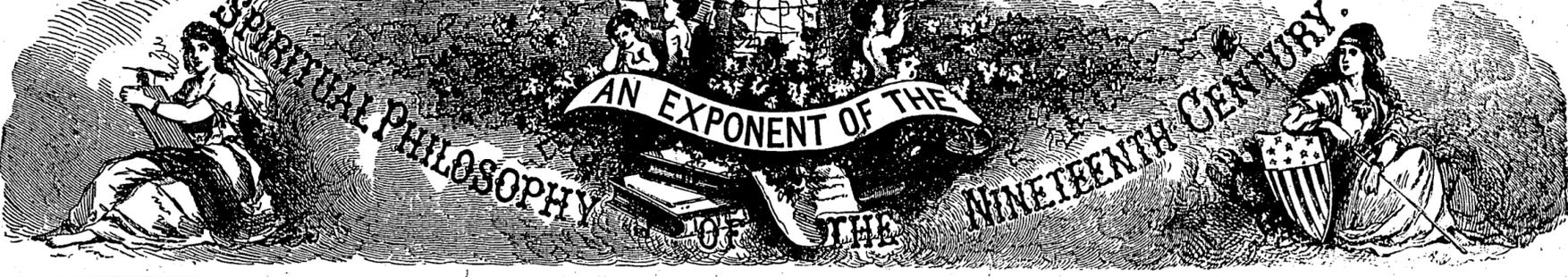


# BANNER OF LIGHT.



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**Banner Contents.**  
FIRST PAGE.—*Spiritualism Abroad.* Review of the Foreign Spiritualistic Exchanges of the Banner of Light. Poetry: Psyche, Mind and Matter; Spiritual Phenomena; Tests of Mediumship; Spirit Identity.  
SECOND PAGE.—*Banner Correspondence.* Letters from New York, Ohio, Vermont, New Hampshire, Massachusetts, Michigan, Missouri, and Pennsylvania. "A Southerner Among the Spirits." Poetry: PUNCH to the Priestly Paul-Piers, Robert Dale Owen and his Faith. *Children's Department.* Tales of the Sundays.  
THIRD PAGE.—*Poetry.* "My Mind to Me a Kingdom Is." Reminiscences of Early Steam Navigation. Australia. The Craft and Jamieson Debate. Habit of Gambling. New Publications For Sale by Colby & Rich. Convention and Obituary Notices, etc.  
FOURTH PAGE.—How to End All Strikes, Medical Freedom, Drifting Toward Hell, Printers, English Items, etc.  
FIFTH PAGE.—Brief Paragraphs, New Publications, New Advertisements, etc.  
SIXTH PAGE.—*Message Department.* Spirit Messages through the Mediumship of Mrs. Jennie S. Rault and Mrs. Sarah A. Hanksin. Message from Spirit Robert Dale Owen. Verifications of Spirit Messages.  
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—*The Camp-Meetings.* The Closing Services at Highland Lake; Camp-Camp-Meeting; Lake Pleasant Camp-Meeting; Camp-Meeting Notes. Mr. P. Tennyson on Spiritualism. The Wolcott Grove Meeting, etc.

## Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

### FRANCE.

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

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

"This may appear ridiculous to many persons, but it is nevertheless a true history."  
An important article on re-incarnation appears in this number of the *Revue*, from the pen of M. J. Camille Chaigneau. Its drift is the "Social Progress of Re-incarnation." "We are in the presence," says the writer, "of an idea, a conception, which develops itself in two opposite series: requital, explanation, justice, that which is the ancient law; charity, love, pardon, that which is the Christian law. In place of the antagonism which seems actually to exist between these two series (with some the Christian pardon seems an injustice, while with others the justice of requital is a barbarity), is there not rather an invitation, an obligation to wait on the idea, new and synthetic, which may be the law of the future?"  
Proudhon somewhere says, after Kant and Hegel: "When a fact, an idea, presents a contradictory rapport, and develops consequences in two series opposites, there is reason to expect the unfolding of something novel and synthetic."  
These two series—I refer to the two principles—are, so to speak, the two sexes of the *moralis*. So long as we know not the destiny of either the one or the other, we combat them. But the day will come when they will be understood, penetrated, founded."

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

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

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

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

### BELGIUM.

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

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

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

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

### SPAIN.

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

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

### MEXICO.

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

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

### SOUTH AMERICA.

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

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

### GERMANY.

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

### ITALY.

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

Written for the Banner of Light.

