louisville, together with "a much larger number of mediums in embryo; that is, persons who claim to possess the power of communicating with spirits in a limited way, while some of them are pupils of the regular mediums under the processes of development,"

"These professional mediums are all women, so runs the account, which further affirms "that mediums generally come from the humbler walks of life, and often from the depths of poverty. But the same cannot be said of the believers in Spiritualism. Its adherents represent every class of society, and they come from every creed and confession of faith to espouse the doctrine of mystery. . . . In many instances, men eminent for their learning and usefulness, coming from the judicial bench, from the pulpit and from exalted positions in the professions and the scientific world, have, through their endeavors to expose Spiritualism as a fraud, been led by their experience into the meshes, and become converted to the faith."

"It might not be an exaggeration to say," re marks the writer, "that among the thousands of men and women who consult the mediums in Louisville, there is a large per cent. of the number who regard them as their oracle in all matters pertaining to this life and the life which is to come. . . They come often from a long distance, while from the city and immediate country surrounding they come in great numbers. Some seek private sittings, while it is customary for a number to gather together and have scances, sometimes in a dark circle and sometimes in the light. The license for mediums, clairpoyants, etc., being placed at a sum beyond their ability, none of the mediums in Louisville make a charge for their services, but as it is understood that this is their only means of making a livelihood, since all their time is occupied, their visiting friends make them such presents as they think right."

All which speaks poorly indeed for the public sentiment of Louisville, which thus places the disciples of a religion as dear to its followers as any promulgated in the church is to its particular devotees, on a level with mountebanks, gypsies, and peripatetic circus-riders, and so does all it can to close the avenues for spirit communion with the two-handed grasp of pecuniary persecution and social ridicule. Occasional merriment is scattered throughout the article concerning the phenomena witnessable at trance séances, etc. The narrative further proceeds to state:

"The only fully-developed slate-writer in this part of the country is Mrs. Kelgwin, of Jessersonville. A great many people go over from Louisville to see her. Some are satisfied with her writing and some are not. A reporter of the Courier-Journal, while in a circle at her house received some communications that were pertinent and legibly written in answer to questions which he wrote on the slate, and concealed from view by turning the side containing the question

The seances for materialization given by Mrs. Cooper, of Louisville, are commented on in a gossipy style, and the article closes with a fine sop to the Cerberus of public opinion. But the constituents of which that very sop is forced to be made furnish the most important foundation to the thinking mind for a favorable answer to the question, "What good has Spiritualism accomplished?"

## " Plagiarism."

We are pleased to inform the London Medium that K. Graves, Esq., is still in the form. We do not believe Dr. Stade is guilty of plagiarism, as deavored to impose upon the public by copying from Mr. Graves's book matter for publication, at the same time assuming it to be original with himself. It was no doubt a "plagiarism," but spirit plagiarism. We have not the slightest hesitancy in saying that there are spirits out of the form who have the same power and disposition to plagiarize as some individuals in the form have, and who are no more conscientious. Then, again, spirit authors who have given to the world through a subject here matter of great interest can, if they wish, (why not?) repeat what they have previously given through another human instrument?

We have had in the years past several similar experiences with mediums as that under consideration. One case was a lady in Kentucky, through whom was given what purported to be an original communication, which was sent to us for publication as original; but on perusal we found that it was apparently copied from one of Andrew Jackson Davis's works, word for word. The gentleman who sent us the MS. was so informed by us; but he replied emphatically that we must be mistaken, as the subject matter was reported at the time it was uttered by the ladymedium, and he was positive she had never read any of Mr. Davis's books. The case sadly perplexed him, of course, and he was so confident that he was right that he would not credit our statement until he had seen the book for himself. We accordingly sent him a copy. He then wrote a strong letter to us, saying that the lady was above reproach, was only a private medium, and belonged to one of the most respectable families of Kentucky, and therefore the whole thing was inexplicable to him. Accompanying his last letter came another communication for publication from the same source, which he asseverated was original, as it was taken down by himself as uttered by the medium. This time he was sure there was no plagiarism about it. But on perusal of the manuscript we discovered that this alleged original communication was also a true copy of matter on the pages of The Penetralia, thus proving beyond doubt that some spirit had repeated through the unconscious medium what was already in print. May not the communication given through Mr. Slade, which our English contemporaries are now so much exercised over. have had its origin in a like manner? Or, in other words, was it not a clear case of spirit-plagiarism? If so, then Mr. Siade is innocent of all complicity in the premises.

Those visiting Oak Bluffs, M.-V., during the heated term, should not omits trip to Katama, only twenty minutes' ride by rail from the Bluffs, where there is a fine hotel under the management of E. O. Nichols, E.q., and also a large and

#### "Over the Crystal River."

On our third page we this week give a touch ing and spiritually elevating song, the music of which is the composition of Robert Cooper, Esq., whose name is well-known to the disciples of free-thought and liberal sentiment in both hemispheres. At a time when camp and grove meetings are the order of the day, we print this choice music as a sort of good wish and benediction for and to these enterprises, hoping that the friends may wocally utilize the harmony it contains amid the woods and glades of the country, which we must perforce content ourselves with merely representing by cold and formal 'dots," "dashes," "rests" and "spaces."

Mr. Cooper has written several other fine songs in the past, copies of which can be obtained by addressing him, No. 943 Washington street, Boston.

#### The Children's Day at Highland Lake.

Those of our readers who are interested in the Lyceum question, and we hope their name is legion, must not overlook the Convention to be holden at this grove during Friday, Saturday and Sunday next.

The Boston Lyceum, numbering over one hundred children, are to attend in a body on Saturday, July 28th, and will give an exhibition of their speaking, marching and other exercises at the grand auditorium. The occasion promises to be one of unusual interest and attraction.

Not long since the Investigator, of Boston. took Rev. Joseph Cook in hand for one of those characteristically loose and reckless statements akin to those scattered throughout his attack on Theodore Parker. He said in one of his discourses that "Infidelity is said to be strong in Boston," but demanded to know, in support of such a statement, "when did an infidel book ever see a second edition, or even one of Theodore Parker's best works?" He is answered most effectively by the Investigator, which reminds him that he has himself admitted since he began preaching in Boston that twenty thousand copies of Paine's Age of Reason are sold yearly, which means all the way from twelve to twenty editions each year.

The enterprising publishers of the same paper further reply that many "infidel" books pass through from three to five editions a year, and assert that in forty years they alone have printed at least one hundred and twenty editions of the Age of Reason. And while so many people have read that noted book, very few indeed have ever seen Bishop Watson's reply to it. And the publishers of the Investigator go on to speak of the number of editions of the writings of Voltaire, Hume, Volney, Gibbon, Harriet Martineau, -Buckle, Draper, Tyndall, Darwin, Huxley, Spencer and others, which are annually sold to an intelligent community of readers who hunger for something more than the chaff which Joseph Cook flings in their faces. Cook is eminently a blusterer, all brass, and no scientist at all. He assumes his facts and proceeds to build on them, when those facts are as airy and unsubstantial as the very dogmas they are expected to support. There is of course an end to such charlatanry, and Cook is just beginning to have a dull suspicion that it is drawing in sight.

The independent slate-writing medium, Watkins, has been at Leeds, Mass., lately. A correspondent at this place writes us an account of scances with him, which we print in another column, going to prove that there is no question as to the mediumship of this young man in the opinion of the writer. As regards the slatewriting, we have no doubt that the invisible power to do it abides with Mr. Watkins; but the question is as to whether reliable or deceptive spirits do the writing. In one instance, at least, when the medium was in Boston, a communication was given upon the slate provided by the sitter for the purpose, which was not written by the spirit whose name was signed to it; but, on the contrary, by one of the medium's own control. Mr. W. is an angular man, and we account for this condition of things simply on the plain hypothesis of "like draws like." "Try the spirits," etc., is a scriptural truism that should not be ignored by Spiritualists. When the medium (as he should strive to accomplish) comes up on a higher moral plane than he is at present, his mediumship will be much more reliable than in our opinion it is at present. We therefore beg of him to do as nearly right as possible in all things, and then his "divine gift of mediumship" will be an honor to himself as well as creditable to the spiritual cause.

Bro. Seaver of the Investigator is a practical printer and a capital editor....except on spiritual subjects! Those "educated from the case" as a general rule make competent editors. Of course such are not college learnt; do n't understand Greek and Hebrew, Latin, German or French; but it seems that Bro. Seaver is an exception, judging from his frequent Latin quotations in an article he recently printed headed 'The Universe, &c." Well, we are glad of this, for when we both get "on the other side" we shall probably go into partnership "in the printing business," and a Latin scholar would be just the right sort of a partner. But before this auspicious time arrives, we insist that the Liberals 'in mundane life" help Bro. Seaver—who has been a faithful servant in their cause for many years - lift the incumbrances on Paine Hall. Why, if they really believe what they profess to, it should be accomplished inside of six months; and thus prepare him for the necessary "harmony" he should possess in the new sphere of life when his time is out here.

Want of space deters us, at least for the present, from keeping up to the demands of the announcement made by us recently, viz .: that we should print with each issue of the Banner a column of verifications of spirit messages from the large stock which has been rapidly accumulating on our hands of late. We shall redeem our promise soon, however, and trust those which we printed in the Banner for July 7th have been carefully perused by our readers, and that the lessons which they convey have been duly appropriated by discerning minds.

Read Prof. R. W. Hume's article on " Indian Spiritualists," on our second page. In transmitting it the author says: "I enclose selections from the report of the late Indian Council at Idaho, with comments thereon, which I trust will meet with your approval. To my mind, Spiritualism has a grand work before it, and has somconvenient building devoted to clam-bakes, fish memora its labors not only in civilized but in and clam chowders, etc. Here are the very best what are called barbarous communities, that facilities, too, for roating, fishing and bathing. work being the improvement of our race the analysis. . His rest and we include the

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Thomas north where in reach but or reaches a great thing

Under the above heading we copy the following from the Selem (Mass.) Gazette of the 20th

"The history of the past is filled with death-bed incidents of a wonderful nature. Newspa-pers often contain well authenticated descrip-tions of death scenes in which the departing ones tell of seeing around them loved parents or chil-dren who have gone before, with outstretched arms to welcome them to their heavenly home. The following phenomena were witnessed at the death-bed of an old lady who recently died in this city, and were related to the writer by two members of the party present. Between the hours of four and five in the morning, while four women were watching in the chamber of death, women were watching in the chamber of death, loud knockings were heard by all of them on the head-board of the bedstead. Soon beautiful music was heard outside of the back window, which sic was heard outside of the back window, which approached nearer and nearer until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the sweet sounds had entered the room, one of the ladies asked another if she heard anything. 'Yes,' said she, 'I hear beautiful music.' The two other watchers also heard it distinctly; so did the dying one, who feebly spoke and said, 'sweet music; sweet, sweet music.' Query: Could these five women have deceived themselves and merely imagined that they heard the selves, and merely imagined that they heard the angelic host? Would not a man be hung for murder on less positive evidence?

The above communication comes to us (says the editor of the Gazette) with the authentication of a responsible name, and with the name of the dying woman referred to."

