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The Rostrum.

LECTURE BY SPIRIT ROBERT DALE OWEN. Through the Mediumship of Mrs. Corn L. V. Richmond. Delivered Sunday Evening, Aug. 12th, 1877, at Everett Hall, Brooklyn, N. Y.

[Reported for the Banner of Light.]

INVOCATION.

Oh, thou Divine Beneficence, thou Infinite Spirit, we approach thee with thankful hearts, and through lofty meditation and thought of truth we would seek the inspiring power of thy presence; that presence which is forever made manifest; that power which is divine and perfect; that life which, extending through all forms of being, links the atom with the Infinite, and the soul of man with thee. Oh God! thou past and future life, the soul is summoned to thy Divine control by all forms of nature, and every living thing portrays the perfection of thy law. We would praise that law, the perfectness of which fills the soul with admiration and joy; we would praise thy love, which is thy life, and which every soul inherits, and from spheres of immortal blessedness beyond the veil and shadow of time, thy children would draw aside the mist that separates the outer from the inner world by the subtle law of change men call death; by the power of life which is inherent in the soul; by the transformation of dust into glorious thoughts and images, until the soul aspires to know all of endless life. Oh, let the children of earth, casting aside their fear and terror, enter the vestibule of thy temple of knowledge that leads to eternity; let them behold the laws banding together the visible with the invisible, the inner with the outer world. Let ministering spirits, with soft, appealing voices attend, and linking their lives with the celestial, remind them that life on earth is but the fleeting shadow of a vision compared to the reality. May the utterances of this night be inspired by thy love and thy truth, and may the hearts of those who listen be filled with the knowledge that shall come to them, until the two worlds shall be no longer apart and divided, but all shall be united and all shall name thee our Father and our God.

THE LECTURE.

Mr. Chairman and friends-for I feel that I am not a stranger in your midst, so lately here in person, so truly here tonight. I little thought that the time would be so soon when, having burst the bonds of outward sense. I could speak as one having authority; when, seeing through a glass darkly, I would so soon see face to face the reality of spirit-life, when last conversing with friends on earth we measured our little gleams of the philosophy of life which the certainty of Modern Spiritualism brought to me.

To-night I have been invited to give you an account of my transition from the outer to the inner world, and of my reception in spirit-life. You must bear with me. I am unaccustomed to this kind of control, though it was perfectly familiar to me as an observer when on earth. Up to the last hour of my mortal existence I had as positive knowledge as is given to mortals to have, of the existence upon which I was about to enter. Death came to me no unwelcome visitor: friends on both sides, equally dear, summoned me to both lands, but the time allotted to humanity had already transpired; and my life, as you know, had been right in faith, if not in deed, for many years. That faith which was born of knowledge was no holiday gift, no bestowment of intellectual spasm, and no result of morbid theological fancy. For twenty years I have had knowledge; for fifteen years I have never had a doubt of the existence beyond death, and the possibility of spirits to communicate with mortals. But as the morning gradually dawns upon the earth, as the summer-time constantly approaches in the footsteps of spring, and brings her own peculiar loveliness, that no prophecy of morning or spring can afford, so the transition from knowl edge to experience, from observation on your side of life to observation on the spiritual side, is as great as the advent of day after the night. I speak with no hyperbolical language; there is no word to express the change which death brings to the spirit; there is no language to typify the life of which for the first time I became certain that I was the real inheritor. The knowledge which I believed I possessed upon earth was indeed knowledge, so far as the senses could give it; the knowledge which came to me on my departure from earth was the certainty of absolute possession. No moment of the expiring or receding ray of mortal existence was lost to my spiritual consciousness; at no interval of time did I feel that I was going to sleep, or that the power of my in dividual life was fading from me; at no instant did I feel severed from either world; conscious alike of the ministering power of beloved ones on earth, and gradually becoming imore and more conscious of the ministering power of spirit friends, I found my spirit-land all about me. I was not borne through the air; I experienced no sensation of sleep, no interval of time between the outer and the inner con-"sciousness; I saw gradually what I had not seen beforewhat seemed to fall to my vision as the revelation after a veil had been removed—the people of the spiritual existence !near me, as though they had been waiting for me always. I saw that the film fell from my eye as the bodily strength decreased, and I gradually became aware of spiritual existence and spirit scenes, as one standing in a mist among the mountains might suddenly, as the clouds would rise and disappear, become aware of the landscape around him.

My spirit-world was where I died, the friends who had preceded me into spirit existence were there, they smiled upon me as though they had known I was coming for a long time,

my side for many a day expecting that I would slip out from my earthly tabernacle, they seemed aware that my sojourn on earth had nearly expired; and there was my father, benign, not in his old age, but in full vigor of manhood, smiling at me as though I were a boy again, and he had come to teach me something new. All this was so familiar and so entirely in keeping with what I expected, that I was not even astonished, not certainly at the presence of my friends, the dearest one of my household, my family, who had pre ceded me, but there was a surprise. It came in my own consciousness and feeling, it came in the possession of powers of which I was not aware, it came in that transcendent sense of life which I never experienced on earth, not like youth, not like early manhood, not like any intoxication which any draught could give was the sense which came to me of inexpressible life, a feeling of buoyancy as though there had never been a physical bond, as though pain, and dust, and weight, and time, and sense, had all departed. If I could prefigure to you, or convey in one word the term and mean ing of that transcendent experience when for the first time the soul feels fetterless, when the freedom of the spirit to think and feel is absolute and seemingly boundless, when all possibilities seem to rise at once as accomplished facts, and every hope and desire of the mind seems capable of fulfillment, because of the possession of the power which is within! This is no exceptional state in me; aware that from long habit of thought, and from accustomed communion with spirit-life my mind was well prepared for this, I know since that many spirits who have no such outward knowledge are in reality prepared spiritually for this higher birth. It is a spiritual state, it is a state of exaltation, it is a redemption which comes to man after the fatigue and labor and comparative toil of life is over. Easy as was my daily path when made it so by my mind and pen, and easy as were the allotted hours of my appointed labors upon earth, and easy as were the subjects of contemplation to grasp when thought and determination were set to bear upon them, I found obstacles which had perplexed my way suddenly removed, as if I had come from behind a ledge of rocks, and now could see the grav sky and ocean before me.

This sensation of death you will not experience, probably, until you pass through the change clairvoyants transfigure. Many persons who pass into abnormal conditions may realize t somewhat, but the unfettering of the soul from the body is the one thing that death reveals, and with it the hidden powers that otherwise seem to slumbed and are in some measure hampered by the physical senses. I observed strangely enough that my physical body was still perfectly apparent to me, that the friends upon earth were still visible, and I galy, seemed to have had an added glimpso of life, of scene, Onas Ay Drive, being who desired it, the testimony which I have mosphere, of being, that I could not see with my mortal v ion. Not being clairvoyant upon earth, never having seen except such manifestations as were given through others, possessing knowledge only through the physical senses, could not previously understand as I now do the meaning of that inward light, that perception of the spirit which seems to comprehend all senses, and makes mind as well as matter visible to disembodied spirits. To night, therefore, as really in your midst, the double faculty of seeing your body and perceiving the spiritual atmosphere is mine, and with that the perception of all this spiritual realm that lies about you, which I find is not removed to some remote point in space, but accompanies you, hovers near you, attends upon your footsteps, is a portion of your daily life, and when the soul breaks through the barriers of time and sense, reveals the beloved one by your side. The spirit-land is no far-off realm. I find not a few spirits who have no thoughts beyond the earth. but if they have sympathies with human beings who are as piring to lofty thoughts, they remain near to inspire and uplift them, and this atmosphere of which I speak is a portion of the spiritual atmosphere surrounding you. I do indeed perceive that there are dense places upon the earth and spirit atmospheres above the earth where it would seem scarcely possible for spiritual light to penetrate, but even there some redeeming thought or some kindly deed frequently illumines

the surrounding darkness, and higher spirits attend. But for the most part the spiritual existence of your friends who are newly departed is quite near to you; they are taken charge of, are made familiar with the scenes of spirit-life, and those who are in sympathy with them abide near them, as they abide near to you; and my affection being about equally divided between the spiritual and the earthly life, I assure you I have no intention of leaving the atmosphere of earth until, by communication and by constant effort, I shall possess myself of the facts on this side of existence as wholly as I did upon the mortal side. I mean to make every effort, not only to express myself in this manner, which by permission of her guides and the gifts of this medium I am enabled to do to night, but also to try my powers at every form of manifestation which I have ever witnessed, to possess myself of the required information, that I may, if possible, state it in a manner which I often longed to have stated to me while I was still an investigator, and which, for the benefit of other investigators, I shall certainly endeavor to state from this side of existence. I now find that the aspirations and certainties concerning spiritual existence which came to me were not only real in the sense of manifestations and pres ence, but real in a more transcendent sense than this; that all the thought or hope of spiritual life, all the aspiration for the reality of friendship and the continuance of genial companionship is more than realized. You and I have experienced these things-that is, some of us-in a degree, that we were severed from time and space and death by conversation, by hallowed experiences, by our own intelligent and intel lectual pursuits; I find spiritual life is even more than this personal, and especially gratifying to the social, the intellectual and the spiritual thought of men. I find that real here which was not real upon earth; the sympathy of friends be comes the strongest tie here, and no outward change of circumstance or distance seems to affect that bond. As spiritual life is not a material substance compared with the substance of earth, so whatever composes the happiness or unhappiness of a spirit is the result of his or her inward state.

The spheres of which you hear so much I find to be conditions or states of spiritual life depending upon the thought and spiritual growth, and liable to exist anywhere; so that to-night there may be numberless spheres represented in this room, and your spirit friends attending upon you may represent as many grades of thought as yours. As spirits are not dependent upon material substance for existence, as they do not require shelter from the elements, as there is no necessity for any particular time or space, a spirit sphere may be near you, and that attendant spirit which abides by you represents the sphere of his or her existence, so that the state itself defines

with reference to the earth. I am thus explicit, not because it is impossible for spirits to exist at a distance from the earth, but because much mistaken materialism has grown out of the thought of distinct locality as being necessary for spiritual existence, and while I find that in the highest spiritual state to which I have been permitted to enter, I seem to be removed and absolved from earthly things and earthly communion, I do not realize the distance that separates me, but in an instant, if I so desire, I can be back to the earth again, or back to the friends that I wish to communicate with. Space is literally annihilated; there is no necessity for time, except when we wish to converse with mortals; and therefore one mile, or a thousand or a million, are as readily traversed by the spirit having the wish to traverse that distance. I find that the knowledge of the spirits affects very materially their powers, and that some spirits reside near the earth, move slowly upon the earth's surface, hover about the places of their former occupations, without seeming to know that they have the power to pass more rapidly from point to point. It seems being there they are held there, and this probably constitutes their spiritual bondage; but for the short period of time that I have inhabited the spiritual state I find time and space are no barriers. Many things, sufficient to fill volumes, have come into my consciousness, and of which I had no nower of analysis before. With the throwing off of the mortal body, clearness of perception and comprehension of spiritual principles, absolute sight of material substances that are sealed to mortal vision, and perception of laws and forces of nature, before unknown, occult powers that seem to be withholden from ntortals' view, are entirely clear and perfectly understood by the mind as soon as brought in contact with them. To use these powers perfectly, to make one's self familiar with them, to study them closely in the effect of union between the two worlds is to be my occupation for some time to come, since I regard this revelation, now that I have enter ed spirit-life, as even more important than I did while still among the inhabitants of earth, since I regard any added knowledge, or any light thrown upon its philosophy as being so much more important than that upon any other subject with which I was comparatively familiar.