### PSYCHE.

BY GEORGE WENTZ.

When we travel from our homes,  
Friends in soul go with us then;  
And their voices ever say!  
To us, "Oh, return again!"  
Thus they whisper in our ears  
In all places, evermore;  
When we backward trace our way,  
Lo! they meet us at the door.  
And they glide about our ways,  
And make glad the hearts of men,  
Saying, "Look ye, whom we love,  
Ere now gone, is come again!"  
Psyche is a traveler strayed  
Into Time, and housed with men:  
When she leaves us, friends in space  
Take her to their homes again.

### MIND AND MATTER.

BY HENRY A. BRADBURY.

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

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

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

### REMARKS BY JOHN WETHERBEE.

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

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

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

## Spiritual Phenomena.

### TESTS OF MEDIUMSHIP.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

Rocklawn, Ind., July 18th, 1877.

### SPIRIT IDENTITY.

To the Editor of the Banner of Light:

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

Yours truly,

MARY DANA SHINDLER.

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

Banner Correspondence.

New York.

CASCADE.—Charles A. W. writes: "At this beautiful home of the Blue Water..."

New Hampshire.

LEBANON.—F. A. Sturtevant writes: "I would like to speak of a very good test received a few weeks ago by E. J. Durant of this place..."

Massachusetts.

WEST NEWTON.—Mrs. M. S. Townsend Wood writes: "I am much pleased to find in No. 15 of the Banner a communication from my dear old grandfather, Daniel Lake..."

Michigan.

ROCKFORD.—W. W. Bower writes: "We have just been blessed with a visit from one of Michigan's most gifted mediums, Mrs. Ella Sprague..."

Missouri.

CARTHAGE.—S. W. St. John writes: "Since that indefatigable worker in the cause of Spiritualism and truth, C. C. Colby, left this place for Vienna, Austria..."

Pennsylvania.

ALTOONA.—M. M. Daily renews subscription to the Banner, and says: "I feel lost if it comes not to give me words of cheer each week..."

Vermont.

WEST BURKE.—George F. Baker writes, under recent date, as follows: "As a matter of interest and general information to your many thousands of readers, allow me space to relate what is now occurring in our midst..."

with persistency and marked success, both at the North and in the South. Her book, mainly, is an extended presentation of interesting and instructive phenomena and facts which she has personally witnessed and carefully scrutinized...

The well read Spiritualist, of course, will not expect to meet therein anything new in kind; and yet such an one will scarcely fail to find pleasure from the lucid, sprightly, smooth style in which Mrs. Shindler has presented her significant facts and described the scenes amid which she witnessed them...

The London Punch of June 30th has a picture of "A Wolf in Sheep's Clothing." The wolf is a Ritualistic clergyman of the Holy Cross, holding a copy of the "Priest in Absolution" in his hand, and led by the ear out of doors by Mr. Bull, who remarks to a fearfully disgusted Britannia: "Whenever you see any of these sneaking scoundrels about, ma'am, just send for me. I'll deal with 'em, never fear!"

PUNCH TO THE PRIESTLY PAUL-PRYS. "Pah! 'Tis a loathsome task; a piece of work; that Punch, as well as REEDS-DALE, fain would shirk; But, best the pest should seek fresh life from doork; 'War to the Knife!' the toxin must ring out. Stand up, you Priestly Prys! Sham Roman pranks, Mock-monks' tricks we look for from your tanks—Matters of course, as his familiar horn, Or dagglated with half-careless scorn; But when the goats that pusher-poll-on too, They must be crushed—and so, Jack priests, must you. What poison worse than the foul canker-worm's? Dropped in the gutter to blight the opening life? No, no!—the worm, the scurvy, the scurvy squirm, Hereforth can clear you; it should stir the blood Even of Gallios, whom your mummies irk. No more than puppet-posturings, to see— The heaven of your impious piety. In black and white once more at its foul work. Hearts in these fevered days are not too clean, Imaginations not too sweet. What then? You'd peep and pry into the souls of men, To scent uncleanness out with snouts unclean; You'd poke and pry upon a child's childhood's tracks For the snake's trail. In mad and mad you'd wake Spores more easily raised than banished. Take Your nostrums hence! Sham Spiritual quacks. Must not be trusted with our households' health. We dread your creep of super-subtle stealth, Nor will we trust your fumbling hands to feel About the roots of life. Let spirit deal With spirit frankly in free daylight. Learn That still our English natures scorn and spurn This fleshly inquisition of the flesh, Whose prying serves no end but to enmesh Confessor and Confessed in Sense's snare. So stand aside, let in the fresh June air, With flowery breath to sweeten once again The place your presence taints. 'Tis all in vain You'd burrow, molewise, in the dirt. Give o'er! We will guard from this the purity of home, Or crush it, like a viper, at the door!"