#### Insanity and the Revival.

A recent number of the Boston Medical and Surgical Journal contains an interesting article upon "Insanity and the Revival," by Theodore W. Fisher, M. D., in which reports are given of eight cases of insanity that have come under his observation during the last two months, which were caused by undue religious excitement growing out of the Moody and Sankey Revival. The writer save it would not be fair to attribute all these and similar cases to the effects of revival preaching, but the presumption in that direction is very strong. An examination of sixty reports of asylums in the United States in 1876 shows that out of 86,988 cases 2,144 were produced by religious excitement. In closing his article the writer remarks: "It is needless to add that true religion does not in itself tend to produce insanity, but is the best moral preventive and antidote; but it is the false theology and superstition too often mingled in the religious instruction and urged upon ignorant and susceptible minds, with vehemence and implied threats of Divine anger, that are liable to disturb an already too unstable mental equilibrium." What will Old Theology say to this?

#### Belvidere Seminary.

This institution, located at Belvidere, Warren County, New Jersey, will reopen Monday, September 17th. It is most favorably situated in regard to healthfulness of climate and beauty of surroundings. It is easy of access by railway being only a few hours' ride from New York and Philadelphia. Its buildings are attractive and situated on an eminence overlooking a broad and picturesque extent of country. Its course of instruction is thorough, practical and in harmony with the most rational views of life. It is open to youths of both sexes. It offers them home comforts and influences. It is entirely unsectarian. Especial attention is paid to the health of pupils, and their physical culture is promoted by daily gymnastic exercises, or vigorous out door sports. A literary association is connected with the institution which has been in successful operation over ten years. Pupils can take a full course of four years, or an elective course of two, receiving therefor a diploma. The school year is divided into two sessions of twenty weeks each, beginning the third Monday in September and closing the third week in June.

## Melbourne, Australia.

We published in our last number an interesting account of Dr. J. M. Peebles's reception in Australia, which was embodied in this active spiritualistic traveler's second letter of his "Round-the-World" series. We are also in receipt of a private letter from another friend in Australia which contains a glowing account of the success of Dr. Peebles in Melbourne. The writer says great crowds came out to hear him. etc. It is indeed gratifying to the veteran toilers, who have been so many years ignored and slandered by old theology, to know that the seed of the Spiritual Philosophy which they have sown all over the globe has taken such deep root. So good a cause as ours time will surely vindicate.

We publish on another page a well-written letter from Australia on the progress of Spiritualism there, for which we tender our cordial thanks to the writer.

## M. Milleson's Spirit-Pictures.

The following note speaks for itself, and in this connection we would refer the reader to Mr. Milleson's letter on our second page, in regard to his new picture; and where he says "wing of time" read "flight of time":

time" read "flight of time":

NEWBURY, N. H., July 20th, 1877.

BRO. MILLESON—Yours of the 19th just received. Would say in reply we will try and have erected on the grounds a small building suitable for the exhibition of your paintings. If you come, will try and have your works of art thoroughly advertised, and the Committee will aid you every way that lies within their means. We expect our expenses this year will be more than we shall realize from the proceeds of the meetings; but we intend to make this a permanent thing.

thing.
Hoping that you will camp with us, and our arrangements will suit you, I remain yours truly, GEO. A. FULLER,
Cor. Soc. Sunapse Lake Camp Meeting Association, Needury, N. H.

#### Dr. Carpenter's Book on "Mesmerism, Spiritualism, &c.,"

Portions of which have been published in the Popular Science Monthly, and which is soon to be issued from the press, is just such a work as Spiritualists would desire to see issued by their opponents. Its learned irrelevancy, its elaborate feebleness, its obsolete "toe joint" nonsense, its repetition of exploded calumnies: its suppression of truth and frequent false suggestions; make it unworthy of notice for its intrinsic merits. It will undoubtedly draw upon Dr. Carpenter a severe castigation from the distinguished scientists whom he assails. We understand that it will be answered in the Popular Science Monthly by a distinguished American Physiologist, who is amply competent to the task of exposing and rebuking its pretentious ignorance and dogmatism.

Now is the time, friends, to enjoy yourselves as rural groves and seaside abodes. is an experience of the Country of the Author of the Autho

ers and alphanes and relation country at milest, at the characters Passe, quiest of Province please (train more decayoft Mark.

Mrs. Britten's Speedy Return to

We cannot express the disappointment which has been caused by the fact becoming known that Mrs. Hardinge Britten intends sailing from Liverpool on her return to America on Tuesday next: It appears that her engagements are of next: 1s appears that her engagements are or such a nature as to prevent her remaining longer in this country. Letters have come pouring in from the principal centres of Spiritualism, ask-ing for visits and lectures, and the interest man-ifested in London has been very great. Various gatherings of friends have been held to make proper arrangements for a London reception; but deep disappointment is experienced at the futility of all these preparations. There can be no doubt but Mrs. Britten is much wanted in this country. She has received a most hearty welcome, though it has not as yet taken on the form of a congratulatory meeting. She should endeavor to arrange her affairs in such a manner as to enable her to return to England early next year, and give us a few months of her eloquent services.—London Medium, July 6th.

Mr. and Mrs. Britten will probably arrive in New York at the time our paper goes to press.

#### Is France Preparing for War?

The secret purchase of army supplies at the West for the French Government is supplemented by similar signs of preparation in France. A foreign correspondent says opinions differ as to what nation MacMahon wishes to fight, but the current theory is that a secret alliance has been entered into with Austria, the latter power believing that there is a secret treaty between Russia and Germany which looks to the dismemberment of the Austrian Empire as well as the Turkish power; and to prevent this contingency Austria and France have a secret understanding, by which Germany is to be attacked on both fianks simultaneously.

#### Cora L. V. Richmond in Brooklyn.

We learn from Charles R. Miller, Esq., President of the Society of Spiritualists in Brooklyn, N. Y., that the services of this talented and favorite speaker have been secured for a course of lectures during the month of August. Her first lecture will be given on Sunday, Aug. 5th, in the large and commodious Everett Hall, 398 Fulton street, and continued each succeeding Sunday.

As the "Republican Hall Spiritual Society" has suspended meetings for August, its members are cordially invited to attend Mrs. Richmond's lec-

#### Phantomatic Whispers.

The first of a series of articles with the above caption, from the pen of the well-known sprightly writer, John Wetherber, Esq., will appear in the forthcoming issue of the Banner. We have no doubt these quaint essays will be fully appreciated by our numerous readers.

#### Now is Just the Time

To attend the Spiritualist Camp Meetings hereabouts. No more orderly gatherings ever convened in Massachusetts. This the secular press has admitted for years, and that is the reason why the Globe, Herald, and other Boston dailies give fair and candid reports in their respective sheets of the proceedings.

### **Materialization in Boston**

Is the title of an interesting article from the pen of Hon. Thomas R. Hazard, which we shall publish in our next number.

Spirit Henry C. Wright, (who was well known throughout the country as an active and sincere worker in the cause for many years,) returns again and calls upon the Spiritualists of Boston " to bind themselves together, to hold each other by the hand. I want to ask them (said he) to be one in purpose, one in aim, one in good feeling, one in love. You know not what forces are marshaling against you - are being brought to bear to suppress your beautiful Philosophy / You see them not. Therefore units for mutual protection ere it be too late, and then the angels can assist you with power, not without. Heed my warning! I am not dead! I am wide awake-ready to work with and for you when opportunity offers; and I shall thus please the God that is within me. Many of my personal friends in Boston will know what this last expression means. I say again, Remember and do your duty; fully sustain those in the front ranks, or you will sadly regret your remissness when you come to live with us in the higher life."

One of our best public speakers writes us as follows: "Oh, for a warm, living Spiritualism that we can all accept and be united on!" Yes, indeed! But while adventurers creep into our ranks, as a few do from the churches-men and women without principle, and for a time are endorsed by respectable Spiritualists-how can we expect "a warm, living Spiritualism"? When others who are respectable strive to be leaders under the flag of "Christian Spiritualism," and ignore the humble mediums in our ranks, how. can we have "a warm, living Spiritualism"? When these men, as in the past, clamor for organization, that they may become the "bright, shining lights" of it, there is no wonder "a warm, living Spiritualism" has not yet cemented its believers in the bonds of unity. When less ambition for individual emolument is manifested in certain quarters Spiritualism will thrive as never before. Under these circumstances we cannot favor such an organization as Bros. Watson and Peebles advocate.

It is a duty we owe the public to state that we do not endorse the alleged spirit-artist noticed in our paper week before last, under the heading, "Lake Pleasant Camp Meeting Notes." We published the card signed by "A. D. Perkins. Photographer, 806 Main street, Fitchburg, Mass., at the pressing solicitation of Bro. H. A. Buddington, Chairman of one of the Camp-Meeting Committees. We now learn that the Fitchburg artist withdraws his card, and that the invitation extended the "spirit-artist" to attend the said camp-meeting has been cancelled.

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.

D. M. King writes that the Spiritualists will hold their yearly meeting at Mantua Station. Ohio, on Sunday, August 5th, in the old Maple Grove: Excellent speakers and good music. Basket plenic at noon. All are invited to attend.

The Connecticut Association of Spiritualists will hold a meeting at "Compounce" on Wednesday, Aug. 8th. Bear this in mind; riends and and the control of the co

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2d. D. Latter Des They Larry

Movements of Locturers and Mediums.

Dr. H. P. Fairfield will speak in Friendship, N. Y., Sunday, August 5th; in Scio, Aug. 12th; in Cuba, Aug. 19th; in Belmont, Aug. 26th. The meetings in Scio and Cuba will be held in a grove, weather permitting. The public are invited to attend with their baskets well filled.

A. S. Hayward, magnetic physician, has gone to Augusta, Me., to treat patients. He will return to this city in about a week. He is doing a good work in this direction.

Giles B. Stebbins speaks at the McLean, N. Y., Grove Meeting, August 5th. He will speak at Lake Pleasant Camp-Meeting, Aug. 12th, 13th, and 14th.

shire, where he proposes to remain during the Dr. John H. Currier requests us to an

George A. Fuller is still laboring in New Hamp-

nounce that he will attend the Highland Lake Camp-Meeting; and at the conclusion of that convocation he will return Aug. 7th, to his office, No. 71 Leverett street, Boston. He will be present at no other camp meeting this season.

Frank T. Ripley, the well-known test medium, has gone to Bath, Me., for a short time to recuperate.

W. F. Jamieson is holding a debate, in Linesville Station, Penn., with the Methodist champlon, Rev. A. N. Craft. Eight sessions of two hours each are held every week, and the debate is to last three weeks, from July 10th to 31st. Mr. Jamieson may be addressed at Linesville Station,

Mrs. Mary B. Thayer, the well-known flower medium, is resting at Hill-Side Home, Carversville, Bucks Co., Pa.

We are requested to state that the Committee feel warranted in announcing that Mrs. E. L. Watson, of Titusville, Penn., will attend and participate in the Convention to be held in Lockport, N. Y., the first Friday, Saturday, and Sunday in August. Other speakers of course are expected.

Mrs. H. F. M. Brown's present address is 608 Ellis street, San Francisco, Cal.

Bastian and Taylor, the materializing mediums, are now located and holding scances at Cascade. Cayuga Co., N.Y. Mr. Andrews, proprietor and conductor of the Cascade House, for the comfort of his guests has fitted up the scance room with a large fan, driven by water power, to cool and ventilate it during séances. Visitors are expected from all parts, and in large numbers.

Pet Anderson, well known from Boston to San Francisco as a medium, and the wife of Wella Anderson the artist, has joined her husband in Chicago, says the Religio-Philosophical Journal. "Mrs. Anderson is regarded by a large number of patrons as a superior medium. The family is pleasantly located on West Madison street, where they will, we presume, be glad to receive social and professional calls."