And now I have an admission to make: I have wished

since I passed into spirit-life that I had more and more revealed what I knew of Spiritualism while upon the earth. It is true I talked about it with my friends constantly; it is true that when called upon I made statements to the public: it is true that my works are before you; but if I had known as I now know the absolute nature of the importance of these manifestations, I would have daily and hourly devoted my energies to making manifest to the public, or to any in proof of spirit communion. So much the more easily can spirits communicate when there is even an awakened power in the human mind; but the avenues of communication are so few, and the channels so imperfect at best, that could I have thrown the whole weight of my experience on your side of existence. I would now have the consciousness that I had not delayed in expressing that which to every human being must be the highest possible revealment of humanlife, the certainty of existence beyond death. If tardy in this duty, it was through conscientiousness; I did not wish to force my opinions upon others; I was reluctant to ask people to believe that which they had not themselves witnessed; but I now know that the value of human testimony is not to solved-the individual is swallowed up in the whole, and yet be underrated, and that the manifestations which I saw might have led many to an inquiry who otherwise were prevented from so doing. With this acknowledgment I will say that the states and conditions of the spirit-life by which spirits manifest themselves to mortals are as varied as the circumstances under which mortals abide or exist, and that a spirit is obliged to overcome every one of certain outward conditions before he can intelligently reach the mortal mind. Finding this to be the case, I sought a familiar channel of communication in several places, and found myself able to this problem, and conscious that it is dawning upon the earth. express my thoughts through those accustomed channels; but seeking it in one or two other places, where there was no previously existing mediumship, I found I could only make an impression, and a very slight impression, upon the brow or mind, and while I have been able to converse in meditation with my friends who have thought of me since my departure from earth. I have not been able to make them aware, as T could wish, of my personal presence because of those intermediate barriers. To remove those barriers, to set them aside one by one, on your side of life as well as on ours, is the mission and work of true spiritual philosophy; to make intelligent research a pursuit which shall not be that of curiosity; to ask candid inquiry into the phenomena, and especially instruction in the philosophy of spiritual communion: to make some sort of preparation so that the upper world shall not be hampered with the conditions of earthly life as well as all those of ignorance in the minds of menthis is what I wish especially to plead for. But borne upon the wings of the new found life, and conscious of the unbounded knowledge which I had yet to gain, and aware that those who had preceded me in spiritual state must be more familiar than myself with those methods, I have waited and shall wait until I receive such knowledge by observation or instruction as shall enable me to carry forward this research intelligently; but meanwhile no opportunity will be lost and none indeed neglected whereby I can speak or even manifest through any channel the light which has come to me, and which is the fulfillment of life itself.

If the reunion of long absent friends, if the silent communion of similar thought and souls upon earth, if the steady preparation for the long voyage that at last culminates in absolute realization, if to find the hopes of my youth and manhood more than verified, transcendently realized, if to feel that there is no change except an added endearment in the friends that preceded me into spiritual state, if to recognize as of one accord those minds whom I have long revered and held sacred, and those friends that with me have withstood the brunt and battle of persecution, if to be thus heralded and thus received into soul communion and into confidence. greeted as one worthy, though I felt my unworthiness, made an equal though I felt my inequality, if this be the realization of heaven, then I am in that heaven. No fabled wonder, no city of gold, no gems nor precious stones arose to greet my vision, no heaven of theology. I never believed it, I could not; but the spiritual union, the welcome of friends, the sunlight of love upon an atmosphere made buoyant by truth and hope, to feel the constant fervor, the absolute life of awakening intelligence merging more and more into reality, this was what I found; the love of the soul unquenched and purified, the transfiguration of thought made beautiful by all the images and symbols of art, the true reverence of the spirit for

they were ready to receive me as if they had been waiting by | the sphere, and not the place or distance, nor the position | the Infinité Creator imaged in lives of self-forgetfulness and ministration, the busy spiritual world where thought itself is supreme, and where each messenger is a ministering spiritthis is what I found. Assemblages of spirits, into whose presence my father conveyed me after Lhad first received the benediction and greeting of my friends, assemblages of minds working together, in community of purpose and thought for the amelioration of the condition of men, the social problem which my father commenced on earth and I but feebly followed to fulfill, these all made more clear, and the solution of them found in this higher and purer atmosphere: The faith, and hope, and certainty of human alleviation, that the States, socially, morally and politically, would finally be better, the absolute plan of the uplifting of humanity by steady and constant spirit ministration, the instruction of the masses in the way and means of spiritual life, so that every human being would become aware of his or her individual importance.

> In one conversation with my father since I passed from earthly to spirit-life concerning the society or association which he first endeavored to form in the Old and then in the New World, I said, "Is the scheme correct which you formed? Is it possible for any conciderable number of human beings to live together in associative bodies, including their moral and spiritual uplifting?" He said, "My thought upon earth was only a prophecy: I did not fulfill it because I had not found the true key." "What is the true key?" I asked. He said, "It is spiritual adaptation in classes. I supposed that a community, external interests and a common bond of sympathy in external pursuits, would ultimately unite them spiritually. I find now," he said, "that there can be no real community without a base of unity in the spirit, and all associations formed merely for external purposes must fail, excepting in the external sense, while socially and morally and religiously, the world would remain as it is. You will witness," he said in continuation, "that those associated bodies bound together by a common religious impulse generally remain steadfast, and though their impulse be not correct, it still is a bond of unity among them; Now," he said, "what we intend to do is to pour out upon the world such a flood of spiritual intelligence as to sweep away the barriers of materialism, and bind men together upon the common basis of spiritual welfare." "But," I said, "that is what the Christian churches have been trying to do for two thousand years." "Oh, yes," he said, "but they have only done it in an exclusive way; what the world wants to-day is not only Christianity, but a religion or a Spiritualism that shall include everybody, and the moment you do this you place all on their proper level, they seek their associations, they become equally as important in the great project of creation the one as the other, and in time, society itself will combine together upon principles not external, but spiritual. If there shall be an association formed," he said, "under the direction of spiritual beings, that shall be intelligently carried out, it will com bine spiritual with material purposes, and the spiritual will be first. No one will be called upon or expected to join the association who is not practically capable of following the Golden Rule." "Well then," I said, "you will have to wait until the millennium." "Not so," he said; "there are many. minds upon the earth to-day ready to practically demonstrate this, many who are longing for the opportunity, but they cannot combine, because of the wide severance in earthly matters. Now let every one of these be summoned to a community or association equally adapted, set aside selfishness, and work together for the whole good, and the problem is the individual is not neglected."

> This was one conversation. And had you seen as I saw the deceased and risen students of social philosophy, Fourier, all who have taken the lead in the long line of reformers and so cialists, many who had risen from the bloody fields of carnage In Europe, many who rose out of the Commune with imperfect and fragmentary ideas of social life, with many who have illustrated by their lives and example the possibility of selfforgetfulness, had you seen the myriads of souls intent upon you would not have been surprised at the vast manifestation which has recently taken place with reference to labor, nor would you blame that spirit of true freedom which-although in the existence of the present customs it makes carnage and destruction-indicates a wrong at the basis of your social order. [Applause] Had you seen what I saw, you would not be surprised at the terrible echoes running all along through the various arteries of commerce, and the aisles and corridors of vast speculations in this country and in the Old World, a tremor which will not cease and will not pass until it becomes a loud voice and powerful protest against the injustice of the present system of social and commercial life which binds man to man by any servitude whatever. Had you seen the hope and the joy which spread all through those lines of intelligent spirits when they found any united purpose in the appeal for man, you would know that there is no end to disturbance on earth until injustice shall cease, and while we do not seek warfare and while every one deplores the shedding of blood, that there is no responsibility upon those who seek redress for their wrongs. And then I said, "Will it be possible that this shall come about without great warfare and conflict? will there not be shedding of blood and serious disturbances? shall we not finally have a war that shall involve the whole country, and perhaps nations in ruin, bringing anarchy instead of freedom?" "There is no need of this warfare," said my kind parent; "the shedding of blood is not a proper atonement for sins to-day any more than in any past age; there can be no respite for wrong by committing added wrong; we shall make voices to instruct the people in their rights, to see that they steadily unite and maintain them, and above all to make their spirits calm and steadfast, that the injustice may not be perpetuated, that they may not seek for redress by injustice, but that they may protest against it intelligently, acting so unitedly that all will be won by the simple power of intelligence and spiritual truth.' And then I saw far off in the coming time, though not so far as one would imagine, that there will rise up teachers under the influence of that sphere of spiritual life, who will instruct man, first of all, that his spiritual nature is the highest, that he has no right to inflict injury upon his fellows, even in redressingwrong, but that he has a right, steadily and persistently, to protest against wrongs until the wrongs shall disappear, that he shall live above them and beyond, and that this is the inauguration of the new social state. I passed into other fields of thought, of science, of philoso

phy, of art, of religion; I found no idleness, I found none unemployed, I found none indifferent, I found all acting and working for the benefit of others, and thereby gaining knowledge for themselves. I found that in proportion to their ministration and communication of knowledge was the attainment of knowledge. II found the seclusion of students and the possi-

bilities of fraternal communings alike permissible and alike the result of unselfish desire for truth and the wish to communicate it to others. Above all things I found an increasing desire in myself not only to discover the various methods of spiratual existence, but to communicate them to others, to my friends upon earth. Oh that soand so could know this ! oh that my friends who expressed such a doubt could be aware of this! And then I thought for a I mands in spirit-life who have this yearning and desire, how few are the channels through which they can converse with mortals, and how long that me that it takes for preparation to mangarate an intelligent system of converse between the two worlds. Friends, remove the batters, take down the walls fear and regolve, invite un on at the family circle, let the medicuse by your firesides be unfolded. let the dailed ter, the chald that is clairvoyant, see visions of spirit life, let there be this steady flow of intelligence, it will upliff, sustain and sfrengthen, nor will it mar the pursuits of daily life, but on the contrary make them more and more enon the contrary make them more and more enhobling by intusting this element of spiritual exhobling by intusting the element of spiritual exhobling the element of istance into your daily drudgery. If I had a their and voices and could speak through a thousand longues this night, I would say let the spire itual life receive its due proportion of consideration at your hands, let there be no putting off to a more convenient season of that investigation which interests you all; let it take possession of your daily life, let it become a portion of your existence, as your food, and the air that you hard teching, though it was in appearance diaph-breather; the rely you will come to breathe more onous mushin; I felt it as distinctly as possible. breathe; thereby you will come to breathe more and more the spiritual atmosphere, and thereby you will-like some of my friends whom I see saw the head of a man, lighted up by a lamp held here and who have already passed beyond the fear under the chin. We saw nothing of the form; of death-have en'ered the spiritual life even before your bodies pass through the final change.