Robert Dale Owen and his Faith. It gives us pleasure to transfer to our columns, from the Springfield Republican, the following very interesting article from the pen of one of our own able contributors: As the rumor that my dear and honored friend, Robert Dale Owen, had during the latter years of his life renounced Spiritualism, may, in spite of its utter falsity, gain some credence, I ask leave to offer, in a few words quoted from letters which I received from him last winter, evidence that his faith was firm to the last. In referring to my precarious state of health I had just passed from New York to New York, Mr. Owen wrote: "My first part of my life was spent in New York, Mr. Owen wrote: "My first part of my life was spent in New York, Mr. Owen wrote: "My first part of my life was spent in New York..."

Children's Department.

TALES OF THE SUN-RAYS.

Dedicated to the dear child Saida, by the Spirit of HANS CHRISTIAN ANDERSEN. Written down through the mediumship of Adella, Baroness von Fay, of Amstel, (in St. Louis, Mo.), and translated specially for the Banner of Light by Dr. G. Blodde, of Brooklyn, N. Y.

No. XXVI.

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

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

There entered a tall, slender woman. A long velvet robe gracefully encircled her waist; around her neck a precious string of pearls was clasped; fine laces fringed her delicate wrists; but on her pale face were the traces of tears, and she heaved a deep sigh. "Not happy?" whispered the Devil. "Are you not happy, you splendid goddess?"

And the woman felt what he said in her inmost soul. She sighed again, and looking at all the beautiful things in the room, with a contemptuous shrug of her shoulders she said to herself: "No, not happy! deceived, fettered, in bonds—unhappy in the midst of all this pomp." She sobbed violently. "All these baubles I would give the Devil if I could be happy."

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

The Devil then looked at the woman so keenly that she felt quite heated under his gaze. She cooled her forehead with cologne, and thought she was very much affected.

Now he knew her thoughts and the cause of her unhappiness, he would try to fulfill her wishes, but he thought: "Not only your palace, fair woman, but your soul, too, must become mine."

When he was just about to leave he stumbled on the stairs upon the gentleman of the house, who did not see the Devil, but ran against his horns, which threw him down the steps, and there he lay upon the marble floor of the hall.

"The Devil take the carpet and all this tinsel in the house! I wish it was all gone to the Devil!" Thus thundered the man, who felt sore all over from the fall.

"Oh," said the Devil to himself, "now the whole house belongs to me!" and he hurried away.

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

"He must die!"—thought the Devil—"must die, for then she is free. I will then take complete possession of her, with her whole palace."

And thus it came about that the next morning the gentleman was dead.

"Are you now happy?" asked the Devil of the lady, in a flattering manner.

But she could not answer. Grief had surrendered her breast as with a coat of mail. His loss made her feel how dear he had been to her. She sat pale, dumb, stony; there was a great struggle going on in her soul. On the previous morning they had separated in anger—hard words had been exchanged—he left her, he was prostrated and taken to bed unconscious. And she had been sitting up with him all night, but he had not spoken a word. The grudge of the dead lay heavily on her. She did not hear the flattering words of the Devil, she knelt down and prayed.

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

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

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

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

No. XXVII.

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

"Oh, see! My boy walks alone!" the young mother exclaims, full of joy. "Look only how firmly and confidently he puts his feet down—he walks!"

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

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

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

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

[Concluded in our next.]

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



HOW TO END ALL STRIKES.

BY R. H. MITTAN, M. D.

To the Editor of the Banner of Light: The fact can hardly be disguised that all the interests of the country are placed in jeopardy...

Will the men who hold the wealth of the country in their hands wait to be taught the terrible lesson that their property may all prove to be worthless...

TO BOOK-BUYERS: The attention of the reading public is respectfully called to the large supply of spiritual, reformative and miscellaneous books...

SPECIAL NOTICES: Notices of meetings, appointments, etc., should be forwarded to this office as early as Monday of each week...