Mrs. S. A. Rogers Heyder is lecturing in California and giving tests. Her address is Grass Valley.

Dr. J. K. Bailey has been lecturing in Minnesota and Wisconsin. He may be addressed for the present at River Falls, Wisconsin, where he has an engagement.

E. V. Wilson has just closed a seven weeks engagement in Brooklyn, N. Y., where his lectures and tests gave general satisfaction to large Dr. J. V. Mansfield, while en route for Califor-

nia, gave some fine tests in the Western cities. Dr. Dake mentions a good one in his letter among Banner Correspondence. Le Roy Houghton will answer calls to speak

to Spiritualist Societies in New Hampshire for the next three months, and desires to cooperate with a good test medium. Permanent address, Haverhill, Mass.

Mrs. Sunderland Cooper will summer at Newort, R. I., and go South next winter.

J. William Fletcher lectured in Dought y Hall, London, to a crowded house, on "Spiritualism a Religion for To Day," Sunday, July 8th. The lecture and lecturer were received in a most flattering manner. He lectures in Langham Hail (second appearance there) Monday evening, Aug. 6th; subject: "A half hour from Alexandria to Jerusalem."

Mr. Fletcher can be found daily and for scances at his residence, 14 Southampton Row.

A fund of £800 has been raised for the appeal of the Bradlaugh-Besant case. The defendants do not expect a reversal of the judgment. It is understood that as soon as the case is disposed of Edward Truelove will be prosecuted for the sale of "The Fruits of Philosophy," and the publication of another work of the same stamp. We do not learn that the authorities propose any proceedings against the derical authors and circulators of "The Priest in Absolution." That would be right, of course. English intolerance is lamentable.—Boston Herald.

BANNER OF LIGHT.—Elsewhere in this issue will be found the prospectus of the above named journal, which is the pioneer in the cause that it advocates. It is now in its twenty-first year of publication, is well printed on excellent paper, with good type, and full of interesting reading matter for those who care not to run in the stereotyped grooves of thought. - Wright Co. (Mo.)

We have fitted up a bookstore in which is an assortment of all the reform books published by Colby & Rich, by J. P. Mendum, by D. M. Bennett, and by E. H. Heywood. Besides this, we have all our own publications and some others. As yet we have had no time to publish a list of half we have. After camp-meeting we will'try to furnish our readers with a description of all our publications.—Hull's Grucible.

Spiritual Grove Meeting. Epiritual Greve Meeting.

The Spiritualists of Central New York will hold their Sixteenth Annual Grove Meeting at Pendergast Grove. Phoenix, Saturday and Sunday, July 28th and 28th, morning and afternoon. Giles B. Stebblin, of Detroit, Michigan, one of the most popular speakers in the field, assisted by other prominent gentlemen, will address the meetings. Steamer "Lawrence" will leave Syracuse on Saturday morning at eight o'clock and run te the grove. She will return at night, and leave Sunday morning at eight o'clock precisely. Round trip fifty cents. Steamer "Milton S. Price" will also leave at eight A. M. Round trip fifty cents. Steamer "Charles E. Crouse" will leave her dock in Liverpool, at eight A. M., sharp. Bound trip fifty cents. Steamer "Josob Amos, Jr., "Will leave Baldwinsville at eight A. M., Bound trip fifty cents. Barge "Onondaga" will leave Fulton at eight A. M. Bound trip fifty cents. Board reasonable at the hotels.

Per order Conswittes.

There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists at "Compounce," Wednesday, Aug. 8th, at 2 c'clock F. M. A full attendance is desired, as matters of importance are to be brought before the Board.

E. Anne Hinnan, President.

L. Robinson, Becretary.

Spiritualist Meetings in Boston. EAGLE HALL, 616 Washington street.—Tatt Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% r. M. Good mediums and apsalars always present. Free Conference Meeting every datarday evening at 80 clock; sharp. Doors closed at 8%, All was invited.

MASSAU HALL,—The Free Pistform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10% A. M.

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

Pernylan Syrup.—This valuable medicine has been sliently making its way into public fa-vor by the numerous remarkable cures it has performed. Its singular efficacy is owing to the protoxide of iron which in this preparation remains unchanged, and is the only form in which this vital element of healthy blood can be sup-2w.Jv.21.

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4w\*.Jy.14.

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#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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as our agent, and receive subscriptions for the Banner
of Light at fifteen shillings per year. Parties desiring
to so subscribe can address Mr. Morse at his residence,
Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGHEE, Hooksellers, 62 West Main
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and 6th avenue, and Republican Hall, 55 West 33d street.

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DR. J. H. BHODES, 259 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 Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

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DR. J. A. TENNEY,

Magnetic Physician, 74 Dover street, Boston. July 25.-4w

46 BEACH STREET, Boston, Mass. MBS. A. M. OWLES, Proprietress. 4w—July 28.

MRS. PICKERING, Spirit-Medium, 28 Winter two-July 28.

The Eighth Annual CAMP·MEETING

Spiritualists of Massachusetts

COMMENCED at HIGHLAND LAKE GROVE,
NORFOCK, July Sech, will clade Aug. Ch.
TUKBDAY AND FRIDAY are BPECIAL FROMIO
DAYS, with extra attractions for visitors. FRIDAY,
will be devoted to the Grand Convention of Spiritualists. Able speakers will address the people upon variculs subjects.
All regular trains on the N, Y, and N, E, Railroad and
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and 5:50.

and 5:50.

Special Traims on Tuesday and Friday leave Boston at 9:00, and leave Grove at 9:30 P. M., stopping at way stations. Sunday trains leave Boston at 9 and 12:45. Returning, leave Grove at 5:30, stopping at stations each way. For full time-tables, reduced fares, etc., see large Camplecting Posters in all R. R. Stations.

June 23. RICHARDSON & HATCH, Managers.

### Lake Pleasant CAMP-MEETING.

THE NEW ENGLAND SPIRITUALISTS CAMP-annual Camp-Meeting at Lake Pleasant, Montague, Mass., from

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

Sunday, Aug. 12-Dr. H. B. Storer, of Boston, Mass.; Glies B. Stohbins, of Detroit, Mich. Tuesday, Aug. 14-C. Fannie Allyn, of Stoneham, Mass., Wednesday, Aug. 15-Bishop A. Besls, of Versailles,

hursday, Aug. 16-Mrs. S. A. Byrnes, of Wollaston, Thursday, Aug. 10—Acres B. Lynn, of Ballaten Spa. N. Y. Baturlay, Aug. 18—R. T. Hallock, of New York City. Bunday, Aug. 19—Cephas B. Lynn; E. V. Wilson, of Lemuard, lillingis.

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

Tuesday, Aug. 21—Mrs. Augusta 11016 Whippie, of Boston, Mass.
Wednesday, Aug. 22—Hishop A. Beals, of Versallies, N. Y. Friday, Aug. 24—Mrs. N. J. T. Brigham, of Elin Grove,

Friday, Aug. 24—Mrs. N. J. T. Brigham, of Eim Grove, N. Y.

Bunday, Aug. 25—J. Frank Baxter, of Winchester, Mass., and Prof. William Denton, of Wellesley, Mass., Regular board at \$5.00 a we k. Groceries, provisions, and other articles required for housekeeping, can be obtained on the ground Tie kets at reduced rates will be placed on the Vermont and Missachusetts, the Fitchburg, and all connecting roads.

By addressing the Secretary, a Circular giving full information will be sent to any party.

DR. JOSEPH HEALS, GREENFILD, MASS., President. JUHN H. SWITH, SPRINGFIELD, MASS., Treasurer, July 14.—4W

#### Universal Reform CAMP-MEETING

WILL commence at Shawsheen River Grove on WEDNESDAY, AUG. 18T, and conclude on Monday, the 22d. Picnics every Tuesday and Friday. Good Restaurant, good tents, good music, good dance-hall—everything good. Restaurant, good tents, good music, good unice-maneverything good.

Among the speakers engaged are Leo Miller, W. S. Bell, Prof. R. W. Hume, I. P. Greenleaf, Dr. Demerritt, L. K. Coenley, E. H. Heywood, D. W. Hull, Moses Hull, Juliette Beverance, C. Fannie Allyn, Hattie Wilson, Aggie Davis Hall, Mattle Sawyer and others.

Speaking, conferences and amusements every day. The platform is free for any thought. Fare over all the branches of the Baston and Maine Hailroad reduced. Trains nearly every hour.

MOSES HULL. President,
DR. C. C. YORK, Ex. Com.

July 28.—2w

G. W. KEYS.

#### Cape Cod Camp-Meeting AT HARWICH, HANN.

THE Spiritualists will hold their annual Camp Meeting at NECKERSON'S GROVE, Harwich, Hass. commencing on Tuestay, July Sist, and cloting on Sunday, Aug. 4th, 1877. Speakers engaged: Dr. H. B. Storer, Mrs. Sarah A. Syrnes, Cepins B. Lynn, J. Frank Baxter, I. P. Greenleaf and Arthur Merton, M. D. Tickets to and from Boston 33, and at the same rates as in previous years from Stations on the Old Colony Rallroad. It is hoped that there will be a large attendance upon this crowning meeting of the entire series upon the Cape. July 21.—3w

## The Scientific Wonder! THE PLANCHETTE.

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how to use it. 

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UNITED STATES

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Why the American People do not Enjoy General Pros-

Why the American People do not Enjoy General Prosperity.

Chap. 2.—Money and its Functions.

Chap. 3.—Banks and Banking.

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## Message Bepartment.

The Spirit Mossages given at the Banner of Light Public Pres-Circle Meetings, through the mediumship of Mrs. JEFFER S. BUDD, are reported serbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the medium-ship of Mrs. Sarah A. Dan-kin. These messages indicate t at spirits carry with them the

characteristics of their : rth-life to that beyond-whether for good or evil-cons quently those who pass from the earth-sphere in an undeveloped state, eventually progress o a higher conditi n.

We sak the rader to receive no doctrine put forth by mirits in thes columns that does not comport with his or her reason. All express as much of truth as they perceive-

As most of the messages given at the Banner Cir-eles and published on this page are from entire stranger-spirits to our medium and ourselves, it is desirable that those who from time to time may recognize the party com-municating, should forward such verifications to this office for publication. A few do so, but we verbally hear of nu merous verifications, yet those most interested fail to give us the proof. This is to be regretted. But we hope those interested will in future do us the favor to respond to our

request,

APP Questions answered at these Séances are often propounded by individuals among the audience. Those read to
the controlling intelligence by the Chairman, are sent in
the correspondents. no correspondents.

No. Hudd holds no private circles.

LEWIS H. WILSON, Chairman,

#### Vacation Season.

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

#### REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMBHIP OF MRS. JENNIE S. RUDD.

#### Invocation.

Our Father, as we come to earth we behold the violet, the rosebud and the bright flowers blooming, and we ask that we may bring thoughts as bright and beautiful as are the flowers. We ask thee to be near us, to guide and help us, as we draw near the earth-plane.

#### Questions and Answers.

CONTROLLING SPIRIT.—We are ready, Mr. Chairman, for whatever questions may be before

Ques.—[From the audience.] What is the cause of the poverty, vice and misery in the land, and what will prevent it?