As for me, I know that without boasting I can say I fulfilled the prophecy of John in the won . derful Apocalypse. "There was no death," and the new Jerusa'em that came down to me aderna. the new Jerusa'em that came down to me ado<u>rm.</u> Who had been four years deceased. After this ed like a bride for the bridegroom, was indeed, we were again allowed our candle; it lighted the the life, the immortality, into which, as with a groom profity well. Presently the head appeared spring, I plunged fearlessly and binoyantly, and again on a solid seeming form. The man was that awakened all that undearing association... which now thulls and fills my life. I would come municate to y in that you too may seek and know, until all the air of eaith shall cease to resound with dismal fear and complaining and murmuring about death, and you shall abide in the spir-Itual state where I now find myself one with them and sine with you.

Feeble as is this utteraffee, I thank you for your attention and for listening to me in this Aday or two after this scance I was in Willie's manner. Again and again I shall try, until at last I shall be able to perfectly, through this and through other instrumentalities, express myself to you, individually as friend and collectively as brother and kindred spirit. Good night. [Ap-

At the close of the lecture the following improvisation was delivered by "Ouina"

TOP PATTED.

Afar in the moon and two streams are seed A rock life eyened for a wide, wide space;
And one stream of far to the coals flows. And one down the first side, with polsy grace, Until at last to ten e test strands They it wid, and were not in the founding smalls Or swarts wed up to the count's tide

Severed their waters far and wite By what trend her pith or deep attendes. Or throagh what far god wash the seed Or where the very almost we swet, Made energy with noise along tregtue Wherever the gare ag stream did pas

And objecting a rate of top to overgoed tool That the tree Day or and a trade Visit of the affin And that, the state of the wood's soft two Theorem to the telestral at kine dietal went. of congression to intention the streams, terapert, Went that mering on to distant way,

That the morner of endings was in each heart, And that the each the exercise force A note of a free would come as digo the nameters, the fadeless, the long Oh, stream edivide land to not in twain.

Transflated by site they the again for the From the ocean wast; by the sun't bright bright The inters at we and are botton away... At last a wind came out of a chart And swept the mists in a snowy shroud, Until brothe winds and the sky enwound They arose where the in ording sweeps around With glowing beauty kindled afar, And where Aurura's golder, car Lights up with g oriens dawn the sky They were merged again in the world on high.

Oh, souls wides in fer'd by time and space Oh, distant wer'de that flutter and beif There is in each life a severel grace By which cach treasure shall soon return. And whether the burning sands divide, Or the ocean toll its tide between At last on the bills of life so green And sing the waig that they sang before,

"The Blood of the Martyrs is the Seed of the Church."

To the Editor of the Banner of Light :

At no period since little nine year-old Katie For challenged "Old Split foot", to imitate the snapping of her finger and thumb, and by the ready response of his Sable Majesty obtained the key to tangible communion between men and angels-as Mother Eve had the key of knowledge from the same abused philanthropist in the long past - have spirit mediums been so atroclously persecuted and abused, especially by many claiming to be of the "faith," than during the last two or three years, and never before have the divine truths that are inculcated by the angels through these lowly instruments made such rapid progress in the hearts of men and women as they have during that period of persecution. Everywhere I have been during the last twelve months or more, including several of the largest cities in the United States, I have witnessed unmistakable evidences of this fact. The "glorious heresy" is silently but surely and permanently spreading, even among members of Orthodox churches, to an extent but little suspected by

The signs of the times indicate that through the combined action of the doctors of law, of medicine and divinity, a yet more fiery trial may be in preparation for these, messengers of God. especially those who practice the healing art after the manner of Jesus, and in accordance with To the Editor of the Banner of Light: his express commands to every true believer in his miracle-working powers. But let our sorely delightful watering place, Old Orchard Beach. harassed mediums stand firm under every as When about to leave, I happened to take up a sault, and, if need be, go to "prison and to death," as the Quakers did by thousands some R. Hazard's letter that Mrs. Hull was there, the | titioned off a space just large enough for a meditwo centuries ago in England and elsewhere, in temporary visitant of Dr. Wentworth, of Boston. defence and support of the same progressive I at once called at Dr. Wentworth's residencetruths, and great will be the success of their sev- a small wooden house delightfully situated in a eral missions among others, added to an eternity of reward for themselves.

Vaucluse, R. I. THOMAS R. HAZARD.

"Do these bells sound an alarm of fire?" said a stranger the other Sunday, as the church bells were calling together the worshipers." "Yes," was the reply, "but the fire is in the next world,"—Ex.

Phenomena. Spiritual -

(From the London Spiritualist 32 SEANCES IN MALVERN.

Six-The first materialization scance that I ever attended was held in Malvern, with Willie Eglinton as medium. A cabinet was improvised by hanging two sleawls before a window recess. Behind these Willie sat in an arm chair. We had the light of one candle, shaded a little by Dr. N chair's hand. Our number was seven, including the medium-Dr. Nichols, Mrs. Nichols, and four of our students, the eldest of whom was fifty three, and the youngest twenty five. All seemed to possess the 'true requisites for honest and careful impury. Our relation to each other

was especially harmonic.

The first person who appeared was an infant, apparently about two years old. The curtains fermed from the shawls were apart, and the child stood in front of While, and very near him. This form soon disappeared, and another came and walked firmly before the curtains, which were now closed. This was a young Indian girl, who seemed about thirteen years old; she is called "Daisy," and is as well known to Willie Eglin-"I wish she would come to me." I was sitting on a soft, a little removed from the wall. She came to the back of the sofa and stood there, a profusion of white drapery falling around her. She took my hand and audibly kissed it; the hand-was warm and soft; she said in a low but distinct voice, "I love you. «I love the hand that gives." Her face was broad, and her features were those of the Red Indian of my country, many of whom I have seen. The drapery had a When Daisy disappeared, we were requested to extinguish the light. We did so, and soon we except the head, and a rather long, grey beard. The head came close to my face, and the dark eyes looked steadily into mine. I was awed, and distressed by a sight so strange, and I begged the person to go away from me. The head went to a lady on the other side of the room and kissed her forehead. She said it belonged to her husband, clothed in close-litting white trousers and jacket, with no'drapery. He went to a centre table and moved it forward; as if to show that he could do His wife sat on one side of the room and I on the other. He again came to me and looked into my eyes, with his face very hear to mine; his eyes seemed to pierce me. I begged him to go away. He went over to his wife at my request, and again kissed her. After some minutes he went to the cabinet, put aside the cur-

room, when I heard raps about on the furniture. I put my hand on a small table near Willie, on which be laid his hand. The raps called for the alphabet, and I was told that Dr. J. B. Ferguson wished to hold a céance with Willie and inc, when he would materialize. In his earth-life he was our very dear and intimate friend. a séance as before, with two shawls for a cabinet

opening as curtains. I had said, after the first scance, that I wished to see the medium and one of the forms together. It was daytime, and we excluded the light, so that the room was pretty dark. We could see forms distinctly, but not features. Soon a tall man appeared. One of the ladies who sat beside me said she thought it was her husband, who was three inches over six feet in height in his lifetime. She had never seen materializations and the dan light made her uncertain of the identity, though the form was like. On the expression of her doubt, the form crossed the room to a front window. He gused the curtain and let the light of day fall full upon him. The wife recognized him perfectly, and we were all en-tirely satisfied. After thus showing himself, and boxing gracefully several times, he stood in front of us and slowly dematerialized till there be cented to snap out at once, and all was gone.

We were now allowed light enough to see the forms well. There was a heavy centre table and tall, brond chested man, very erect and quick, and tojcible in movement. He took up a large musical box, wound it up and laid it down heavily; he then moved the very heavy table away from before the sofa and drew a heavy arm chair up in front of me; he sat down in it, so near me that he almost touched me. Every move-ment was in his own, old manner. He has been in the spiritual world six years. He took my hand, but I felt sure he could not speak. He was the dear friend of our daughter, who passed away nearly twelve years since, when he was in this country with the Davenport Brothers and Mr. Fay. 4 said, "Dr. Ferguson, is Williehere?" (Our daughter's name was Wilhelmina, but we always called her Willie.) He rose and went to-ward, the cabinet, rapped, three times and then disa) peared. Our daughter came forward from the place where he disappeared, a slight girl clothed in white, her golden hair flowing over her shoulders. She crossed the room, came close to me, and knelt before me; she took my hand-and audibly kissed it. She remained a little time and disappeared.

Joey now camp, and, took a musical box and wound it up; he made it go and stop at the word of command; he talked volubly; he put the musical box in my lap, and kissed the top of my head; he passed from one to another, with cheerful words for all. After a time the power be-came less, from the swinging open of the cur-tains of the improvised cabinet. Joey said, "I want a pin." He looked about the room and found a box of pins on the mantel-shelf; he took a pin, remarking that he might not have power to pin the shawls together; he however succeed-

ed, still holding the box of pins in his hand. "I must put this box back again," he said: "a place for everything, and everything in its place. I like to see things tidy."—He crossed the room He crossed the room and laid the pin-box on the mantel-shelf. He then disappeared, and the sonorous voice of Er-nest was heard saying, "Mrs. Nichols, you said you would like to see a form and our medium at

the same time."
"I did say so," I replied, "but I have seen enough not to need such a test."

"But we wish to give it," said Ernest.

After a brief interval the medium came from behind the curtains and stood before us with a slight girl form beside him, that we were told

was the young Indian girl Dalsy.

This was the last manifestation of the evening, except the full voice of Ernest, saying, "Good-by and God bless you" to each one of us. MARY S. G. NICHOLS.

MRS. HULL-MATERIALIZED SPIRITS AT OLD ORCHARD BEACH.

BY ROBERT COOPER.

Aldreyn Tower, Malrern.

I have just been spending a few days at that recent copy of the Banner, and found by Mr. T. all doors or windows. In one end I have pargrove. The first to greet me was the doctor, an dium sits. The door to the entrance of the test intelligent and agreeable gentleman, who gave me an interesting account of the manifestations he had witnessed in his house through Mrs. Hull's mediumship, and expressed himself perfectly satisfied with their genuineness. I was

soon introduced to Mr. and Mrs. Hull, and after passing a pleasant time in conversation with them, I was invited to witness a scance which was to take place the following evening. Though on the point of leaving Old Orchard, I determined to remain a couple of days longer, in order to judge for my-elf of the reputed materializations of Mrs. Hull. On Friday evening, Aug. 1th, I accordingly went to Dr. Wentworth's, where I found a party of about a dozen assem-

The scance was held in a back room of the house, the company being arranged in a semicircle in front of a door way, the entrance to a small room used as a cabinet. This room I was invited to examine. I found it almost bare of furniture, and the only door leading out of it fastened, with paper stuck on, both inside and out. Between the two rooms, at the before mentioned doorway, a curtain was suspended, behind which the medium sat in a rocking chair.

The room in which the company sat was light ed by an oil lamp placed at the back of the circle and in front of the curtained doorway, a piece of red-colored tissue paper being placed before it to subdue the light.