There is no power in the Republic that can afford to disregard the righteous demands of the people.

Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1877. PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS CO., 4 COURT ST. THE AMERICAN NEWS COMPANY, 29 AND 41 CHAMBERS ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS. ISAAC R. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITOR. JOHN W. DAY, ASSOCIATE EDITOR.

LETTERS AND COMMUNICATIONS FOR THE EDITORIAL DEPARTMENT OF THIS PAPER SHOULD BE ADDRESSED TO LUTHER COLBY.

MODERN SPIRITUALISM: A theory which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Medical Freedom. The most stubborn, ill-natured and irrational opposition to spiritual truth comes from Orthodox physicians and clergymen.

Such is the amount of machinery and combination or conspiracy necessary to maintain a comparatively unsuccessful and fallacious system of medical practice...

It is evident, therefore, that the friends of human freedom and intellectual progress are deeply interested in every effort to emancipate the human mind from medical slavery.

The Eclectic School, which first assumed its proper designation at Cincinnati in 1846, under the leadership of Drs. Morrow, Buchanan and Hill, has risen during the last thirty years to a commanding position.

restrict medical freedom in any degree whatever. The Constitution of the Association denounces as a crime against the public welfare and the rights of man...

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

These noble principles have been so ably sustained for thirty years as to have compelled the Allopathic school to modify its practice and to abandon the bleeding and mercurializing system...

There are at this time six medical colleges in the United States established on eclectic principles, in which a student of liberal principles will feel at home...

Drifting Toward Rest.

Ira Davenport, son, father of the celebrated Davenport Boys, called at our office just as we were going to press to communicate to us the intelligence that his son William, of the broken state of whose health we made announcement some weeks since...

William H. Davenport numbers an earth-life of 36 years to the present time, and has been a medium for the past twenty-three years.

They have appeared successfully before the kings, queens, and great ones of the Old World, and have created among them a marked impression...

Such is the amount of machinery and combination or conspiracy necessary to maintain a comparatively unsuccessful and fallacious system of medical practice...

But all this is not enough without the assistance of Legislative power to drive the heretics into the fold, or destroy them entirely.

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The Eclectic School, which first assumed its proper designation at Cincinnati in 1846, under the leadership of Drs. Morrow, Buchanan and Hill, has risen during the last thirty years to a commanding position.

Printers. Practical printers are as necessary, if not more so than lawyers, doctors or ministers, to make an unpopular paper successful...

We are, of course, in full accord with Bro. Seaver's views as above expressed (barring his spiritual allusions, because THOMAS PAINE, although "behind the veil," is doing all in his power...

The Divinity of Christ.

Rev. H. W. Beecher said upon this subject in a recent discourse: "He (Christ) was not divine even to his own disciples until quite a late period of their experience in discipleship."

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

The Syracuse Daily Standard reports thirty-five hundred in attendance at a fine grove in Phoenix, Oswego County, July 29th, and says that after an hour of conference talk, the speaker of the day, Mr. Stebbins, of Detroit, ascended the platform...

Free Circles—Sunday Meetings.

Our Free Circle-Room will reopen for public meetings on the first Sunday in September next, at the especial request of out-of-town people and others who have not time to be present on weekdays.

Dr. Main's Healing Institute.

We learn that of late several remarkable cures have been made by the Doctor, at his Institute, No. 60 Dover street, this city, which we shall notice hereafter.

Brooklyn, N. Y.

Mrs. Cora L. V. Richmond lectures again next Sunday in Everett Hall, 395 Fulton street, Brooklyn. Don't fail to hear this able and eloquent speaker.

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

By reference to our sixth page it will be seen that a column of verifications is given bearing witness to the correctness of messages printed in the Banner of Light Department, and given through the mediumship of Mrs. Jennie S. Rudd.

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

English Items. A writer in the London Medium says: "We have just had a very successful sance in the light with Dr. Monck, at the residence of Mrs. Makkoull Gregory."

Mr. John Lamont, of Liverpool, in announcing to The Medium the arrival there of our old friends Mr. and Mrs. Thomas Gales Forster, says: "It does one good to meet such a man; he carries about with him an influence for good."

[And here let us say, too, that we recommend Miss Houghton and Mrs. Fletcher as excellent mediums in their specialties.] The Sunday evening meetings at Doughty Hall are very interesting ones.

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

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

Grand Picnic.