Ans.—We have answered many questions almost identical with this, so we will only say, "Do unto others as ye would they should do unto you." Live according to the Christ-principle; trust the angel-world, and all will be well. This is the only instruction which we can give you for the past, for the present, and for the future.

Q —[From the audience.] Are there such spirits as are called elementaries?

A.—From our standpoint, as we see life and

its relations, we do not understand that there are elementary spirits, as many suppose. Yet we know there are spirits of beings that lived thouknow there are spirits of beings that lived thousands of years ago that have never advanced, but seem to partake of that peculiar time and place in which they lived. They are not like the mortals of to day; but they have their work to do. It may be to watch over some mine, or some mountain, or to enter some particular abode, or to go forth into the depths of the forest. This is our opinion, based on our experience in spiritlife. We do not pretend to be infallible—you are to receive it simply as our idea. We do not recognize the peculiar elementary, spirits that many do. We can account for all the manifestations, for all the phases of force that are seen, on entirely different principles. We would invite entirely different principles. We would invite investigation. We would say to every inquirer, learn all you can. If you know of a spirit which seems to you to be an "elementary," study it well, and then give the world the benefit of your thought. As Spiritualists, Progressionists, it becomes you to look carefully into every subject which may come up. Never be afraid. If spirit communion can be overthrown by a theory like this, or the spirit world be obliterated by a touch of the pep calling forth something which men name elementaries, then let us retire. We know that we come here not as "elementaries," but as real men and women. We come to do our work, and we trust that we shall continue to do it to the best of our knowledge. Get all the knowledge you can, and then you will be able to cope with the spirit-world and gain the highest amount of intelligence and instruction.

CONTROLLING SPIRIT -I have once before answered a question which comes to me again, and I will now endeavor to consider it as briefly as possible. We do not believe, indeed we know that it is not the most intelligent or scientific men and women of the spirit world who bring about materialization, or who bring out the conditions and produce the physical manifestations. But individual spirits are guided by the scientists of the spirit-world, by philosophers, and by men of wisdom. You need not fear, for we assure you that there is not a manifestation that comes from the spirit-world but is of value, and can from every point become a study. Each little rap is worth something. Therefore we say, be patient, fear not. Though there is before us a thunder-storm, the waters will be clearer when it is past. Be patient, be strong in faith. Know that the stronger you cling to each other the more united you are, the greater power can you bring from the spirit-world.

## John Dow.

Mr. Chairman, I'd like to have you say that John Dow, of Portland, an old dry-goods merchant, has made his way here, among all the rest There is such a crowd here I have found it diffi-cult to elbow my way. I am an old man—somecuit to cloow my way. I am an old man—something over seventy years old—and it's no easy task to crowd round in here. Do you always have as many spirits here as you have to day, sir? [Very likely.] Well, sir, I think you'll have to build on a piece to your building somehow. I don't see how we can squeeze in any tighter than we do now. It's hard work, sir. It's like the ancient story, where the one of old wanted to step into the water and somehody always. ed to step into the water and somebody always got in before him; and here, if you aint might careful, sir, somebody gets in ahead. Why do n you have more of these instruments so we can all talk at once, sir?

You will please say that I have come, and that I am glad of the opportunity. I thought it was the best way I could take to let my friends know that I am not dead, but that I am alive, and am gaining in youth every day. I expect to grow very young. I shall return to them—they will very young. I shall return to them—they will hear from me pretty often. In fact, I think I 've grown forty' years younger than I was when I came here, sir. Maybe you think if I should come once more I'd be a baby; but I really feel happy in coming. I do feel younger. I can only say, "God bless everybody that lets us come." Why, I'd like to talk every hour in the day, yet I find but little chance to talk? I wish the world could be so developed that everybody could realize and understand that there is no such thing as small. Why. I'm just as well able to take ize and understand that there is no such thing as death. Why, I'm just as well able to take charge of my business now as I was twenty years ago, if I only had something to take charge of it with. The boy is a pretty good medium, but I can't manage him as I can this medium. I wish I could have somebody like her, so I could manage my business. I suppose you never will spare her. I don't blame you a bit. I can talk easier than I ever expected to. I am glad to see you all; glad to let everybody know I can come. I don't care a snap whether anybody believes it's me or not, so long as I've had the entisfaction of coming.

## Charles W. Waters.

Please say, Mr. Chairman, that Charles W. Wa ters, who passed out of his body in Albany, N. T.; about the year 1865, would like to communicate with friends, who know him well. They know that I was always considered rather an odd attack. While they would like to have had me join the Orthodox Church, I could not see it.

but was a Universalist, I think, from the crown of my head to the soles of my feet. I never could be brought to believe that God was a partial God. I never could feel that he meant to damn one half of his children and save the other half. I believed God was a great deal better than I was, and I never would have done that to any children of mine. I could have borne with all their waywardness. I could have stood every trial, but I never would have injured my own children. Believing God to be a great deal better than myself; as I said, I can never believe in your religion, I never will; and I earnestly believe, as I did when I was in the earth-form, that if any individual realiy embraces that idea and believes it as a truth it will carry him to the insane asylum as sure as he lives. I believe the promulgation of such doctrines only serves to but was a Universalist, I think, from the crown promulgation of such doctrines only serves to make men and women worse than they were be-fore. I don't believe it makes a man any better to feel he has got kindred burning in the depths of hell. I don't believe it makes a man any stronger to feel that he has the devil right at his elbow every moment. I could n't believe it. I found heaven was indeed a place not limited, but that I could travel about on the sea, by land, railroad and steamboat, and if need be I could navigate the very air. I felt such a freedom, such a sense of happiness, that I would like to do all I can for those I have left behind. I love them—yes, very truly. I would watch over and guide them and bring them all the strength in my power. I am not able to bring to them a pocketbook well filled with gre-nbacks, yet I bring to them a book well filled with truth, and I trust they will receive it kindly.

J. J. A-

Mr. Chairman, I am happy to be present in your Circle-Room to day, for I feel that I shall go away from it a wiser man. I feel that I shall be happier for having stood upon this platform and listened to the words that have been dropped from day to day by different individuals coming from all grades of society in the Summer-Land. I know it has been a lesson to me. You may not realize, good sir, that you are teaching "spirits in prison"; that you are giving strength to those that are undeveloped, but it is even so. We are, as the gentleman who preceded me said, all God's children, and when he made the remark that he brought to his loved ones "not a pocketbook filled with greenbacks, but a book well filled with truth," my own nature responded to the feeling which prompted him to say it. I know what I am talking about when I tell you that great riches is like a mill-stone hung about one's neck, which drags him down into the very depths of perdition. I have in my mind's eye a boy just starting out in life who is poor, and were I to know that before he was sixty years old he would be worth a million dollars if he trod a certain path, or that he could tread another and work his way along and only have enough to make one hand wash the other, I would say, "In God's name take the latter path," for when we get a certain amount of this world's goods we are not contented, but want more, and we neglect all the spiritual elements that surround us. Then I say, If I could go back to boyhood and take my chance in life, I would rather take the middle walk than the path which leads to millions; for if surrounded with wealth when we come to spirit-life, we are so completely picked over, and every thread of life shown, every little act, every little thought is so thoroughly exposed, it is humiliating. We feel that the refusal to give a few pennies to some beggar child on the street may have been the means of bringing us some tortures, and we hear the sentence, "As ye did it not once to these my little ones, ye did it not to me." We feel that though we have rolled in gold, it cannot save our souls but that we must work in order to attain souls, but that we must work in order to attrin that great immortal dwelling. Though we have had a palace to live in on earth, and all that was bright and beautiful, yet we must take the old patched cottage that awaits us here. This is more than I really anticipated or cared for, yet such has been my experience. I feel that I would gladly change please with the measured recent gladly change places with the meanest peasant that works in the forests of the old country, for he can stop to look over life and do kind deeds to his fellow man, while we, hurried on by the length and breadth of business, must do our work and forget the little kindnesses that make others feel pleasant; we fail to sow the little seeds in the fields, to plant the big trees; we for-get to pick up the tiny stones in our efforts to carry off the great bowlders, but the law of recompense holds good.

My visit here is to gain strength, that I may sow a better seed; that the basket which I carry may be refilled, and I be able to purchase for inyself a brighter home, where the flowers shall bloom, where the everlasting money shall not look up to me, and I shall not feel as though I must gave on it now and forever. I will only must gaze on it now and forever. I will only give my name as J. J. A.

## George D. Mann.

My name is George D. Mann. I come from Ithaca, New York State, though I for awhile resided in Poughkeepsie; then I went to Ualifornia, and lived in San Francisco and Sacramento. I have been quite a traveler. I lost my life on the returning steamer between Sacramento and New York. I don't care anything about that. I have friends in Vermont and New Hampshire, and if they see a message from me announced, they will look for it and question whether it is I or not. My name is a very common one. I wish it were less so, that they might feel sure this was

Tell Carrie I am sorry. I wish I could come at morning, at noon, and at night; but the laws of God are irrevocable; I cannot come. When life God are irrevocable; I cannot come. When life shall have got through with her, and she shall come to spirit-life, then will I receive her, then will I clasp hands with her, and she shall be mine. I do not expect to give anybody wisdom by coming. I am selfish, completely selfish, in returning here. I come only to give my name, and the place where I passed away, and my age. I was about thirty-six. Life is beautiful in the spirit-world. 1 understand that there is no death. I understand that when you get here and become developed to a higher plane of existence, you will have to cast aside the old garments—which seems very much like a death—and take on a new garment, which seems very much take on a new garment, which seems very much like inheriting the spiritual. The change which you call death—laying aside one condition and taking on another—is repeated in spirit-life.

## John P. Bates.

I don't care whether anybody else comes or not, so I can get through this crowd of spirits and have my name put down. I am John P. Bates. I went away from Kansas City about a year and a half ago. I was bound to come. I find the spirit-world a reality—that instead of golden gates and beautiful streets, and all that, golden gates and beautiful streets, and all that, there is a real, objective world where I can see objects, and can feel and know that I still exist and others exist. It is a place where I can work, and I am glad of it. I never will be misunderstood here. I do n't expect to do any big thing by coming back, nor to make a speech. I never was a preacher; I would n't be if I could; but I want to say that my presence here proves the immortality of the soul. If you want to be good to yourselves, be careful what sort of a looking. to yourselves, be careful what sort of a looking-glass you bring with you to the spirit-world to reflect yourself in. I know this will reach a friend of mine, and do him good. He is watching and waiting for me to come.

## Maria M. Emery.

Will you please say that Maria M. Emery, of Glenburn, Maine, has called here and given her name, and says to her friends, "It is well with me. Bright and beautiful the stars are shining. I know the light is coming; I fear not, but I trust the angels." I have watched over you, Samuel. You need not worry, for I have been near you. I have guided you. Trust the angelworld, trust me, and I will make thy path pleasant and thy days gentle. I am now a spirit enfranchised, ready to go forth and make myself manifest to the world.

to convince my family, but I come that I may reach one who will look over your paper with anxious care, with solicitude, as from night to night it is borne to her apartments. I would say that H. has come to communicate with D. He will communicate with C. and with A. if they will only listen to him. I ask that I may have a special their memory, a place where I can come a spot in their memory, a place where I can come sometimes and make the sunshine. I would say that Charlie, James and John are with you, and the bright flowers are blooming all about you.