All being ready, the medium, dressed in an ordinary black dress, took her seat behind the curtain, and the company were enjoined to sing. In about ten minutes a form appeared at the curtain, and after retiring came again and stood in the room in frant of the circle. It was that of an Indian girl, who is said to have appeared before, but whose name is unknown. Another Indian next appeared. This was a regular visitant, and known as Dew-drop. This spirit not only came out into the circle, but passed behind, and when close to me drew on one side her dark, luxuriant hair, and revealed a tawny face of an unmistakable Indian cast. She then came in front of us, and we could distinctly see, the color of her stockings and the moccasins on her feet, also the spangles on her dress. Dr. Wentworth offered her a slipper, which she took, but did not perform her, usual feat of causing the moccasin to disappear, and replacing it by the slipper. Neither did she cause one dress to fade and another to appear in the place of it, as is someso, and he remained standing with his handso times the case. This was attributed to the medium not being in good condition. Several spirits now followed in succe-sion, an interval of a few minutes generally lapsing between the apnearance of each. Some of these were supposed to be friends of those present. There was a young man with dark bair and moustache, followed by an old man with bald head and grey beard. A female purporting to be my wife also appeared. Her hair was arranged in curls in the style of the departed, and my attention was called to the fact by the spirit taking hold of the curls in one hand and looking steadfastly at me. I went close up to the spirit in order to identify the face, but failed to do so. Its shape appeared to be similar to that of my wife, but there was not much resemblance in the features. It was, however, very unlike the medium. The spirit

inspection, but with no better success. A lovely female form next appeared, robed in purest white. She extended one arm on high, revealing flesh of whitest hue. The figure was a realization of the ideal angel, minus the wings. The last form to appear, which was said to be the father of come o" at, was apparently dressed in griefe clothes. IP he scance concluded by the appearance of three hands-which was regarded as a conclusive test of the genuineness of the manifestations. The shade was now taken married about twelve inches above his feet; this off the light, and the curtain drawn aside, and the medium was found to be in an entranced condition under the control of Molly, an Indian easy chair before the sofa on which I sat, between two ladies. My friend, Dr. Ferguson, now aptations. This spirit commenced speaking, but the modern astrologer can cure disease by national during the scance not a word was spoken from the spirit with the modern astrologer can cure disease by national during the scance not a word was spoken from the spirit without knowledge of astral influences was without knowledge of astral influences was preferred. The angle in the communication being by easy chair before the sofa on which I sat, between spirit, who is said to have charge of the manifes-

appearing a second time I made another close

means of raps. I did not have tests that are said to be given at Mrs. Hull's circles, when her dress is seen under the curtain the whole time, or where, in one instance, she was herself led forth by a spirit; but realizing that personification is the only theory short of the spiritual, I fail to see how Mrs. Hull, under the circumstances, could represent so many forms, differing in size, in face, in dress; and taking into consideration that she is under the surveillance of Dr. Wentworth, a gentleman of integrity and intelligence, I can come to no other conclusion than that the manifestations are genuine, and on the whole the most satisfactory I have ever witnessed. In concluding, I to be persons likely to practice a monstrous fraud even if they were capable of doing so. They are both high minded, honest and sincere Spiritualsts, and this should at once disarm suspicion. They are destined, I believe, by the angel world to do much to destroy the materialism of the age by giving actual demonstrations of spirit presence and power, and establishing the great and wonderful fact that human beings who have 'shuffled off the mortal coil" can temporarily reassume an incarnated state, and possess, for the time, the properties and qualities of embodied humanity, a fact, though running through the pages of history, ignored by the scientists of the day, and branded by them as the superstition of a dark and credulous age.

MATERIALIZING SEANCES. To the Editor of the Banner of Light:

Since June 24th Mr. and Mrs. Holmes have held a large number of scances in my circleroom, during which time hundreds of persons have attended the sittings. Appended to this letter you will find names and residences of some of the most prominent ladies and gentlemen of this County and vicinity, who have been in attendance at the séances, and to whom I-refer. you as to the truth of what I state in relation to the wonderful phenomena that occur through the joint mediumship of Mr. and Mrs. Holmes.

The cabinet is built in such a manner as to effectually preclude all possibility of deception. It is plastered throughout, and is located in such a position as to avoid contact with doors or windows. To overcome all suspicion of collusion or confederates, I arranged my plans in building my house to have the cabinet in the circle room stand in such a manner as to be completely isolated from um sized person to sit in. This partition is made of wooden slats half an inch square, securely nalled on to the opposite side from where the mepart is secured by hasp and staple on the opposite side from the medium and fastened by padlock. Any one has the privilege of bringing his own

as twelve or thirteen full materialized forms at | ters; there will be many explosions, and I fear one scance. Men, women and children, relatives. and friends of visitors and neighbors, have been unmistakably recognized.

Two full séances are held each evening, dark and light. The dark séances of Mrs. Holmes, for power and rapidity of physical force and the startling nature of the manifestations, are unequalled by any known-medium. The conditions are such as to place the phenomena beyond cavil. While some one sits at the table and holds both of her hands, and every hand in the room is firmly secured, the manifestations are strong and convincing, such as patting the sitters with hands and playing of instruments, and the placing of a solid iron ring or wooden hoop on the arm of the party holding the hands of Mrs. Holmes Nothing in my experience, or anything that I we ever read of, approaches anywhere near to was. I and the undersigned have witnessed in these s ances. FRANK A. WAY. Fraternally yours, West Burke, Vt.

Geo. F. Baker, East Calais, Vt.; C ... R Farr and Laura B. Farr, Sutton, Vt. Kimball, Ticket and Express Age . Passumpsić R. R. Co., West Burke, Vt.; Caleb Aldrich, Sutton, Vt.; Mr. and Mrs. Stoddard, Newark, Vt.; Mr. and Mrs. Ferrell, Mr. and Mrs. Davis, Sutton, Vt.; Mr. and Mrs. Dustin Kimball, West Burke, Vt.; Ira M. Richardson and Martha A. Richardson, Thomas McEween and Celia G. McEween, Littleton, Vt.; Mrs. H. C. Wright, St. Johnsbury, Vt.; E. F. Ranney, Littleton, Vt.; E. W. Bemis, West Burke, Vt; William Drew, Glover, Vt.; Mr. and Mrs. Burns, West Burke, Vt.; H. E. Folsom, J. W. Cunningham, Lyndonville, Vt.; C. B. Bailey, Sutton, Vt.; C. J. Houghton, James Bartlett, St. Johnsbury, Vt.; Edward Clement, Barnet, Vt.; Mr. and Mrs. Buchanan, Barton Landing, Vt.; Mr. and Mrs. Allbee, Derby Line, Vt.: Miss Carrie Martin, Stansted, Vt.; Mr. D. C. Houghton, Mr. Alonzo Brown and Mrs. A. P. Brown, St. Johnsbury, Vt.; Mr. E. Darling, Glover, Vt.; Mrs. T. G. Bishop, West Burke, Vt.; Lucy Jenness, Glover, Vt.: H. P. Whipple and Mrs. Whipple, Edward Lereque, Sutton, Vt.; Mr. Whitney, Barton Landing, Vt.; Miss Jennie Smith, Alida Davis, Sarah Smith, Sutton, Vt.; Samuél Bruce, J. H. Clemens, Barnet, Vt.; William Booth, West Burke, Vt.; Mrs. N. C. Mattocks, Lyndon, Vt.; H. C. Bates, H. C. Bartlett, Gates B. Bullard, M. D., Barnet, Vt.; Mr. R. A. Paul and Mrs. E. L. Paul, Stowe, Vt., and many

MEDICINE AND THE STARS-PREDIC-TIONS, ETC.

To the Editor of the Banner of Light :

By the request of many of your readers I forward you predictions taken from the full moon of July 25th and of August 23d; but before I begin allow me to answer the many who are asking when I shall return, by saying I shall be at my office about the 234 of August. And to those who say I have not answered their letters, let me tell them I have been absent from my rooms since December 2d. I have been traveling about. doing all the good I could, and have found considerable room, even in England, for showing the College of Medicine they do not know everything, for since I have been here I have "cured" more cases of small pox than any of the regular school. I have the thanks of nearly one hundred patients, many of whom came under my treatment greatly against their will-consequently the harder to cure. But what is surprising even to myself, is that in no case was I more than four days in curing the worst cases of small-pox; and I have now before me a letter from a lady I have been recently treating for one of the worst cases of fever I have had to deal with for many a long day. She says: "The most wonderful part of your treatment, in my case, was that the medi-cine had no taste, and did not seem to have any other effect than to allay the fever, and that as though by magic." I have many in just the I have many in just the same strain, on all kinds of diseases. My object in touching on this subject at all is to show that judged incapable in his profession. The ancients relied on the productions of nature for specifics in the cures of disorders; the moderns more on the productions of art. There are many important things to be observed by those who treat disease in this way. And be it remembered we are often found fault with when we ought not to be, as the patients are offtimes to blame themselves; for they think they will "write to that At that time they astrologer about George." might be anxious; but they delay, and keep on doing so for months, and perhaps more, until by some means their attention is called to it again; and then, without that beautiful and yet dreadful feeling, they send, and there we are, without feather to fly with. We have not the time of birth, the time the patient was taken sick; and the query, from not being propounded under any factory I have ever witnessed. In concluding, I stellar sympathy, cannot be depended upon will say that neither Mr. nor Mrs. Hull appeared And yet we must be correct, or the science is at fault; but if either of these were correct we could then choose the remedies most suitable for restoring health, tell the nature of the disease and its final termination. In the time of Aristotle, Hippocrates and Ga

len, the science of medicine was made subservinamed learned physician asserted that a man who did not possess a knowledge of stellar doctrine was rather a fool than a physician.

I shall conclude this part by calling the attention of your many readers to the fact that I emphatically said, some time before the Presidential nomination, that Bristow would not be nominat ed, and, after, that Hayes would be the next President. But I said: "It will be the hardest fight the country has had." Many of your read-ers can speak of the truth of this, as I sent it to

many in nearly all parts of the States.

I would fain be the prophet of better days, but alas! the monitors above are against it. At the alas! the monitors above are against it. At the Lunation on the 25th of July, which carries its in-fluence into the next, we behold the benevolent planet Jupiter, applying by retrograde motion to a trine aspect of Saturn. This will give good crops, but distress and violence will be severely experienced. Great failures in the commercial world occur. I have again to caution the people of America against fires, riots, outbreaks and scenes of violence, especially in the far West. About the middle of the month many forgeries and alarming robberies. A great increase of crime. I foresee great changes in the political state of affairs. Society seems split into factions; the government will do well to tranquilize the popular minds of the people. Many shipwrecks will be recorded this month, and accidents by water. The bad aspect of Venus, Mars and Saturn departments of the people of the peop urn denotes some notable poisoning cases

. There will be many irregularities come to light in the Post Office Department; there will be more than ordinary bombast this month; there will be sharp talk with Spain; (this month; there will be sharp talk with Spain; (this nation suffers greatly financially.) Turkey will feel the evil influences in operation early in the month. Those born the 1st, 2d, 3d, 10th, 16th, 26th and 30th will have favorable birthdays, but woe to those born the 14th, 17th and 25th, for they are very avil

very evil.

At the full moon of the 23d the planets are unfortunately posited; for the planets Uranus and Saturn, with the moon in opposition to the sun and Venus, will cause much sickness, and especially among children. This will be a very un-favorable month for sporting men; I therefore caution them in the use of fire arms during this and the beginning of next; there will be an unsettled feeling among the working-classes; the Under such conditions there have been as many woolen business will prosper; we shall hear of many accidents at sea, and many railway disas-

Philadelphia will be the scene of either a great fire, or there will be a severe explosion of some combustible material; there will be much sickness, fever, measles, and small pox; people will be afflicted with pains in the head; about the middle of the month there will be great political excitement, especially in England; we shall hear of disturbances in China; the President will be sorely troubled (I fear about the Indians); business for the fall looks gloomy; the end of the month will be noted for many earthquakes and a month will be noted for many earthquakes and a great overflow or outburst of water; those born the 17th or 18th of this month in any year must be careful. A great literary man ends his career this month; there will be many cases of poisoning this thin and the beginning of north month. ing this and the beginning of next month.