Drs. Gardner and Richardson, the managers, announce in another column the Twenty-Fourth Annual Union Picnic of the Spiritualists residing on the line of the Old Colony Railroad and its branches.

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

According to a late number of The Spiritualist, London, Eng., Mr. Cromwell F. Varley, the Atlantic Telegraph electrician, whose work in connection with Spiritualism is so well known to our readers, has invented an instrument by means of which musical sounds can be transmitted by telegraph.

Peter P. Good, Plainfield, N. J., informs us in a recent letter that Josiah F. Kipp, a Hicksite Quaker, was last month refused burial by the side of his deceased wife in the Friends' Cemetery, Prospect Park, Brooklyn, L. I., by the committee in charge of the grounds belonging to the Schermerhorn-street Friends' Meeting, because of his belief in Spiritualism.

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

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

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

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

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

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



Message Department.

The Spirit Messages... The following is a verbatim copy of a communication received through the mediumship of Mrs. Nettie C. Maynard...

Father, with thy guiding hand, I know that I could make more converts than ever before... My name is Mary Smalley. I came from Kansas City...

Mary Smalley. My name is Mary Smalley. I came from Kansas City. I want to send a great deal of love to father and mother and Willie, to Joshua, Joseph, and Mary, to Emily and Minnie...

John Abbott. At Fair Haven, Conn., I had, as I thought, a final adieu to earth and all its surroundings...

Message from Spirit Robert Dale Owen. The following is a verbatim copy of a communication received through the mediumship of Mrs. Nettie C. Maynard...

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

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

Invocation. Our Father, we would feel thy presence as the flower feeds the beams from the sun...

Questions and Answers. CONTROLLING SPIRIT—If you have questions, Mr. Chairman, we will hear them.

ANS.—When you come to the spiritual life, where man is understood, where woman is welcomed with words of wisdom, with affection and love...

ANS.—We cannot say they are accidental, neither can we say they are God's will. We know that each man walks a path peculiar to himself...

Deborah Briggs. Will you please say that Deborah Briggs, who passed out from this city about a year and a half ago...

Sarah F. Knox. Will you please say that Sarah F. Knox called here, and desires to return thanks to her friends for the kind care and for the benefits which she received while here?

Charles N. Poore. My name is Charles N. Poore. I came from Andabala. I wish to send a message of love to friends of mine, and say to them I shall be ever ready to do whatever I can to help them on and upward...

Harry S. Lyne. My name is Harry S. Lyne. I came from Tuscaloosa. I do not know why I was attracted to do, but I've come—perhaps I've got something to do. I'd like to do the best I can to reach my friends...

Serena Thompson. My name is Serena Thompson, of Detroit. I don't know much about Spiritualism, or any "ism." I do not know much about anything, but I've got into the spirit world, and I do not know no more about it than "a cat in a strange garret."

Sarah D. Smalley. I'd like to say that Sarah D. Smalley has returned to Hanson street, and would be very glad to meet some friends of hers, if they would only come out on the street and walk with her.

Mary B. Blanchard. My name is Mary B. Blanchard. I wish to send my love to friends in Maine, and will be glad to hear from them very soon.

Jason Leach. My name is Jason Leach. I've got an aunt Rachel, somewhere. I'd like to reach her. They say she's situated with this thing; she thinks she's come back and take to her. In fact, I've rapped so hard at her chamber-door that I've scared her right into fits.

George Andrews Wright. I have been harging about here for nearly two weeks, and I've only just got a chance to come, and I don't understand why.

Wealthy Howland. I am an old woman, although only middle-aged when I went away. I have been gone so long, I suppose I am pretty old now.

Dorothea Streeter. I am happy, truly happy to be here, truly happy to add my name to the long list that is in your columns.

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John Davis Savory. Please say that John Davis Savory called here, and says that he went out about three years ago, and pronounces I suppose it was, although they didn't call that. I went South for my health, and was Savannah for awhile.

John Abbott. At Fair Haven, Conn., I had, as I thought, a final adieu to earth and all its surroundings...

Rebecca Johnson. I died suddenly of apoplexy. My name was Rebecca Johnson, the wife of Dr. Samuel Johnson, in the sixty-sixth year of my age.

Wealthy Howland. I am an old woman, although only middle-aged when I went away. I have been gone so long, I suppose I am pretty old now.

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Verifications of Spirit Messages. To the Editor of the Banner of Light: In your issue of Feb. 10th, 1877, was published a message purporting to be from the spirit of Alfred Adams, of Lexington, Mass.