### James H. Blaisdell.

My name is James H. Blaisdell. I have been My name is James H. Blaisdell. I have been gone away between five and six years. I am very glad to return and give my affidavit that this philosophy is true, very glad to trim my sails and say to the world I have got a different boating excursion from what I ever had before. Life and duty are very bright. I care not for what the world may say. I remain firm to the old anchor of faith, firm to the promise of love, firm to the immortality of the soul. I shall walk onward and upward now and forevermore.

#### Nannie Emma Gilson.

Mr. Chairman, have you room for anybody that comes? I will thank you very much if you have got room for me. You have bright flowers here. I like these. I never saw the time that I here. I like these. I never saw the time that I could n't come and appreciate the flowers anywhere and everywhere. I haven't got anybody I can go to at home. Papa and mamma do n't care about this thing at all. My name is Gilson; my first name is Nannie; that's what they called me. My middle name was Emma. My friends lived one time in Worcester. I think they lived in New York City—they did n't stay there a long time—and from there they went to Philadelphia, then to Jersey City. I guess Auntie Maria will send the letter right to them. I am a little girl about thirteen years old. I want to little girl about thirteen years old. I want to send word to Katle and Aleck; they need n't worry about me. I am doing all I can for them.
They live up in Harrisburg. If they will go to
a medium where I can come I shall be very glad.
I shall return whenever I get a chance. That's all I've got to say.

#### Emily Post.

My name, sir, is Emily Post. I don't know as I shall be able to reach my friends. I have been gone many years. They know nothing about this thing, but I come here in order that if my name reaches anybody who ever knew me or thought of me, they will respond and give me a chance to get home to my sisters and brothers. If I can be of any benefit to them I shall be very giad.

#### Mary Murray.

Will you please say, sir, that Mary Murray, of New York City, returns here to send a letter to her brother James and to her sister Bridget? She is well and happy. All dark days are over. I am not one bit sorry for what I did; it will all come right in the end. I'm sorry they did n't recognize me. If they had, it would have cost them money. As they didn't, I was buried with-out any expense. Give them my love. I send them my hope and faith in the great hereafter—faith in the cross of Christ and him crucified; faith that we hold his hand.

#### Julia B. McIntyre.

Say that Julia B. McIntyre, of Philadelphia, who has been gone away about five years, comes back to this Circle Room and sends word to her beloved ones that she has forgotten everything. I do n't care if they did love Florrie better then they did me. I am now in the spirit-world with many a one to care for me. I wish to tell Ida that no longer do I have to look for fire, no longer do I have to look for wood, no longer do I have to stand waiting at the shop thinking some help may come along. I have now a plenteous board, and I am happy to receive whatever medium may come into my place. I say God bless you. Do n't flinch. Remember that in the trial that is to come, you are not to feel it. A curtain of love will be drawn around you so that you shall not feel the inharmony, and all shall yet be right.

## Luke A. Andrews.

I came from Portland; my name is Luke A. Andrews. I passed away about four and a half years ago with consumption. I did n't understand my condition. If I had known what the matter was with me, I should have found a magnetism which would have aided me materially, and I know I could have yet been on earth, but it is all for the best. My home up here is very brilliant. The sun shines, and the stars shine, and I know it is well with me.

## Alfred N. Walker.

My name is Alfred N. Walker. I passed away from your city a short time ago. I come back here to let people know that I still live, that I still can work, that my heart is as true and honest as it ever was. In fact, had I anticipated my sudden demise I would have made different my sudden demise I would have made different arrangements. No warnings came tangibly. I could not receive them intuitively, so I let them all slide. I know parties suffering in consequence. Be quiet, deal gently, and when the right time comes, although you may shudder, yet when the right time comes we will take you, for they are giving you power to stand on your own feet, never again to be dependent upon the feet of others. feet of others.

## Josiah M. Welch.

My name is Josiah M. Welch. I was named for my grandfather. They believed in scripture names when I was born. I do n't think it 's any too good a name. This Spiritualism is a mystery to me, sir. I wish you could explain it. I did n't believe we ever thek and falled offer. did n't believe we ever got back and talked after we left the body till I came here. [Then you 've gained some knowledge by coming?] I want to gain something everywhere. I do n't think I can gain much from farming, sir, do you? I tell you it's the most healthy work that ever a man attempted. I taled it for my heart's context. tempted. I tried it to my heart's content. I got the lever—the malarial lever—and it ended me up. I 've tried to do the best I could. I want to reach my mother, and my aunts Mary and Sally. I want to reach my friends generally, and I aint got any chance to do it only by coming here. You 'll send the letter, won't you? [Yes.] I belong in Quincy, Ill. I want to say to anybody that wants to hear from me that all they 've got to do is to call on me.

## Joseph Carpenter.

Joseph Carpenter, of Lexington. If any of my friends would like to hear from me I should be glad to meet them somewhere, where there is an instrument I can talk through. It is all well with me, bright and cheerful. I fear not, I know all will be well.

## Maria D. Moses.

My name is Maria D. Moses. I have a friend who is a medium. I wish to reach her and to say to her, "Be not discouraged, press onward and upward. I will guide and guard you. Be not airaid, no matter whatcomes; if the snow blows, or the rain drives, or the thunders roll, or the lightning flashes, I will be ever near and watch over you. Trust your hand in mine, and I will guide and guard you." guide and guard you."

## Julia Pemberton.

Please say that Julia Pemberton, who passe me. Bright and beautiful the stars are shining. I know the light is coming; I fear not, but I trust the angels." I have watched over you, Samuel. You need not worry, for I have been near you. I have guided you. Trust the angel-world, trust me, and I will make thy path pleasant and thy days gentle. I am now a spirit entranchised, ready to go forth and make myself manifest to the world.

H., to D.

I return to earth not to convince the world, not

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

Mrs. Danskin's Mediumistic Experiences [Part Beventy-Five.]

BY WARE. A. DANSKIN.

Some years ago I found it necessary to spend a few weeks in settling up and examining the accounts of a business house in which I was inaccounts of a business house in which I was interested, and while thus engaged overlooked the fact that the table at which I sat was in the line of two crossing lights. My sight, which had been very clear and strong, suddenly failed. To my great annoyance I found myself unable to read even the larger forms of print. Of course I appealed to Doctor Rush for ald in this dilemma, and was startled when he told me to gaze for a few moments directly at the sun, every day at noon. Had such a proposition come from any ncon. Had such a proposition come from any other source I would have promptly rejected it; but having the most unbounded confidence in the wisdom of our spirit-friend I did not hesitate to follow his instructions.

to follow his instructions.

Some days after, I was asked by a prominent physician who made a speciality of the "eye," if my sight was not affected. I told him it was, and also the instructions I had received. He raised his hands in astonishment and said, "My dear sir, you will lose your sight; this will produce amaurosis; who could have given you such advice?" I said, "Doctor Rush." "I do n't know him," said he. I replied, "You know of him, doctor; he was the eminent philanthropist and physician of Philadelphia more than half a century ago."

The Doctor drew a long breath and left. The next morning he called and said he felt very much concerned on my account; that his mind had been disturbed about me, as I would surely go blind. "You are not aware," said he, "that Dr. Rush, when in practice, always sent his particle."

go blind. "You are not aware," said he, "that Dr. Rush, when in practice, always sent his patients whose sight was affected to Dr. Tyler, of Frederick City, Maryland." Getting warm, he said, "Dr. Rush knew nothing about the eye, sir." My reply was, "I am perfectly familiar with the history of Dr. Rush, and am well aware of the fact to which you refer—that some of his patients, whose eyes were affected, he sent to Dr. Tyler, who was specially distinguished for his success in the treatment of such cases. But you success in the treatment of such cases. But you overlook one very important fact, Doctor: since that time Dr. Rush has lived for half a century in the world of causes, and has certainly acquir-ed such knowledge as he may have been deficient

My friend, finding this proposition unanswer-able, gave me up in despair; but I doubt whether he has over quite forgiven me for recovering the natural strength of my sight under Dr. Rush's prescription.

#### Coleman.

Weightman, it is your old friend Coleman. In the slience of the midnight, while others sleep, I, in the spirit, haunt the old spots where I derived happiness, peace and contentment of mind. But have consequently be happy when he wands. how can a spirit be happy when he wanders around and knows that his wife and his children have been left lonely and desolate? No hand now to work and bring bread into the house! She, as a woman, knows but little of the world, for I always stood before her in difficulties.

The Master Mind took me before I was ripe for the spirit-world, and I feel as if there were so many more that could have been taken and I

have been spared.

You tol me, Weightman, often in our conversations, that God was not partial, that he dealt not harshly with his children, but I think he has been unkind to me. I never injured man nor woman. I always strove to do my duty, but here I am, with the body in the cold and silent grave, not able to help those who looked to me for protection.
Oh that I could fashion myself again and wear

the flesh once more, and protect my children until they can provide for themselves! Is not this a sad story for me to return to earth

and give to mortals? But how can a man be happy in the spirit-world when he sees his family desolate, hungry and thirsty? I fed them, I housed them, I clothed them, but now the power ls not mine. I will leave now, and go back again and try to

learn the lesson of content.

Weightman is a watchman at Fells Point.
He was a friend of mine, and taught me, as far as I was able to learn, of his religion. He under-stood the restless mind of the one who now

## Virginia Bonavita.

The human brain is peculiarly constituted, For reasons which I can better understand than explain, I wish to withhold my last name for a while, giving my first and my residence.

Virginia was my name. I was at the age of twenty-two when the summons came to lay down mortality and take on immortality—which I did not with fear and trembling, for I passed through the valley and found no shadow there, nor have I found death. Richmond, Virginia, was my residence. My father's name was Samuel. Here-

after I will give you my last name.

Conceive, if you can, the contrast that exists between this world and the world of spirits. Fortunately for me, I was not raised with that terrible idea concerning death and its possibilities. I was an educator—one who weighed and meas ured all things for myself, and never accepted anything unless in accord with my understanding. When told that language could be used between the seen and the unseen, I became an investigator. Finding the facts as represented, I came hither to bear testimony of my release, my freedom, I mean, from death and the grave. This is only one type, which I have leave to the second section. is only one type which I have learned, but the many lie before me, and as far as power is mine I will investigate them.

The vast importance of knowledge like this should be taught everyone. Life is life, with all its ponderabilities. Spirit is spirit, with all its finer attributes. Perfect rest is confidence in our own powers to dive into the ocean of thought and gather up the treasures that have lain hidden there through the ages gone by.

When I was a child I talked like a child, but now I am a woman I talk as a woman. Ballong

now I am a woman I talk as a woman. Believe it or cast it aside, my friends; the weight of its beauty or utility lies now with you, not with me. Onward I shall go to gather fresher, rarer flowers than those which were scattered o'er my grave. Memory lingers at the home which I left, but my spirit has a broader home, one in which to live, not to die. Bonavita was my name-Virginia Bonavita.

## Clarissa Church.

It was in Springfield. Clarissa Church was my name. William Church was my husband. My age was sixty-eight. For twenty years I was stricken with paralysis. At last the sumwas stricken with paralysis. At last the summons came. The casket gave up that part that belonged to infinitude. There, on the beautiful shores of eternity, I met eight of my children who went before me, and a kind and tender husband. Still I have left behind me, dwelling on the planet earth, three sons and a daughter.

I have mastered this part of my story by the help of others who understand the law, feebly to be sure, but the heart has its throbbings, though the lips may speak but faintly.

the lips may speak but faintly.