C. D. JENKINS, Astrologer.

London, July 27th, 1877.

Western New York Spiritual Convention.

[Reported for the Banner of Light.]

The Spiritualists of Western New York met in Convention in Good Templars' Hall, Lockport, Friday afternoon, Aug. 31-sessions continuing till Sunday evening. At the opening meeting a circle was formed, and half an hour spent in listening to the beautiful inspirations from the lips of Mrs. E. L. Watson, of Titusville, entranced.

At the evening session J. W. Seaver made a few remarks, when G. W. Winslow, of Kalamaz 10, Mich., an old veteran in the cause of Spiritualism, was chosen President for the evening. Song by Mrs. Gardner. Remarks by E. C. Woodruff, Mr. Winslow and J. W. Scaver, on different points of interest. C. Gardner gave a few words claimed to be dictated by spirit R. D. Owen. Mrs. E. L. Watson briefly voiced many beautiful ideas, full of meaning. After several others had given their experience, the meeting adjourned.

At the Saturday morning session D. M. Pettingill was chosen President, and G. W. Taylor, Vice President; Mary A. Davenport, Secretary pro tem.; Committee on Finance, E. Gregory, Messrs, Allen and Rowe. On Order of Business, Mrs. L. C. Smith, and Messrs, J. Walker and Pettingill. After remarks from the Chairman, Mr. G. W. Taylor spoke of our beautiful philosophy, saying that whilst we are holding all humanity with a firm grasp, we are looking up to discover the smiling and beautiful face of deîty, as it shines upon us.

J. W. Seaver then read an article from the Dally Democrat and Chronicle, of Aug. 3d, concerning the International Catholic League, the aggressive and new crusade settled upon at the Vattcan-what is called the restoration of the rights of the Holy See, and the organization of a Catholic press in every considerable centre. Bro. Seaver spoke of the significance of these portending events, counseling all present, and Spiritualists everywhere, to awake to the deep importance of looking well to the porten tous signs of the times, that our religious libertles be not cramped or stamped in the dust by inquisitional shackles. Organization was then spoken of as important, by the speakers not before favorable to it, Mrs. Watson, E. Gregory, and others, felt that the time had arrived to unite ourselves together for stronger protection against religious tyranny. Mrs. Woodruff, George W. Winslow, and others, alloded to the many prophecies and warnings made from time to time through mediums, in regard to the same dominant power in future, as sure to come.

Mrs. Watson forcibly touched upon many evils in society, as seen about us, needing our reformatory influence, in awakening a sense of duty, to live truer and better lives. George W. Taylor spoke at some length on the effects of our lives on the tender minds of our children, whose characters are being builded by our example and influence. Joseph Walker, by request, gave his early experience, his persecutions and trials after he left the Close Commun-ion Baptists and became a Spiritualist, thirty years ago, receiving communications from his father and friends, unmistakably, through the clairvoyant medium Mrs. L. Tuttle, of Byron Center: several others also gave interesting statements of various manifestations occurring in their several localities, which are constantly brightening man's pathway, making his heart less heavy. Infidels have helped and are helping man to unlearn error, that he may trust his own exalted reason, and become fitted for companionship with the angels.

The afternoon session opened with song. Remarks were made in conference by J. W. Seaver and G. W.

Taylor.

The time having arrived for the address of the afteroon, Mrs. Gardner, of Rochester, then under influence gave a short discourse, closing with a vision. J. Walker, Mrs. Woodruff, Mr. Winslow, Mr. Taylor and oth rs gave many incidents and manifestations of thrilling int rest which had occurred in their experience. Adjourned The evening session was occupied by remarks from Mr. Chandler and others until 8, when Mrs. E. L. Watson delivered the address of the evening. She spoke on "Infa-delity, its religious and moral tendencies," showing conclusively that all reforms in philosophy, morals and reli-

gion which have blessed the world, originated with the so-called infidels, the seekers after truth, whose minds were so unbiased as to perceive clearly the facts revealed by science. Adjourned. Sunday morning, during the hour's conference, J. D Buckland, of Albion, gave a short account of a recen visit to Cascade, where he saw, materialized, his spirit daughter, she talking with him; also J. B. Church.

formerly County Clerk of Orleans county, presented him self to his friends in materialized form. J. W. Seaver in a clear manner illustrated by contrast the early rise and firogress of the spiritual movement, for nearly athird of a century, with the almost innumerable and steadily increasing numbers of advocates, whose hearts have been touched with the truth and beauty of God's il-

its divine uses.

Mrs. Woodruff said the question of this hour is the question of the ages: What is man worth? what is he good for a is he to be burned or blessed? There are those who think man is not good enough to hold neighborly relations with We believe such intercourse will exalt and refine him; at least such is the natural result on those who live above a sordid and selfish plane. When any man live a moral life, he lives under the same law the angels do, only under different conditions; hence these spiritual relationships are a necessity. The idea that a person may influence another only while they wear the firsh and blood, is rank Materialism, making the body the power, whereas the significant thing is the spirit within the body. The spirit is master, the body the servant.

The resolution passed at the last quarterly session, appointing Messrs, Seaver and Taylor a permanent Commit-tee to make arrangements for these meetings, was rescind ed at their request, and then it was voted they be appointed annually as heretofore, to which Committee Mr. Rowe and Ira Bronson were added. Mr. Seaver said he thought it must be a burden on the

friends in Lockport to have the Convention held there throughout the entire year; but a rising vote of those citizens present unanimously requested that it should be held there. Adjourned.

In the afternoon, after reading of Scripture by the chairman, and a song, some pertinent remarks and ind ividual experience were made by Mrs. L. C. Smith, Mrs. C. Gardner, Joseph Walker and Mr. Chandler,

Previous to her delivering the regular address, Mrs. Watson explained the manner of her control by spirits, and said she always retained her consciousness. After a song and invocation, she proceeded to speak on "Fact and Force, Matter and Spirit." It was throughout a brilliant discourse, and received the heartfelt approbation of the audience. Adjourned.

The evening session commenced with a half hour's conference. Mrs. Woodruff advocated toleration toward all classes. Mrs. Watson responded to a call in a brief speech of unequalled beauty, portraying the grand reality of spirit return and its sweet mission of love to earth's children.

After a song, G. W. Taylor gave the closing address. In a calm and convincing manner he spoke of the real and tangible presence in our midst of the dear ones gone before, who were blessing us with a baptism of love and wisdom.

The following resolutions were introduced by J. W Seaver and adopted :

Seaver and adopted:

Resolved. That the thanks of the participants in this Convention are cordially tendered to the officers, committees, musicians and all others who have aided so effi-iently in rendering it a triumphant success.

Resolved. That we who are attendants from abroad, render to our bountiful entertainers our heartfeit thanks for their hospitalities so cheerfully accorded us during this Convention.

Resolved. That above all else, we tender our most souffeit thanks to our Heavenly Inspirers and Guardians, for their watchful care and inspirations, and for the earnest and untiring zeal with which they supervise and guide onward this glorious New Spiritual Dispensation.

The greatest harmony and love prevailed, all being

The greatest harmony and love prevailed, all being bound together by a strong magnetic chain, which was hard to sever even when the last "Farawell" uttered : but the memory of the meeting will linger in the hearts of all till we assemble again in November next, at

the same place. At present there are 2000 livings, or about one-fourth of the whole saleable patronage of the Church of England, on the market. They are offered to any one by public notice,

just like second-hand furniture or broken-down horses. When did Abraham sleep five in a bed? When he slept A WORD ABOUT ORGANIZATION.

BY GEORGE WENTZ.

To the Editor of the Banner of Light : What is religion, and what is intended by organization? Carlyle says religion is the idea of worship. Dr. Storer defines it as a consciousness of Universal Being. According to Webster it has several senses: 1. as theology; 2. as the practice of plety; 3. as distinguished from morality; and 4. any system of faith or worship. "Any religion," says he, meaning any system of religion, "consists in the belief in superior power or powers governing the world, and in the worship of such power or powers." The latter is the sense in which the word is usually used. To the popular mind religion consists in belonging to a church. But churches-religious organizations-though they may be forms of worship, are not necessarily religious in any other sense. Let us not forget the primary signification, re and ligo, to rebind, to renew an obligation. The origin of the word would seem to indicate the custom of the ancients in vowing allegiance to spiritual impersonations or tutelary deities, and when new deities were recognized, of renewing the obligation, or re-ligating themselves. If this be so, then the etymology of the word would show that the religious sentiment in man is subject to progressive changes.

All history shows the folly of accepting the determinations of one age as unmodifiable verities. Until the uttermost bounds of human knowledge shall have been reached, it will be impossible to write out a religious belief in a stable form. What, then, does the Spiritualist, in favor of organization, propose to do?

If Spiritualism has not shown the absolute futility of a creed supplemented with ritualistic practice-in other words, the non-essentiality of a form of worship-then it has failed of its purpose; for with its advent came the opportunity of distinguishing between religion as knowledge, and postulations, ceremonies, and scenic manipulations as celebrating a belief. It should be the office of Spiritualism to present truth, not to impose it by attempting to bind individual consciences; to propagate its methods as a branch of human knowledge, not to establish a form of worship.

The so called "faith" of the Spiritualist is not belief, but knowledge. Hence, if it is proposed to organize Spiritualists into a body to write out a creed, the proposed object would be a work of supererogation, inasmuch as no formal recognition of a truth by a collective body can make it any more true to the individual.

But if it is proposed to unite believers of a truth into a body for its propagation by practical methods, then it is both desirable and needful that there should be an organization of Spiritualists for that purpose. This will be seen when we reflect that if each individual effort now being made in the direction of Spiritualism were concentrated in one general and unanimous movement, the effects, as in all other instances of united forces, could be focused and made more available. Many more minds and more of different classes of minds would be reached, and seeds of development sown over a wider surface.

As mediums are the necessary agents of spirit ualistic methods, their position and requirements deserve consideration in any scheme of organization. Modern Spiritualism is comparable with primitive Christianity in several aspects; and the similarity of the means used in their dissemination is noticeable. The apostles in their day pursued the ordinary lines of travel as individual teachers and healers, sojourning at the houses of the brethren, with occasional argument and exhibition in public. The "churches' mentioned as being held in these houses were the "circles" of modern times. When afterwards these churches, or bodies spiritualistic, were recognized as a power, and incorporated into the body politic under Constantine, the New Dispensation had already lost its primitive features. Mediumship, which in the days of the apostles was developed as a spiritual gift by natural selection, became under the rule of the Church a matter of ecclesiastical preferment. The "faith" was organized, but apostolic succession in the sense of a mediumistic priesthood was neglected and finally suppressed. This distinctive feature having been lost sight of, the corporate powers of the hierarchy were directed to ends more immediately affecting its existence as an influential organization. What this organization became in the Middle Ages history has recorded for us; what it is now, we may more or less clearly apprehend as neither for the interest of humanity or religion. If human nature is the same now as then, such may possibly be the ultimate result of a modern organization which, like that just mentioned, would found itself on the idea that the limit of spiritualistic knowledge has been reached, and that nothing more is required than to write out a creed for all the future. It is a source of gratification to some minds that Spiritualism is not centralized and weighted down with coin. Its acceptance depends on its own merits, not on outside influences. The Church of Rome, loaded with wealth and blinded with temporalities, lives as a system indeed, but not with the aims and ends of one whose ministrations were without money and without price, and whose poverty was so extreme that he knew not where to lay his head. It is an organized body, still vigorous though aged; but the "spirit" that moves it is galvanic. not celestial. Had the primitive methods of the apostles been preserved and practiced, the Spiritualism which is seeking organization to-day would have been an educational inheritance of

the superhuman world. The organization needed at this time is not a combination of heads to write out a creed and lay down a form of worship, but a combination of means directed intelligently and persistently toward a common object, namely: the revela-tion of the realities of the spiritual world. Such an organization could be effected upon the plan of the lecture-bureau, the object being to offer or supply demands for capable and trustworthy mediums who, as experts in spiritualistic knowledge, could communicate the best methods of ob taining manifestations and developing medium This plan is susceptible of very effective ship. This plan is susceptible of very effective organization, and will soon be needed to satisfy the demands of investigators.

the people, imparted through a succession of

teachers maintaining direct communication with

Spiritualism must be taught to an enlightened common-sense as fact before it can be accepted as a guide to religion. This is to organize effort; to put belief in motion; to present truth for in dividual acceptance.