W. H. GUEST. In the issue of Feb. 10th is the message from Wm. H. Guest, late Superintendent of the Latham & Watts Orphan House, of New York City.

DR. JOHN CLOUGH. To the Editor of the Banner of Light: "I'll tell it to all the world." Such were my feelings, Mr. Editor, whilst reading in the Banner for Feb. 24th a communication purporting to come from the spirit of Dr. John Clough, of Lebanon, N. H.

WOODRUFF-KNAPP. To the Editor of the Banner of Light: I have just read a message in your paper of March 10th purporting to be from Jonah Woodruff. I can testify to his identity. He was a twin brother of mine; was quite extensively known in Philadelphia, Pittsburgh, and other places, as a railroad man, and a patentee of the "parlor coach car."

GARRETTON-SPRING-BAYLON. To the Editor of the Banner of Light: We thank you very much for your kindness in publishing our daughter's (Annie S. Garretton's) communication, which was fully recognized by numerous friends as well as ourselves. I had

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

TO BE PRINTED IN OUR NEXT: Maria R. Gray, George Lewis Dunham, Lydia Hall, Dr. William Berry, G. W. Andrew J. Smith, Isaac T. John T. Mills, Mary A. Williams.

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

often mentally wished her to go to your rooms and send us a message. She said the crowd was so great that she could not reach the medium.

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

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

CHARLES GRAHAM. 13 Barr street, Cincinnati, O.

"HARMONY." To the Editor of the Banner of Light:

I read in the Banner of April 28th a communication in the Message Department from one U. Frazier, who states he was killed by the Indians in Florida, at Major Dade's massacre.

Let me here state that five weeks from the time of his death I was on the ground as a drummer boy, and had to beat the funeral drum to bury Capt. Frazier, with seven other officers and one hundred and sixteen private soldiers and non-commissioned officers.

This massacre occurred on the 28th day of December, 1835. I landed at Tampa Bay, East Florida, on the very day of the massacre.

The command that I belonged to was ordered to proceed by forced marches to overtake Dade's command if possible, the authorities at Tampa Bay fearing that they would be overpowered by the Indians, which proved to be a fact, for only three escaped, whose names were Thomas, Sprague, and Clark.

One of these men having ran away at the opening of the battle, came into Tampa Bay or Fort Brook, and said that not a man had escaped—not knowing of the other two who came in afterward—one in three days, the last in five days.

Not having strength sufficient to venture into the Nation, we waited for reinforcements from New Orleans under Gen. Gaines. When he arrived we proceeded to the battle-ground of Major Dade, which was about thirty miles from Tampa Bay, or Fort Brook as it was called then.

We found Lieut. Frazier captain by brevet in Company I, First Regiment of Artillery, who fell then and there with seven other officers and the soldiers. We buried the officers in a grave by themselves, and the enlisted men in another grave, placing the cannon at the head of the officers' grave with the muzzle down to its arms, as a gravestone.

At the burial of that day I was the only drummer whose drum was fit to beat on, as it was whole, the rest were not. I was sixteen years old at that time, and belonged to Company "A," (light company) Second Regiment of Artillery, U. S. A.—Capt. Frazier to Company I, First Regiment of Artillery. He was a graduate at West Point.

In your department not long since was a communication from a soldier of my own company, whose name was Patrick Shanley, who was killed in Florida, and died in Norfolk Navy Yard as stated.

Yours for the truth of Spiritualism, ROBERT M. WEST. Potdam, St. Lawrence County, N. Y.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD.

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Prepared and Magnetized by Mrs. Danskinn. Is an unfailing remedy for all diseases of the Throat and Lungs.

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POSSESSES the power of healing at a distance, in a degree never equalled. However great the distance, Dr. N. performs cures as readily by magnetized letters as any made by personal treatment.

Dr. F. L. H. Willis

May be Addressed (with further notice) At Clonora, Yates Co., N. Y.

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OR Psychometrical delineation of Character.

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NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and the material of discharges; marked changes in the human system. Price \$1.25; cloth-bound copies, \$2.50; postage 18 cents.

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Mrs. Maggie Folsom,

ESPIRIT Medium, will, until further notice, give Medical Examinations at the Beaconmont, on the Boston, Revere Beach and Lynn Railroad. Trains to and from Boston every hour. June 16.