What a wondrous story, for a denizen of the other side to be able to come back and commune

through a mortal, and open the thought to those whom I left behind that death is not my portion! whom I left behind that death is not my portion!
Children, you lost your mother in the form.
Hearken to her voice, and she will still live with
you in the spirit, to guide you in your daily
walks. The Master Mind of the universe has
given me power thus to do. Stand not in fear;
read every line that I have given, for in it you
will find the sting of death has been taken away,
and that the mother whom thou didst so tenderly love has triumphed over the grave.
I go, for weakness pervades me. I can no

I go, for weakness pervades me. I can no longer hold my control, for coming in contact with earth, the atmosphere seems ponderable to

One word more: Children, when you pass in grave, look not there for me.

MESSAGES TO RE PUBLISHED! GIVEN THROUGH THE MEDIUMENT OF MES.

(Owing to our limited space, the remainder of our list of announcements of ('messages to be published') is necessarily omitted, but will be reprinted at a future day. I Julia A. Linfield; Syhll E. Wiswell; Clare H. Frost; Louiss M. Worth; Helen Louiss Graham; I., to K. H. Daniel Waltman; Angelia M. Parks; Charles Dunn; James E. Brown; Commodors C. H. Davis; Joseph T. Dwelley; Charles Stickney; Mary Millicent Brassau; Thomas H. Moore; Harry

GIVEN THROUGH THE MEDIUMHIP OF MRS. SARAH A. DAMSKIN, Virginia Roland Dudley; Cooley; Emily Ward; John Abbott.

## Passed to Spirit-Life:

From Morrisville, Vt., June 29, Mrs. Louise H., Burke,

From Morrisville, Yu., thus the influence of a good life?
Who hath power to estimate the influence of a good life?
Forbearance, gentleness and charity so combined with religious ferror are rarely witnessed. Late in life Mrs. Burke
became a believer in the spiritual Philosophy, and its benign truths were a soluce to her soul and a light to her
nign truths were a soluce to her soul and a light to her
daughter that "the faith which had been so good to live by
was sumdent to die by." The devotion with which her
children watched over her last years, and their deep grief
children watched over her last years, and their deep grief
at her earthly loss, is proof of the affectionate esteem in
which they held her.

From Franklin, Portage Co., Ohio, July 6th, 1877, John Dewey, aged 36 years 7 months 12 days.

He formerly resided in Westfield, Mass., but moved to Ohio in 1822. He surfered a long illness before his final separation from the mortal casket.

8.

From Keene, N. H., William Brown, aged 78 years. From Account A. A., William Brown, aget to years I knew him as a neighbor; he was kind and obliging, always ready to do good; a kind husband and affectionate father. He was a firm believer in the bipritual Philosophy, and has done his share to spread the truth. He possessed good business capacity, with strict integrity, and lived up to what he professed.

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

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3.—India and China.
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Part II. - Spiritualism of Jewish and Christian Eras.

CHAP. 5.—Spiritualism of the Bible.

d.—The Karly Christian Church.

7.—Spiritualism in Catholic Ages.

8.—Shadow of Chatholic Spiritualism.

9.—The Waldenses and Camisards.

10.—Protestant Spiritualism.

11.—Spiritualism of certain Great Seers.

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—Introductory.

18.—Penusions.

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babes and delicate children so as to get one's self, feeble
babes and delicate children so as to get the best bodily development. Mothers who cannot nurse their children will
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THE VOICE OF ANGELS, edited and managed by epirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be laued the lat and 18th of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, 41, 50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price 41, 50, postage 10 cents.

Dec. 16.—tf Publisher Voice of Angels.

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July II, -5v. JOHN HARDY.

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Camp-Meeting at Highland Lake Grove. .

The second gathering of the friends of Progress—the first under its present managementbegan operations at this new yet popular resort on Friday, the 20th inst, under favorable circumstances. Though the campers are but comparatively few, everything bodes a general good time, which events thus far transpiring have fully demonstrated.

Judicious improvements are noticed in and around the public auditorium, in the erection of a new wooden structure, 30x36, opposite the headquarters, to be used for evening conferences, campers' dancing-hall, public exhibitions, séances, etc.

The first public exercises at the grand stand took place Saturday evening, by appropriate remarks from Dr. Richardson and Mr. J. B. Hatch, the popular managers, and an address of a general character by Mr. E. V. Wilson, who at the close of his discourse gave a successful exhibition of his power to read character through spirit aid. This was also supplemented by several deeply interesting personal tests, which seemed to give great satisfaction.

Sunday morning opened with a brightly beaming sun, and the entire day proved all that could be expected if not desired. The 0 A. M. train from Putnam and way stations brought the famous Franklin Cornet Band, numbering fifteen pleces, who, on assembling in the open square before headquarters, specially favored the gathering crowds for a full half hour or more with the rendition of several well-known melodious airs, floorling the grove with "a concourse of

The first train from Boston, with six full cars, came shortly after, and at the regular appointed time a goodly assembly gathered at the auditorium. The services were presided over by Manager Hatch, who, after making the usual announcements, was followed by an overture from the band and singing by the choir, when Mr. E. V. Wilson was introduced, who proceeded to say that at the present time there were thirteen camp-meetings in full blast throughout the States, ten of which were very Orthodox, and the remaining three anti-Orthodox. The difference between the views held by these respective bodies suggests thought fruitful for contemplation, instruction, and soul-growth. He then considered at length the difference between belief and knowledge, between the teachings of Jesus and the theological dogmas of Paul, between the life of Christ and that of popular Christianity, illustrating these several points by personal experiences of extraordinary character and inter-

At 2:30, the hour of the afternoon service, there were nearly one thousand persons on the ground. Manager Richardson officiated as chairman, who, after vocal and instrumental music from the band and choir, and the reading of several notices, presented Miss Lizzle Doten as the regular speaker. She announced her subject to be, "The Dead-lock of Spiritualism," in connection with which she read portions of the fifth and sixth chapters of Galatlans as a sort of text. She remarked, in opening, that inconceivable time elapsed from the first primitive formation of the saurian to the complete saint, and there is a wide difference from the narrow, selfish, bigored sectarian to the full, unitary, harmoniously developed Spiritualist. All growth and development must be in accordance with the law of evolution. This law, in brief, teaches that we are related to all things in the universe. In this conassociative action as they relate to both natural and spiritual life, declaring that Spiritualism is worth nothing at all if not resting upon these fundamental laws. Spiritualists do not work together in harmony. There is no unity among them; everywhere division and sub-division, in consequence of which there is unfortunately this dead-look.

The speaker proceeded to consider some of the reasons why such a result has followed, but affirmed that the time is coming when there shall be a new revelation fitted to the fresh needs and necessities of the time-another revelation which shall lift Spiritualists up to the level and service of humanity, demanding their harmonious and intelligent effort, their active and united labor, wherein there shall be a union and blending of natural and spiritual forces. This is not to dawn suddenly, but in obedience to the law of spiritual evolution. Proudhon says: "The human race at the present moment is on the eve of recognizing and affirming something equivalent to the old notion of Divinity, and this not by a spontaneous movement as before, but through reflection and by means of irresistible logic." Prepare to welcome this, she said, by living such lives as will inevitably tend to hasten its appearance. She concluded with a characteristically beautiful poem, entitled "The Workers Win," which we shall print next week.

In the evening an interesting and instructive conference of an hour and a half's length took place as a sort of dedicatory service in the new hall, which was participated in by Messrs. E. V. Wilson, Dr. Richardson, George A. Bacon, Arthur Hodges, Mrs. Cheever, Mrs. Litch, and others, the whole concluding a day of unusual profit and pleasure.

On Friday next (27th) the preliminary duty of forming the three days' Convention will be entered upon; the 28th will be devoted to the consideration of the needs of the Children's Progressive Lyceum movement, and the 29th (Sunday) will be occupied by a discussion of the problem of "Organization."

CHILDREN'S PROGRESSIVE LYCEUM. Among the chief features of the Camp-Meeting grounds is the "Lyocum Headquarters" tent. situated near the building assigned as the residence of Dr. Richardson, Conductor Hatch and families. This tent, commodious in size, is tastefully decorated with flags and streamers, and lays at appropriate intervals the banners of the Lyceum. Mrs. Hayward precides as hostess, and gladly welcomes callers to the advantages of the free reading-room which it affords. Here is be found the register wherein all visiting has of the school are invited to sign their mes and residences. A good assortment of by published by Colby & Rich, 9 Montgomery these, Boston, daily and weekly papers, maga-

estimatly displayed amounces that here is to expet the "Post Office" of the Camp. THE RESERVE AND A PROPERTY OF THE PARTY OF T

Guardian of the School, is always pleased to re-commend to the attention of the public, the project embodied by which at this time merits the favorable notice of all friends of free thought-not only of those who may attend the Camp-Meeting, but those also who, wherever they reside, may read this notice :

may read this notice:

The volume is alphabetically arranged, and is opened for subscription signatures, \$1,00 being the sum desired from each person, the amount thus paid in being regarded as a gift of love to sustain the pecuniary expense incident to the support of the Children's Progressive Lyceum. The following card, which is given to each person donating the amount, explains that, inasmuch as the Lyceum sessions have been overcrowded of late by visitors—many of them transient, and prompted by mere curiosity—the managers have determined to provide for the accommodation of the working friends who bestow of their means to keep the school alive, by giving them something which will secure them due attention when presented at the door:

BAVE THE CHILDREN. Boston, September 1st, 1877. This is to certify that.

This is to certify that the City of Boston for one year from the above date. Admit the Bearer.

J. HATCH, Conductor.

The back of the card is ornamented with a neat-monogram of the name of the school. This new venture deserves the aid of the Lyceum's friends, and it is hoped that the many who intend visiting the grounds next Sabbath to listen to the discussion on "Organization" will not forget to visit this "tent on the hill" and gladden the officers of this liberal institute for the young by a donation to its treasury.

#### Camp Life at Onset Bay.

A bout forty tents and a dozen cottages accommodate nearly three hundred campers at this summer home. The number is daily augmented by visitors, who come by private carriages, sailing vessels, and by rail from the adjacent country.. During the first week rain has very much interfered with the comfort of the camp, so that several of the meetings have been held at the Pavillon.

Rev. Henry Houghton, pastor of the Universalist church at Hyannis, an eloquent speaker and a very popular pastor, visiting the camp, yielded to an invitation to address the assembly on Tuesday afternoon. His remarks were independent, forcible and kindly, but decidedly critical of some tendencies and opinions which he believed to characterize the spiritualistic movement, and which had led him to eliminate himself from Spiritualists and join the Universalist assumptions concerning what Spiritualists believe and expect elicited considerable dissent among the audience.

The presence of that veteran Spiritualist, Dr. R.T. Hallock, one of the fathers and strongest elements of the famous New York Conference, and his frequent addresses during the week, have added much to the interest of the meeting. The doctor's cheerful countenance is ever a pleasant index of the genial influence which his spirit diffuses, and his clear and carefully elaborated presentation of the philosophy of Spiritualism appeals powerfully to the rational judgment of all classes of hearers.