Let us be thankful for the knowledge that has already freed us from the degrading fear of death and the no less degrading tryanny of authority, without attempting to enclose the future with a creed, or masquerade the spiritual in a form of worship.

For the Banner of Light. A SCENE FROM THE CROWN OF FIRE.

BY FANNY GREEN M'DOUGALL. Crooning an old air to the drony hum Of her own wheel, and with a step that seemed An echo to the music, Isabeau Spun, with her wheel-head to the open door. The soft south wind was dallying with the leaves. Yet pale and tender, of the Chestnut trees, That grew on either side the garden gate, While o'er the crocus flowers the honey-be Hung, humming forth the sweetness of his life In one delicious murmur. The fresh grass, Crested with diamond dew-drops; singing birds, Free waters leaping up into the light,
The breath and bloom of flowers—the very sunshine, That shot so goldenly along the vines, And touched the green tips of the garden buibs, All, spoke of that renewing power of life,

The resurrection of the early spring. And there the little Joan quiet lay, Reclined along the grassy bank below, Perfecting the bright picture. Her fine head, Clothed with a mesh of dark and shining hair, Was pillowed softly on a curving arm. So perfect in its slenderness, you 'd think It had been molded by Praxitiles. The hair streamed o'erits whiteness, with the shades Of morn and midnight blending in its hues; For when the unbeams looked into its darkness They told the secret of its hidden gold. The graceful limbs, half bare, the slender feet, The features, pale and still as Parian marble, All made her seem more like a masterpiece Of some rare Grecian artist, than a child Spring from the strong blood of the Celtic race, Famed for vivacious beauty.

Strangely theep Were the dark eyes that looked out from the waves, Soft and luxurlant, of her shadowy hair; For all the clear and sunny skies of Lorraine Had no such light as filled them;

The good dame, Though housewifely and neat, was over plain; And when she gave the little daughter Joan To her good Jaques, she wondered more and more How she had come to be so beautiful. As the child grew, the wonder also spread That the meek wisdom of this little one Had matched her outward form with spirit beauty, For which the simple wonderers had no name, Though many a gossip vainly pondered o'er The secret of this sweet intelligence, That shone in every action, and lit up The young face with a kind of scraph glory, Making her presence healthful with such love As shines in angel faces.

Many tales Of thought and speech, so far beyond her years They had no parallel, were often told. And in such cloistered scenes as call together Good country gossips—matrons young and old, To do the honors of a human advent, Mid all the mystic stories they rehearsed Of birth and death, and all the favorite themes The work suggested and the rest called forth, There came not one so truly marvelous As that which was so early canonized As Joan of Arc; and in their low hushed voices, Lulling to pleasant sleep the happy mother. Who felt the soft breath of the newly born, They spoke of saintly gifts and saintly sway Which from her babyhood were manifest, Crossing themselves, with thought and look devout As if they stood before a holy shrine. And sometimes, too, when Isabeau removed Well beyond earshot, they would tell again The old-wife legends, with their omens dire, That mark such children for an early doom There might be more truth in their simple lore Than many people know of, for they said Cherubs were sometimes sent away from Heaven Bearers of love and blessing down to Earth; But when the angels saw them shrink and wither In the cold atmosphere, they always came And took the little wanderers home again,

But not of this thought the dame, Isabeau; Still, as her busy wheel went whirring on, It seemed an answer to the pleasant music That breathed out from her meek and happy heart. She found her blessings sweeter every day, In the good home-work and the homely joys Which, spite of troublous times, and temper harsh, That often worried her most true good man. And ruffled with rude breath the halcyon wings Of her serene affection, gave her heart A running-over fullness; for she knew Never a mairon in the country round Who truly might be named more blest than she.

No mind had she in truth for solving problems; Or else the little being that lay there, o fair and quiet, still absorbing more Of that mysterious life that ever flowed Into her open nature, would have won The peasant mother from her own heart's ease; But still she spun; and still her fleecy fold Ran out in sliken fibre, keeping time With the low humming of her happy song.
The morning wind, sweet with the breath of violets And early honeysuckles, stealing in, As if to wake a fresher thought of life In human bosoms, playfully shook the wool Depending from her hand, and lifted up, With its aerial fingers, cool and soft, The dark bair from her forehead, whispering That there was something hidden in her form Which neither bread could nourish, nor the woo Of flax, or wool, or fabric of fine silk Furnish with clothing; for the imprisoned soul, Though crushed and maimed, and dwarf-like, had found

And, though 't was in an unfamiliar tongue, It startled her, as It had done before.

She paused a moment, and the wheel-pin stayed The quick-revolving motion, turning back The impetus, until her thread ran out With a light buzzing from the warbling spindle: And half untwisting there, it gatty danced, As if it were rejoicing in its freedom .

She sat down on the door-sill and looked out; And the fair landscape opening to her view With an unwonted sense of beauty, came To be inspired in this, her brief repose. The sloping green, and garden just below, Met the high road from France to Germany Where, even now, a horseman might be seen. Whose crest was broidered with a Figur-de-Ils. Thence the dire rumors of distracting wars, Civil and foreign, often came and went, As they had done for more than thirty years: For, weakened by the struggles with the fate Which her own parricidal sons had wrought, France had bowed down unto the British yoke Her bare and bleeding neck. All shorn of honor The great heart throbbed so faintly that her watchers-The few and valiant who would not desert ber-Could scarcely count its pulses. That she lived Her best friends sometimes questioned; till the truth

Weke with the history of other times. And as if it, too, had in life a mission, The crossing Road, a monster with four heads Brought such great tidings to the cot of Arc As knit the kindling gossip of an hour With history of all time. The very air Was filled with rare excitement; and the hedge-rows Had a sly trick of listening, as if rumors Might be expected borne on every breath! The cottage, though begirt by two highways, Yet stood within a soiltude profound, Hidden by hills, and shut out from the village By intervening woods; and yet it felt Through these great arteries, stretching centreward, Vibrations from the Nation's bleeding heart! Thus lovalty in little Joan was nursed: And every throb from that great, struggling heart, In her own bosom woke a deep response, Until her tender life had grown into The life of France, and lifted up itself Into a power that wrought her destiny.

An unpublished poem, drawn from the life of Joan of

Some of the rural clergy esteem it a great privilege to "sub" for city pastors during vacation. Such an engagement is a highly valued benefit, since a preacher will cometimes receive in two months as much as half a year's

"Suppose we pass a law," said a severe father to his daughters, "that no girl eighteen years old who can't cook a good meal shall get married till she learns how to do it?" "Why, then, wo'd all get married at seventeen," responded the girls in sweet chorus.

Not many woman are blacksmiths, but most of them can

The Camp-Meetings.

 \mathbf{OF}

Notes from the Camp at Lake Pleas-

BANNER

To the Editor of the Banner of Light: Saturday, Aug. 11th .- Is it the face of nature herself that is more beautiful than ever before at this delightful grove? or is it the fraternal and sympathetic spirit in which the campers have assembled, that interprets nature according to its own mood? Perhaps both combine to produce the sense of perfect satisfaction which everywhere prevails. The rain fall has been sufficient where prevails. The rain has been summent to moisten the sandy soil and prevent dust, without causing discomfort to the dwellers in tents, half of a criminal, and of a deep interest in the and on this day preceding the public exercises the sun shines brightly from the blue vault. across which magnificent mountainous islands of fleecy clouds drift eastward." Lake and grove, and the far-away hills, the pure air and the allembracing stillness of this wide domain, attune. the spirit to a calm and contemplative mood, and evil thoughts of nature or of man seem out of

Pleasant memories of happy hours spent here in former years induce many to revisit the grove, while others seek the novelty of a new experience in camp-life. Already about 170 tents and but I only tell of these as personal, and therefore cottages have been erected, and the committee real to my own experience. have assurance of a large accession to that number during the ensuing week. As it is probable that the camp-meeting will be permanently located here, several parties contemplate erecting commodious cottages, Harvey Lyman, of Springfield, Norris Henry, of Montague, and Dr. M. A. Davis, of Bellows Falls, having already done so.

There is also a large increase this year of framed tents, the neatest and most convenient style of cloth house extant. The best size is 12x15-11 feet posts, walls 5 feet high, and roof one quarter pitch. The frame is hinged and screwed together, can be put up by one man in a half hour, and when down makes a compact package. A "fly" or water-shed covers the entire roof, suspended by iron rods above the ridgepole, and projecting beyond the walls, so that although made of cotton sheeting, leaking is unknown in the stormiest weather. These tents are usually divided into a front room, carpeted, comfortably furnished and adorfied with pictures and flowers, while the back room is again subdivided by sheeted walls into two bed-rooms. Many of them are tastefully trimined and inscribed with appropriate mottoes, being as attractive in appearance as they are comfortable

E V. Wilson has a tent which will accommodate one hundred persons, where he gives short discourses, delineations of character, and psychometric readings of personal history, including spiritual tests. The fee of admission being only 10 cents, the tent is usually full.

The Fitchburg Cornet Band and Russell's Orchestra arrived this afternoon, to the great satisfaction of everybody, and enlivened the camp with their exquisite music for about an hour. A large crowd had assembled at the dépôt to welcome them with cheers, on the arrival of the train, but as the Band failed to appear by that conveyance, they missed an overture which would have expressed something of the high estimation in which they are held as musicians and gentlemen.

Russell's Orchestra led the first dance of the season at the pavilion on Saturday evening. which was well attended by a merry company from the camp and adjoining towns.

MuayAY SERVICES.

This has been a glorious day, naturally and spiritually; the weather perfect, and the public exercises satisfying and delighting the assembly. Special trains arrived before the time for morning service from Fitchburg, North Adams and Springfield. At half part nine the seats at the auditorium were nearly filled by those who anticipated a rich feast in the Band Concert of an hour. Nor were they disappointed in quality, quantity or variety. It was a fitting and harmonious prelude to the first public exercises upon the plat-

A quartette of fine singers from Lowell, and a trio, composed of Baxter, Sullivan and Heath, furnished appropriate music, and the two addresses were given by Dr. II. B. Storer in the morning, and Giles B. Stebbins in the afternoon. Twenty-five hundred persons listened with marked and exceptional attention to these lectures, evincing profound interest as the speakers, without text or announced subject, elaborated the

general theme of Human Progress. Dr. Storer referred to the influence of the spirit of the age upon religious institutions, showing that broader definitions of the terms religion and morality, and new conceptions of their import, involved new purposes and aims, and corresponding institutions.