I. P. GREENLEAF,

Medical Clairvoyant and Homeopathic Physician. Office at 8 1/2 Montgomery Place, Room 4, Boston, Mass. Aug. 11.

FRANK T. RIPLEY,

TRANCE Medium and Business Medium, No. 7 Montgomery Place, Boston, Mass. Hours 9 to 11 A. M. Aug. 4-10.

Susie Nickerson-White,

TRANCE and MEDIUM, 130 West Broadway street, St. Elmo, Suite 1, Boston. Hours 9 to 10 A. M. Feb. 17-20.

MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—138 Castle St., Boston, Mass. Hours 9 to 9. Sundays 2 to 4. Aug. 4-10.

MRS. E. B. CHASE,

MEDIUM, Test and Business Medium, No. 7 Montgomery Place, Boston, Mass. Hours 10 to 11 A. M. and 4 to 5 P. M. Wednesdays free to the worthy poor. July 21.

DR. J. A. TENNEY,

Magnetic Physician, 74 Dover street, Boston. July 28-30.

MRS. J. C. EWELL,

Inspirational and Healing Medium, 100 West Washington St., Boston, (entrance on Ash St.) Hours 10 to 11 A. M. and 4 to 5 P. M. July 7.

MRS. JENNIE CROSSE,

Test, Clairvoyant, Business and Healing Medium. Six questions by mail 25 cents and stamp. Write life-reading, 100 West Washington St., Boston. 10-11 A. M. and 4-5 P. M. Aug. 11.

A. S. HAYWARD,

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MRS. DOWNS,

CLAIRVOYANT, Trance and Healing Medium, can be consulted Tuesdays and Thursdays from 2 o'clock till 5. 91 1/2 Chelsea street, East Boston, Mass. 4th-7th July.

DR. MANSFIELD,

208 Tremont street, Boston, Mass. Diseases of women and children successfully cured. Consult him. 13th-17th July.

AUGUSTIA DWINELL,

Clairvoyant, Adept and Prophetic Medium, 23 Winter St., Boston. April 7-6m

CLARA A. FIELD,

Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 28 West street, Boston, Mass. 4th-7th July.

FRANCES M. REMICK (Fannie),

Trance Medium, Spiritual and Physical Healing, 31 Common St., Boston. Aug. 11.

SAMUEL GROVER,

HEALING MEDIUM, No. 50 Dwight st. Dr. G. will attend funerals if requested. June 2.

MRS. M. A. CARNES,

229 Northampton St., Boston. Hours 11 A. M. to 5 P. M. Circles Thursday afternoons and Sunday evenings. 2nd-8th Aug.

MRS. PICKERING,

Spirit-Medium, 28 Winter street, Boston. 4th-7th July.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued by the publishers, Colby & Rich, at their office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1.50; less 10 cents for each month's matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimens copies free. The only autography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

D. C. DENSMORE, Publisher, 5 DWIGHT STREET, BOSTON.

DR. JACOB L. PAXSON AND SARAH M. BUCK,

MAGNETIC PHYSICIANS. HAVE returned to their former office, 107 1/2 Vernon street, Philadelphia, where they are prepared to receive patients daily from 8 to 12. Persons treated at their homes when desired. The combination of the positive and negative forces from the two makes most powerful therapy for the cure of disease. 13th-17th May.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy—retail price 20 and 25 cents, respectively.

SPIRITUAL HOME.

THE author has taken the horse No. 89 Dover street, recently retired by Mrs. Weston, where friends visiting the city will find pleasant and desirable rooms. July 21-30th JOHN HARDY, Publisher.

THE PSYCHIC STAND AND DETECTOR,

invented by Francis J. Lippitt, the object of the Psychic Stand is simply to reduce the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places the stand on the top of the stand in a shorter or longer time, according to the degree of meditative development, the observer sees a letter shown clearly in the medium. This letter is the letter which the Stand will operate through tipping mediums with success corresponding to their meditative power. For sale, wholesale and retail, by COLBY & RICH, Agents, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. 11th-15th July.

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The Doctor has many discharges of women and children a special study, and has had the best success in treating them, and has received many testimonials.

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Annual subscription to residents in any part of the United States, in advance, by International Post Order, the fee for which is 25¢, payable to Mr. W. H. HARRISON, 28 Great Russell Street, London, E. C. 1, or to Messrs. COLBY & RICH, Banner of Light Office, Boston, \$4.00. 11-May 12.

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