On Sunday last about two thousand persons were upon the ground, and probably not less than five hundred more were prevented from taking the special morning train from the Cape by the very heavy rain storm which continued in that locality during the entire forenoon,

At the camp-ground, however, although the skies were overcast, no rain fell, and by about 11 o'clock the sun shone out, the day continuing fine. At 10% o'clock the seats were well filled, and the services were opened with singing by nection she discussed at some length the law of J. Frank Baxter. Dr. H. B. Storer then de-Spiritualism to the Religious Element in Man.' The fixed attention of the audience throughout the entire discourse indicated their deep interest in the views presented, which were based upon his definition of Religion as man's consciousness of Universal Being, and the mission of Spiritualism to consist in enabling him to perceive his personal relations to the universal through conscious sympathy with the myriad forms of life and methods of manifestation.

At the close of the lecture J. Frank Baxter, feeling the urgent desire of spirit-friends to be recognized, yielded to them, and publicly described six persons, whose names, and the circumstances mentioned as connected with them. were all fully recognized.

The afternoon session opened at half-past one o'clock with music, after which Prof. Wm. Denton delivered an earnest, radical and reformatory address, which was announced as "The Gospel of the Nineteenth Century." It comprised a comparison between the morality demanded of mankind in the light of our present knowledge of human nature, drawn from all sources, ancient and modern, and the imperfect precepts concerning moral character and conduct drawn from the Bible and so-called divine revelation.

The address of J. Frank Baxter, who gave the concluding lecture of the day, was an eloquent and valuable one, enforcing the claims of human brotherhood and the performance of those duties which devolve upon us in our relations to others. Following the address, Mr. Baxter announced his willingness to be again influenced by such spirits as might be able and desirous of identifying themselves to their friends or the assembly. And in a few moments that peculiarly sensitive condition had been induced in him by which he Unlidren's Letters, and Music, are also among the attracis enabled to demonstrate what argument could never prove, that friends and neighbors whose bodies have been buried are consciously present with us, still possessed of the essential characteristics by which they were known on earth. Twenty persons, most of them former residents of this near vicinity, projected test facts before his mental vision, picturing circumstances connected with their exit from earth-life with the vividness of actually transpiring events, giving full names, dates, degree of relationship, and circumstantial facts, with perfect accuracy-not a mistake being made, and every person recognised by parties in the audience. The whole number thus manifesting and being recognized during the day in public was twenty-six.

The services of the day were greatly enjoyed by the large assembly, which was much incres in number at noon by the arrival of a steamboat from New Bedford, and a profound impression favorable to the claims of Spiritualism was man-

ifestly made. During the present week, meetings will be held every day. Conference in the forences, and lectures in the afternoon from C. Famile Allyn, L.P. Greenlest, Sarah A. Byrnes, Dr. Arthur Merton and others.

Every pleasant evening a menty company on-loy dancing at the pavilion, led by the expellent

music, which is praised by all, and so far perfect order and propriety prevail.

Next Sunday, an extra excursion train will be run to and from Harwich and the Camp-ground, and a large boat with an excursion party from New Bedford, and a band of music, is also expected. If the weather prove fair, the largest assembly of the season will undoubtedly be on that day.

Lake Pleasant Camp-Meeting Notes.

H. A. Buddington sends us the following items C. H. Comee, Assistant Superintendent of Fitchburg Railroad, is to have charge of the railroad interests there this year. He will put up a building for headquarters, scance room, &c., also place a steam fire engine at the Lake's margin and force an abundance of water on to the hill for general use, sprinkling streets, putting out fires, &c. A camp meeting train will run between Greenfield and Athol daily. Fishing will be allowed this year. Several Springfield families will go into camp August 1st. Quite a number of Boston families are coming early, and they write that the enthusiasm for Lake Pleasant is greater than ever. Mrs. Severance, of that city, so favorably known at the Camp, will have those neat, pretty lodging tents in readiness for visitors, as usual. Hon.S. P. Kase and wife, of Philadelphia, are expected, with whom will come a materializing medium. Harvey Lyman was at the Lake a day or two since, and says the was at the Lake a day or two since, and says the grove looks lovely as ever, and the trees are thriving under the good top dressing they have received. Weaver Austin, of Springfield, is building an loc-cream saloon near the Pavillon, and will supply the public with soda water, lemonade, fee-cream, &c. J. J. Richardson, as usual, will have the restaurant near the water, and serve up meals and refreshments to transient visitors. The meetings will commence Monday, August 6th, and continue to the 3ist.

#### Shawsheen Camp-Meeting.

By an advertisement in another column the reader will learn full particulars of the "Universal Reform Camp Meeting," which is to commence its sessions at Shawsheen River Grove, on the Boston and Maine Railroad, on Wednesday, Aug. 1st. A goodly number of well-known speakers are to be present.

#### New Publications.

BCRIBNER'S MONTHLY for August is a splendid number. In pursuance of the custom introduced just year, this issue is put forth as a special Midsummer Holiday number. Among the material given to vindicate this title are illustrated papers on the following subjects: "North American Grouse," by Charles E. Whitehead; " Canadian Sports," dealing chiefly with Lacrosse, Snow-shoeing and Toboganing, by Dr. Heers; "Babes in the Wood," au account of a trip through the Maine forests to Canada in a birch-bark cance, made by the family of the author, Mrs. Hoyt, who body. His address was well received, but his is a diughter of the late Chief-Justice Chase; and a fourth paper on "A Railroad in the Clouds," by Major J. E. Montgomery, describing the highest ratiway in the world, which, by the way, was built by American enterprise. There is also a horseback reverie on "The Old Roston Boad," by E. S. Nadai (who has just been relippointed to the place on the American legation at London which he held under Mr. Motley), and John Burroughs has one of his characteristic talks on "Strawberries," which will doubtless prolong the season of that delightful fruit. Of the noteworthy new contributors, Berthold Auerbach has a story of German peasant life, entitled "Adam and Eve Thumann, of the Berlin Academy; Miss Clara Louise Kellogg writes about "Bome Japaness Mélodies," the scores of which are given, and the author of "Deirdro" has a three-page poem of "Reflections" about American authors, inscribed to Dr. Holmes. The other articles are all good reading. A. Williams & Co., Boston, have it. ST. NICHOLAS for August is also a capital Midsummer

Holiday number—a feature in children's magazines which St. Nicholas was the first to bring out. Specially adapted to the wants and longings that prevail in summer weather, It is full to the brim of refreshment and interest, and spar kles like cool water from a deep well. Its array of great and familiar names speaks of high quality as well as of va-riety and attractiveness. It is just the thing to amuse the youngsters during moments of rest in the cool shade, and charm them with its pictures of summer fun and beauty. For sale by A. Williams & Co., Boston,

In the August ATLANTIC most readers will turn first to the two bright stories by Mr. Howells and Mr. Aldrich.
Mr. Howells begins another charming comedy-romance.
"A Counterfeit Presentment" is the title, and the scene centrality, the law of continuity, and the law of livered a discourse upon "The Relations of is laid at the Ponkwasset Hotel, familiar to the readers of 'Out of the Question." Mr. Aldrich's story, Queen of Bheba," moves rapidly forward, disclosing the queen herself. Mr. T. S. Perry leads off in the number with a critical paper on 'German Influence in English Literature;" there is an anonymous article on "King Cotton and his Ging" and an interesting paper on " A Great Italian Noble's Palace and Household;" lace Harney has a lively story, "How Captain Ascott Floored the Ghost;" Mr. Knight continues his "Crude and Curious Inventions;" Mr. Whipple has a paper. "The Shadow on Dickens's Life;" and the poetry is by Cella Thaxter, Marian Douglass, Mrs. Platt, J. W. De Forest, C. P. Cranch, and Maurice Thompson, "The Contributors' Club,'' near the end of the magazine, is not the least interesting of the many good things offered. H. U. Houghton & Co., Boston, publishers.

THE GALAXY for August keeps up its well-carned reputation as a first-class monthly. The following is the table of contents for this number; "The Picture Beason in London," by Henry James, jr.; "The Mocking Bird," by Bidney Lanler; "Miss Misanthrope," by Justin McCarthy;
"The Rebuke," by Emily E. Ford; "An Evenius with
Victor Hugo," by Gilman C. Fisher; "Figures of Speech," by Henry W. Frost; "Typical Turks," by Henry O. Dwight; "A Rose," by Ella Farman; "Forces in European Politics, "by George E. Pond; "Mary Ann's Mind," by Rose Terry Cooke; "A Visit to Stratford-on-Avon," by Richard Grant White; "The Farm Lane," by Alfred B. Street; "Drift-Wood," by Phillip Quilibet; Scientific Miscellany; "Current Literature;" "Nebulæ."

WIDE AWAKE for August, the Summer Holiday number, is well calculated to enchant the children and will be good company at the seaside and in the country, Jessie Curtis furnishes the frontispiece, "Midsummer," a lovely, dreamy bit of childlife. Miss Marston, the English author, begirs a story, "A Poodle's Party." Nora Perry has a delightful poem, "The Wren and the Bobolink."
"Child Marian" is in Venice and of course feeds the dover in the great St. Mark's Square, "Dandy Pink-Boots" puts in an appearance, and Mrs. Whiton as usual has an exquisitely illustrated poems, "Summer's Going." There are three finely illustrated poems further on, "Leonardo's Bird-cages," by Margaret J. Preston, the "poet laureate of the South," "My Little Millionaire," by Miss Farman, the editor, and a builting poem which has an irresistible Illustration. The eighth " Adventure of Miltiades Peterkin Paul," the large print story of "Plum," by Margaret tions. D. Lothrop & Co., publishers, Boston.

FRANK LESLIE'S SUNDAY MAGAZINE for Augustconducted by Rev. C. F. Deems, D. D., and issued at Leslie's Bubitahing House, My Pearl street, New York City-has come to hand, An illustrated article on "The Turks in Europe" heads its contribution of useful literature, followed by other sketches and limnings embedying much practical information, among which may be cited "The Housy Bee," (illustrated) "The Lion Hunt," do., "Stones from the Talmud," etc., etc. "The Long Ser-mon" is very suggestive, and "Little Johnny Green! First Experiment on Stills "is vastly funny. A hymn,

set to music, appropriately closes the list of or THE PHRENOLOGICAL JOURNAL—S. B. Wells & Co. publishers, 787 Broadway, New York—is received for July mong other attractions in its table of contents oc following articles: "Bir Edward Thornton, lata Minister of Great Britain to the United States;" "Relation of Character to Longevity; ' CaDr. Schliemann, the Merchant Archeologist, ' illustrated; "The War in Europe," illustrated, etc.

THE AMERICAN JOURNAL OF MICHOSCOFT AND POP-ULAR SCIENCE for July is received. Published in New AMERICAN SPIRITUAL MAGAZINE for August, Dr. S.

Watson, editor, contains the following, table of contents:
"The Son of the Bond Women Shall Not be Helr with the

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Religion of Spiritualism;" "A Devotional Seance;" "A | heat to speak, held up two fingers in the form of an inter-National Convention;" "Personal;" "Abolition of Cab-inets;" "The Sphere of Wisdom,"

THE INTERNATIONAL BEVIEW for July-August offers the following valuable and interesting table of contents to an increasing circle of readers: The Turks in Europe, by Charles Kendall Adams; Ought Russia to Prevail? The Old Dutch and Flemish Masters, by Philip Glibert Ho-merton; The Late World's Fair—The Philadelphia Exhibition, Part II.—The Display, by Prof. Francis A. Walk-er; Barry Cornwall and Some of his Contemporaries, by Edwin P. Whipple; The Feasibility of a Code of International Law, by the late Ex-Gov. Emory Washburn; Recent American Books; Art Letter, by Philip Gilbert Homerton; and Contemporary Events. Published by A. S. Barnes & Co.