Mr. Stebbins traced the obligations of modern life and thought to the fidelity of all sincere and conscientious efforts of true men and women in the past, inculcating the duty of emulating their sturdy fidelity to what they believed right, while we improve upon their creeds and methods. He spoke of the universality of truth, in all ages and among all people finding expression, and while commending the Puritans of New England for standing for Puritanism in their day, declared it to be our duty to stand for Spiritualism now.

J. Frank Baxter being upon the platform both morning and afternoon, elicited the most intense interest of the audience by describing spirits present, and conveying their messages to friends. Mr. Baxter's mediumship cannot be overestimated. His statements of what he sees and hears are clear, vivid and precise, while his whole demeanor reveals the conscious integrity of the man himself. Your space does not admit of detailed descriptions of the many tests given, all of which were fully confirmed by the audience, but those given to Mr. Giles B. Stebbins I have asked him to describe, as follows:

LAKE PLEASANT CAMP MEETING, Monday, Aug. 13th.

To the Editor of the Banner of Light: DEAR SIR-I have had through Frank Baxter some tests worthy of note. I reached here for the first time on Saturday, and was introduced to Mr. Baxter by Dr. Beals, (having never met either of them before.) In a moment Mr. Baxter left, and Dr. Beals said to me, "Baxter said he felt the presence of a child with you, and seemed to hear 'Mary' and 'Papa.' Have you a daughter of that name?" I answered, "Let me say nothing, and let us wait."

No more was said, and on Sunday (yesterday) more was said, and on Sunday (yesterday) morning, at the close of Dr. Storer's address, Mr. Baxter, who was on the stand with us, came forward and spoke of the presence of a child running about on the platform, and seeming to belong with some one in the audience or on the stand. He then said she seemed to disappear He then said she seemed to disappear, and in her place stood a radiant and lovely young woman, the same person as she now is in spirit-life. He soon gave the name of Mary as stand-

and mother, "G. B. S." and "C. A. F. S." (mine and wife's,) then her middle name, "Men-

Dec. 9th, or Jan. 9th.

All true of our little daughter, who passed over Dec. 9th, 1859, from Ann. Arbor, Mich., as I told the audience after all the proofs of iden-

tity had been given.

In the afternoon, at the close of my address, Mr. Baxter described an old man, who seemed to have stood near me, and walked (invisible) to and fro with me on the platform, as I spoke. He gave incidents of his life which I could not member, and, after repeated and anxious trials, treatment of criminals by society, and of unity in feeling and interest with me, and said ho passed away in 1859 in Ann Arbor, and turned with great carnestness to me saying, "You know Richard Glazier."

I had recognized him just before, and so told the large and deeply interested audience.

Richard Glazier was a pioneer settler at Ann Arbor, a leading Hicksite Quaker preacher, an early abolitionist, an earnest and avowed Spirit-ualist, and a man of great weight of personal character and of sterling integrity.

I spoke at his funeral, which was largely at-

tended. Other remarkable tests have been given here,

G. B. Sterbins. Yours truly, A lady resident of Putnam, Conn., has also favored me with the following:

"Mr. Baxter said: 'I see the spirit of a little girl, apparently about nine or ten years of age, who gives me the name of Annie May, daughter of Prescott May. She says: "There are those here who will remember how sick I was, and that I died with typhold fever, a long way from here." Adding, "I see what looks like a stage profusely covered with floral decorations, on which the cantata of the May Queen is being enacted. Suddenly from behind a clump of everacted. Suddenly from behind a clump of ever-greens springs a little girl, who sings, 'Touch me not. Touch me not, etc.'' 'Parties from Putnam, Conn., recognized the spirit as the little daughter of Prescott May, of that place, and testified to this being the flower she represented and the part she sung only a few evenings previous to her death, and from the performance of which she returned to her home, and was delirious all the night following, reciting over and over again the fatal part she had taken. What more striking incident could she have brought to prove her dentity and the fact of continued existence?

At the close of the afternoon lecture the music announced by the Lowell quartette was, 'She Slepps in the Valley,' when Mr. Baxter came for-ward and stated the little spirit of the morning said she had worked hard to impress them to make that selection, as it was sung at her funeral which fact was also remembered by a lady in the audience, though the event occurred some seven or eight years ago."

Mr. Baxter publicly declared his intention of delding himself freely to the spirits, on the platform or among the people, whenever they desired to make themselves known.

The following order of public lectures has been arranged, in addition to that announced in the Banner week before last: Sunday, Aug. 19th, E. V. Wilson, Cephas B. Lynn; Tuesday, 21st, Mrs. A. Hope Whipple; Wednesday, 22d, Mrs. Emma Hardinge Britten; Thursday, 23.1, Bishop A. Beals; Friday, 24th, Mrs. Nellie J. T. Brigham; Saturday, 25th, Miss Lizzie Doten; Sunday, 26th, William Denton, J. Frank Baxter.

H. B. STORER.

Banner Correspondence.

Virginia.

RICHMOND .- H. N. Rothery, 914 Broad street, writes: "The Banner arrives weekly, freighted with good things as usual; and what a glorious work it is accomplishing, enabling us mortals: to quicken our sight and develop our intelligence, that we may see through the mist that has for so long a time hid the beautiful Summer-Land from our vision. The glorious harmonial philosophy is taking the place of the old, narrow and mistaken blootry of the past. During the heated summer leatures are suspended. ing the heated term our lectures are suspended, but in our Circle Room we have two circles a week; it is also a reading room. On the table we keep all the progressive literature that we can, besides other religious papers; among the latter is the "Religious Herald," published in this city. Spiritualism has done much for this paper, toward modifying its tone and increasing its knowledge of spiritual things. It had a long article recently, pointing out the errors of the present received notions in regard to conversion, and advocating more enlarged and progress ive views in regard to this matter which could only be obtained by some knowledge of the true

Spiritual Philosophy.

There is a strict Methodist family here, in which are two daughters, both school girls yet, which are two daughters without mediums without who have become good writing mediums without any apparent effort or seeking on their part, and if you knew their surroundings you would agree with me that the spirits have truly, in this case at least, carried the light into the midst of dark bigotry. There is also another medium here who has drawn, under test conditions, good spirit

likenesses, which were recognized as such. The spirits are truly clearing away the mist that has obstructed our knowledge of the place and state of those dear ones who have gone be fore; but are we rising above those errors that have kept us from having that true love for each other that should go hand in hand with our other

progress?

Sunday, Aug. 12th, we had a pleasant grove meeting on the farm of a Mr. Hottis, who has become an investigator. His place is but a mile from that of G. W. Swan. Esq., and but a short distance from the city. We had an eloquent and instructive address in the morning from Mrs. distance from the city. We had an eloquent and instructive address in the morning from Mrs. N. L. Finson, who is also an Electro-Magnetic Healer. In the afternoon the writer made some remarks on the Spiritual Philosophy. The meeting was a success, and we hope to repeat it. I expect soon to lecture in Petersburg, Farmville, Danville and Lynchburg, healing and holding scances, staying in each place a few days."

Michigan.

ALBION .- John Phipps writes, July 12th: Please say to your good New England friends if they wish to feast their eyes and fill their souls with gratitude and love for the good things of this life, just take a trip to our Michigan, and behold one of the finest crops of grains, hay, and vegetables, that the State ever produced.

Apples are about one third of a crop compared with last year. The weather is dry, and just what is needed for securing the wheat. By the close of the week the wheat crop will be nearly all cut, and six days more of such weather will find our fine crop secured in splendid order. I wish that Splittualism was as prosperous in Michigan as in New England, but there are enough brothers and sisters scattered around to keep the pool of sectarianism in motion.'

Indiana.

COLFAX.-Ben. F. Hayden writes under a recent date: "Here we are few in numbers, but growing stronger and stronger in the faith as time develops things mysterious to our senses, and unaccountable except on the spiritual hy-

Quite recently we had Dr. Allen Clark, of Indianapolis, with us, who presented our views to the public in an able and eloquent manner, which has created quite an interest among the people (they being the first lectures ever given in this vicinity), and a strong desire to know more about

ing out before him, then the initials of her father the peculiar tenets of Modern Spiritualism. The harvest is ripe, and now if we could only be served by a first-class test mellium, many who delline," and said she lived some hundreds of miles from here, and passed away just after her third birthday, in 1859, in one of the cold months, Dec. 9th, or Jan. 9th. wishing to spend a week or two in resting in a quiet country village, please tell them to give us a call, and we will insure them a cordial welcome, kind treatment, plenty to cat and plenty to do, though on poor pay (!) financially speaking, as we are few in number and poor in worldly

goods. Last Sunday we visited our sister village, Darlington, and found there a small but thrifty or-ganization of faithful and zealous workers in the cause of truth. They have been meeting every fortnight for unfoldment, and have succeeded fortnight for unfoldment, and have succeeded admirably, having developed a Mrs. Murphy charvoyantly, and also a Mr. Thornburg, inspirationally: The medium, a plain, uneducated, honest farmer, while under control is enabled to describe, in the most cloquent and forcible language, the true condition of spirits after the dissolution of the body. To sit and hear the wholesome advice and the kind admonition named forth in the most sublume strains of elepoured forth in the most sublime strains of eloquence, made one feel that he was truly in the presence of the dear departed friends of yore, and that it was good to be there. Really this man is 'cloquent without effort,' wise without counsel,' which to me is the most positive proof of the existence of a controlling influence more eloquent than himself. The friends there would also like very much to have a good test medium for physical man festations visit them. Also some able foreign speakers in addition to their own home talent."

Massachusetts.

WEST QUINCY.—We are in receipt of a letter-signed by George A. Badger and Lucinda A. Budger, giving the particulars of a cure effected on Mrs. Badger, through the mediumship of Henry C. Luli, of Boston. It appears that Mrs. B. some six years ago was obliged to jump from the second story of a burning building, and striking on the ice in the street, threw the bones of both feet out of place, which has caused her se-vere suffering ever since. The most skillful sur-geon of the town was unable to place the bones in the right position again, and the patient was obliged to bear the pain as best she could, until recently, when she met with Dr. Luli, the medium, one of whose spirit guides discovered the cause of the lady's trouble, and at once set the misplaced bones in their right positions. She can now walk as well as ever, suffers no pain, and is a living answer to the query "Who are the most useful to humanity, the ! regular M. D.s, or the Gregoriter! Whether?" irregular Doctors?

New York.

SCIO.-Dr. H. P. Fairfield writes, Aug. 13th: We have just had a large grove meeting at this place, which was attended by hundreds of people from all parts of the country. The meeting was a great success, and many people became converts to the truth of spiritual communion. I speak here again in the grove, Aug 26th. Would like to make engagements for the tall and winter. Address me at Greenwich Village, Mass."

PUBLIC MEETINGS, ETC.

Sunapec Lake Spiritualist Camp-Meeting.

Numapee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshite wol hold a Camp-Meeting at Girey's Grove, Newbury, N. H., commencing Friday, August 24th, and ending Moneay, Sept. 34.