BARATOGA 's the title of a novel that takes its place worthly in the growing list of "Petersons' Dollar Series of Good Novels," for it possesses, in a very large degree, a thrilling interest, and is a fine specimen of literary work. It is an Indian tale of frontier life, and presents a true pic-ture of Baratoga and the famous Bprings before they became the resort of fashion and health-seekers. This frontier story is in striking contrast to the preceding novels of this series, for while the latter portray cultivated social life, this is a succession of pictures of days and experiences that tried the courage and nerved the arm of the dweller in the wilderness. From a perusal of this stirring tale one can see how great is the change from those days to the present, and how different are the characters that once peopled that historic region, and from the personages that now frequent its grand hotels and drive along its avenues and float upon its lake. It is a tale that can scarcely want for a very wide popular perusal. Published handsomely by T. B. Poterson & Brothers. Philadelphia.

DOCTOR PAPA is the name of the latest of the popular Flaxic Frizzle juvenile stories, which have so captivated and enchanted the children. Sophie May, the authoress requires no introduction to them. Her "Little Prud; Stories" made her their permanent friend. Illustrated. Lee & Shepard are the publishers.

NEW MUSIC. - F. W. Helmick, publisher, No. 50 West 4th street, Cincinnati, U., forwards us a copy of a base ball song with a lively waits chorus, entitled Me:" words and music by John T. Rutledge.

### BRIEF PARAGRAPHS.

dence is psychologized by artful persons for selfish ends and does you a great wrong thereby, we know it is the true spiritual theory to "make up," but it requires a large amount of charity under the circumstances. Well, "let us have peace. "

It would be a good thing if all our brave firemen were planists. During a recent large fire an elegant plane was saved from the flames simply because a fireman was able to play upon it.

"Fellow-travelers," said a colored preacher, "of I had been eatin' dried apples for a week, and den took to drink-in' for a monf, I could n't feel more swelled up dan I am dance har. "

Little boy-" Please, I want the doctor to come and see mother." Rereast-"Doctor's out. Where do you come from?" Little boy-"What! Don't you know me? Why, we deal with you. We had a baby from here last

Letters remain in our care for Charles W. Robinson, and Dr. W. Dickinson.

Charles Kingsley said he did not see why we should not be as just to an ant as to a human being. Human beings do n't get up your trousers leg when you are at a picnic, and scare you within two feet of eternity.—Rockland

WARNED BY A DREAM, -The Wilmington (Ohio) Jour nal says that Mrs. Alice Hegier, of Centerville, whose death from a coal oil explosion we recently noticed. dreamed the night before her death that she was to be burned to death while kindling a fire with coal oil. Singuar to relate, she was telling the dream to a neighbor who had dropped in. while she was in the very act of pouring the oil on the wood, and had just remarked that she put no faith in dreams, when the explosion occurred, and the next moment she was enveloped in the fatal flames!

The Daily Evening Herald's last edition recently was "Weather Predictions," "Vegetine," "Bpaiding, Hay & Wales," and "Continental Clothing -alterative, tonic, solvent and dinretic.

Darwin believes that birds have religious distinctions. of course hens belong to the laity, and goese believe in

Rev. Mr. Pickles, we observe, says the Chicago Alliance, has lately returned from a wedding tour. He was

probably gathered in when quite green. We hope there will be no jars in the family. Thompson is not going to do anything more in conundrums. He recently asked his wife the difference between

his head and a hogshead, and she said there was none, He says that is not the right answer:

High instincts, dim previsions, sacred fears,
—Whence issuing? Are they but the brain's amasse
Tradition, shapings of a barbarous past,
Remolded ever by the younger years.
Mixed with freeh clay, and kneeded with new tears?
No more? The dead chief's ghost a shadow cast
Across a roving clan, and thence at last
Comes God, who in the soul his law uprears?
Is this the whole? Has not the Future powers
To match the Past—attractions, puisings, tides,
And volces for purged ears? No all our light
The glow of ancient sunsets and lost hours?
Advance no banare up hardwise eatern sides?
Trembles the margin with no portest bright?
—(The Inner Life, by Edward Doueden

Show the lost pligrim the north star he has missed. Put ilm in the right way, and give him a compass—not forget ting the loaf and the penny; not accusing him, nor leaving him comfortiess.

An old author quaintly remarks: "Avoid arguments with ladies. In spinning yarns among silks and satins a man is sure to be worsted and twisted; and when a man is worsted and twisted he may consider himself wound up."

A woman may give intellect, genius, and virtue to a profession and fall to find patronage; but if the same woman were to put on tights and sing a comic song, the citizens of our great republic would fill the house and appland until they were house.—Danbury Rens.

An exchange tells how the joke was on him: "A bright little girl of our acquaintance asked us the following co-nundrum: 'How many letters are there in a postman's bag?' We gave it up, and she said there were three-beng, "

The weather was as hot as a pepper; hotter than the letter it with a dash line and two ells following it. Oliver Swett was in a heyday of successful business. Everybody felt-his presence and found in him a warm friend. Paper col-"The Bon of the Bond Women Shall Not be Heir with the Bon of the Free Women Shall Not be Heir with the Bon of the Free Women Shall State on the Facine Coest:" "God, Spiritualism on the Facine Coest:" "God, Spiritualism, Selecter and Helgion;" "Facine Coest:" "Represented the Spiritualism, Selecter and Helgion;" "Digy sat faming himself with the MSS, of an emary shallow of Prophecy (?! "Watchinson, What of the Digby sat faming himself with the MSS, of an emary shallow Digby: Latter from J. E. Pachlen;" "Gorrasponding himself with the MSS, of an emary shallow Digby: Latter from J. E. Pachlen;" "Gorrasponding in the MSS, of an emary shallow Digby sat faming himself with the MSS, of an emary shallow of "College Developed Colleges of Colleges of

rogation point. Jo saw the point and responded, "Because there's a damp air in it." Digby fainted away upon hearing such profanity from the lips of an old friend, and when consciousness returned the innocent offender was at a safe distance calmly seated in a 'fectionary sipping loe-cream. The total amount of Jubilee tribute received by the Pope

is said to be fourteen millions of france, not including the value of the presents which bore another form than money. The number of pligrims to Rome during May and June is set down at 45,100 by a Rome clerical paper. Fifty or sixty tramps recently took possession of a mail train on the Pittsburgh division of the Baltimore and Ohio

Railroad and robbed the passengers of their valuables. Some of the robbers were subsequently captured. At Springfield, Ill., the other day, a comin fell off the benches during the funeral services, and the undertaker felt called upon to remark: "No levity, if you please—accidents will happen."—Detroit Free Press.

Turko-Russian war items by telegram are of very little interest at present, they are so very conflicting. One day a great battle has been fought; another day the telegram announces the previous news false. Then comes an official statement from Constantinopic that the Russians have

murdered men, women and children in the places they have overrun. On the other hand, Ohristians have been killed by the irrogular Turkish soldiery, etc., etc. One thing, however, is certain: that the Russian armies are slowly creeping toward the Turkish Capital, from which in course of time terms of peace humiliating to Turkey will undoubtedly be signed.

While a mob in one place utters hypocritical calls for bread, " a mob in snother place burns an elevator filled with grain.

The war feeling in London is on the increase. Of late important communications have passed between the English Government and the Russian Foreign War Office. All Europe is agitated.

CONCORD JUNCTION, MASS., July 24.-The largest and most disastrous explosion ever known at the works of the American Powder Company here, took place at \$15 this morning, but fortunately no serious loss of life occurred. The buildings demolished were wheel mills No. 2, 3, 4, and 5, two kernel mills, a packhouse, the charge house, and the press house.

HAWTHORNE. For his was the brave soul
Which, touched with fire, dwells not on whatsoever
Its outer senses hold in their littent,
But sleepless even in sleep, must gather toil
Of dreams which pass like barks upon the river,
And make each viston beanty's instrument;
That from its own love Love's delight can tell,
And from its own grief guess the shrouded sorrow;
From its own goousness of Joy can sing;
That can predict so well
From its own dwn the lustre of to-morrow,
The whole flight from the flutter of the wing.

And his the gift which sees
A revelation and a tropic sign
In the ione passion flower, and can discover
The likeness of the far antipodes.
Though but a leaf is stranded from the brine;
His the fine spirit which is so true a lover Of sovran Art that all the becks of life
Allure is not until the work be wrought.
Nay, though the shout and smoke of combat rose,
He through the changeful strife,
Eternal loveliness more closely sought
And beauty's changeless law and sure repose.
—(Steaman.

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

The pebbles in our path weary us and make us footsore more than the rocks, which require only a bold effort to The King of Bayaria one day met a soldier with a wooden

leg, and asked him when he lost it. "In the war of 1806," replied the warrior gruffly. "Don't you know me?" asked the King, somewhat piqued at the soldier's manne. "No, how should I?" was the reply: "you don't go the wars, and I don't go to the opera."

The first Roman newspaper was called the Annales Maximi. It was only issued once a year, and then, not half an hour before it went to press, one of the reporters always came panting in with ad item just eleven months old, that must go in if they had to stop the press. And there were crusty, particular old Romans who used to stop the paper for a year, just because the two preceding editions had missed them.—Hawkeys.

There is a Philadelphian who rejoices in the name of Dreydopple. He feels quite cut up when he is addressed as Driedapple.

The thermometers will soon be singing, with warmth of feeling, the air of "Minety-and-Nine," "Maria," said a plous husband, "them wicked Smiths

are allowing their children to play in the yard on Sunday. To-morrow I'll set the dog on their chickens. The judgment of heaven must be visited on 'em in some way.'

An amateur phrenologist has discovered that the principal bump on George Washington's head was that of adhesiveness—when it is on a three-cent stamp.

"Duncan, you must gif a prayer now, or we will noter get into the harbor at all." And Duncan says: "I cannot do it; you maun do it yourself, Donald." And Duncald he will say: "Duncan, if you do not gif a prayer, we will be trooned as sure as death, for I can see nothing but blackness." And so it was that Duncan will stay in the stern of the boat, and he will kneel dowing and he will say: "Oh Lord, it is diteen years stace I had saked you for anything; but it will be another diteen years before I will sak you for anything more, if you will tak the boat into the harbor," And then, sure enough, at this moment there was a great sound of the boat going on the beach, and Donald that was up at the bow, he will cry out: "Stop. Duncan, do not pray any more; do not be beholden to anybody, bekans the boat's sachore siready." — Frank Leelle's Sunday Magastas.

The Muscovites are expected to do a Russian business in

To those who improve their opportunities for doings to humanity, and cultivate within them the spiritual of their natures, the transition is always both sweet pleasant.—Spirit John Pierpont.

Entering the house of one of his congression.

Hill new a child on a rocking house. Description of the aged but thoughtful minister. No ably like some Christians. There is motion one progress."

Tre Philippenia. Oblobens will fight each other ten minutes after the have left the shell. It is heredinery, and then can't field if any more than some Obriettaba, stone can habe lying in amount to snatch the concest out of other Christian secta.

Twenty times within the lest hundred years the Rus forces have crossed, the Danube with time they mean to good old Turkey.

A correspondent; the the Blacker Investigator the file and the classe of the encighed and the state of the sea shell a name of the class the class of the sea shell a shell a state of the class of the control of the class of the control of the con