The exercises of the Camp Meeting will consist of Speaking. Scances, Music, vocal and instrumental, Dancing, Steamboat Exercisons, Bathing and Hoatleg.

A egust 26.1 and Sept. 24, there will be zervices in the Grove at 10:30 A. M. and 2 and 7 P. M. Aug. 28th and 39th will be Pienic days. Lecture on both days at 10:30 A. M. Dancing at 7 n. M. The rest of the time wid the taken up with Secamboat Exercisons on Lake sunapse, and Gircles by various inediums. The other days will be taken up with Secamboat Exercisons on Lake sunapse, and Circles by various inediums. The other days will be taken up with Circles, Speaking, and various other kit dsoft amissment. The services of Geo. A. Futher, of Sheiborin, Macchinave hean secured for the entire Comp. Meeting. Mr. Futher is a tracer speaker, and is well known throughout New England as a worker in the cause of Spiritualsm. Dr. A. Holges, test modum, of Bossoo, Mass, will be on the ground and hold Schnees during the Meeting. Dr. Holges is considered one of the best test meanings in the country An excellent physical medium is expected to give cabinet manifestations during the Camp Meeting. Prof. M. Milheson, spirit-arity, will exhibit his new painting of a death-scene, also other paintings and Grawbey, as illustrations of his lecture on Spiritual Anatony, etc. Other resuming

Michigan State Association of Spiritualists.

Michigan Sinte Association of Spiritualists.

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

The season of the year being favorable, a large attendance and representation of free thinkers is anticlipated.

Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a wellorganized practical work shall successfully accompists great results.

All persons desfrous of becoming members of the Association, will please semi-their came and \$1.00, as a fee for membership, to Dr. J. V. Spencer. Treasurer, Battle Greek, byso doing voi willend your int acace to the cause we advocate and ald us to the better furtherance, materially, of our interests.

A. B. SPINNEY, President,

MRS, L. E. DALLEY, Scritting,

S. R. MCCHACKES,

E. C. MANGUE, TRE

GEO. W. WIN LOW. Y. Constituting the Executive Bourd. Vermont Spiritual Mass Convention.

The Spiritualists of Vermont with hold their Annual Convention at Felenville, in Reading, commencing on Filday, the 31st of August, and clossing on Snoday, the 2d of September. Full beard will be farmished at the hotel at eighty cents per day. A Band will be in attendance under the direction of Mr. Edward Will's. Good speakers have hed ged their attendance, and a good time in systict, be predicted. Stages run from Windsor, Woodstock and Charlestown to this place daily. Every may and woman present with the considered fally Every may and woman present with the considered addignaty in full, and speakers have life to onsity treated. Let us have a full attendance.

(Signed)—H. W. Read, H. K. Brannack, Benj. Warren, Jas. M. Taylor, Mary Pearson, W. J. H. Rohe, Harrison Woodward, James N. Bowers, W. J. Kendall, Calvin Rumrell, C. H. Rockwood, Thos, Tracy, C. P. Cody, E. B. Willis, Horace Willis, Luther Kendall, L. M. Billings, Elizabeth Warren, Chas, Warker, Edward Kenyon, Nelle J. Kenyon, Austen E. Shumoos,

[Will the Religio-Philosophical Journal please copy?]

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

North-West.

The undersigned, owing, to the fat that grater facilities are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the triends of progress will furnish a grove proberly seated, and make all the other necessary arrangements.

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of old fogyism that we can keep the ear of progress moving in spite of Moody, Sankey, and what these.

If the triends will do their part by furnishing theplace, we will do ours toward giving them and a joyable and profit able meeting, relying on the generosity of the lovers of truth for our remaineration. Address.

C. W. Stewart, General, Wig. J. O. Barriett, Glenbul, Wig.

Friends of Human Progress

The twenty second 2 mural Meeting of the Friends of Human Progress of North Collins with the held in Hemfork Hall, Frant, Eric County, N. Y., on the 31st day of August and the 1st and 2d day of September, opening each day at 10 o'clock A. M. Mis. Lyda A. Penisal, of Disco, Mich., Gles R. Stebbins, of Derivdt, Mis. E. L. Watson, of Thosellie, Pa., and others, will be piesent to address the people.

[A proposition of the proposition of the people.]

[A proposition of the people.]

Annual Excursion. The Spiritualists of Philule phia will take their sixth annual excursion to Atlan be (ity, August 23th Tickets \$1.00, to be had of the committee, and at the wharf on the morning of the excursion. The last best leaves Walnutstreet Wharf at 6 A, M, and Chris ion street at 6:10 for the new rairoad. Proceeds for the benefit of the port of the society.

J. H. RHODES, M. D., Managgr.

Solelinalists' Annual Grove Meeting. At Binghanton, N. Y., Sept. 7th, 8th and 9th, to be held in Loomard's Grove, on Oak street. Speaker-engaged are Lyman C. Howe, Dr. H. P. Fairth-id and L. K. Coonley, Mediums invited are Bastian and Taylor, Mrs. Mand E. Lord and Mrs. H. Wilson, material-zing medium of New York. Other and Spars and mathing are prepared. York, Other speakers and mediums are expected. E. C. LEONARD, Cor. Sec.

Spiritual Meeting in Ohlo.

The Spiritualists of Farmington, O., and vicinity, will hold a two days' meeting at Union Hall on Saturday and Saunday, Ang. 23th ann 25th, commencing on Saturday, at 1 o'clock P. M. Speakers, O. P. Kellogg, A. A. Nogand others. Come one, come all, and let us enjoy a "least of rozson and flow of soul."

E. F. Curtis.

Grove Meetings.

At Fowlervine, Mich., Sept. ist and 2d: at Plainwell, Mich., Sept. 15th and 16th. These meetings will be held under the suspices of the State Association. Dr. Spinney and other good speakers will be in attendance.

MBS. L. E. BAILEY, Secretary.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual. Reformatory and Miscolancous Works which we keep on sale of the BASSAR F LIGHT BOOKS CORE, ground floor of building No. 9 Ventagoner; Place, or ther of Province street, Boston, Mossier as a so propured to fit orders for such also has panet us no fates.

*** We respect to its declinerall-beschess operations looks ling to the second Boses on commission. Send for a fig. Catao gue of our Purocations. Control & R. Cit.

SPECIAL NOTICES.

Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1877.

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

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS COURT OF RUST. THE AMERICAN NEWS COMPANY, CAND II

- COLBY & RICH;

TOBLISHERS AND PROPRIETORS. IS CAO B. BIO II BUSINESS MANAGER LUTTING COLOR FOLLOW FOLLOW W. HAY. ASSOCIATE FOLLOW

Determined the paper should be addressed to father the County.

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Mittan's Spirits of say Probles which consider the mysteries force the company of Present, and demonstrates the Full reset to the set in the Present.

The Discourses of Mrs. Corn L. V. . Richmond.

On our first page will be found the address SRIET ROBERT BALE OWEN.

The firm-marshaled sentences, the elevated conditions speak the authorship, beyond perad, average moral sentiment is as high as it is here," venture, and we have not the slightest hesitance. In endorsing the claimed personality of the Controiling Intelligence. On the occasion of its de tion here are ligher, and that man more seldom Alvery Exercit Half was crowded to excess, and takes advantage of his fellow-men in immoral the effort of the speaker elicited the closest in ; and unlawful ways here than any other country." terest. Among those present were many who had known and appreciated Mr. Owen when in of rank, and grade, and class, and title, is to the the mortal- among them Dr. Eugene Crowell, and Chas, R. Müler, President of the Societyand all united in ununistakable recognition of the disembodied reaster of thought who on that occasion clain ed their attention.

the reporter's manuscripts (r. r. frim) of lectures relieved, immorality enough, corruption enough; delivered by this talented lady and gifted medi, but there is with us more room, the light shines um before R e Chicago, Ill., Society of Spiritual. 1sts. The list is at last completed, and to these, addresses, taken down phonographically for our consequence of the freedom we enjoy bringing columns, and afterwards revised by the intella- all things at list to the view. And the spirit could gences delivering them, we have now decided to see no teason to think that the state of the public gences delivering them, we have now decided to morals was likely to bring about a change in the genery Place.) happened to be present, and give publicity. We shall therefore commence morals was likely to bring about a change in the genery Place.) happened to be present, and give publicity. We shall therefore commence morals was likely to bring about a change in the genery Place.) happened to be present, and the series in our next number, leading off with become more than a difficulty—which we have to the one promised several weeks since, entitled: fear is from the very excess of freedom which in with and reasonable.—It is n't worth while to extend that communication by giving the details of Dr. authority of our author," who, they think, was

far intervals, as circumstances will permit. The llate? And if they do not, will they not in time titles of the discourses are as follows:

"THE NEW NATION."

FESHING HIS PRESENCE TO MANKIND."

"IF EVIL AS WILL AS, GOOD IS PART OF THE SCHEME OF INFINITE WISDOM, THEN WHAT IS SIN, AND WHAT RIGHT AND WRONG ?"

"THE LIPE AND WORKS OF A. J. DAVIS; OR, THE HARMONIAL PHILOSOPHY AND ITS RELA-TION TO SPIRITUALISM."

"Occupation, Capabilities and Possibile Benjamin Franklin)

"JOHN WESLLY'S SEARCH FOR HEAVEN." Sours." (By Spirit W. E. Channing.)

"A SERMON FOR THE NEW YEAR." (By Spirit Theodore Parker.)

In view of the pecuniary outlay on our part, their immediate neighborhoods. Truly it would seem that each individual Spiritualist in the land collection of Inspirational Addresses broadcast among the people.

The Future of Our Government.

propounced through the mediumship of Mrs. calculated. the minds of all.

not be anything different. So far as the diffusion tutions, ours are secure; they cannot suffer from the human force is yet to be discovered that is ; equal to,it. But our danger is a more subtle and less suspected one. It is from what is silently allowed to-steal into the general mind without exciting any particular suspicion of what is going forward. It is from an unsuspecting familiarity with methods, the eventual establishment of which are the pretext for the machinery of bigotry and tyranny.

For an illustration, take the complaint of a certain class of men that the Constitution makes no specific mention of the Divine Being, A great many people at first do not see that there can be, any harm in making the correction by "tecognizing" God in that purely civil instrument. They look at it only on the reverential side. They do not suspect that its sure result would be the destruction of all free reverence for the Deity by the manguration of internal fends and wars over creeds and authority. The originat purpose of giving recognition to God, as the being on whom everything tests, would be wholly forgotten in the quarrels and worse which would certainly ensue over the recognition of this or that church as supreme in the government. Instead of becoming a more religious people for such an alteration of the organic law, we should become less and less so. We should inevitably regard human things more than the divine.

Let us have no "God in the Constitution, says Spirit Parker. Nor let us, either, have other than secular schools. Read the Bible, if there is any good moral lesson to be got from the reading. Read any book, of any age, that will not disgrace the civilization and intelligence of this age. But lay down no restrictions that are not in harmony with the liberalism of the country. Let us steer our ship of State safely between the bigotry of theology and the bigotry of materialism. A common school education can be expected to do no more than to lay the simple foundations of the education which a free life and a life of general intelligence is expected to furnish the opportunity for. No kind of education can ever be expected to supplant the moral delivered the eigh the medium slep of Mrs. Rich schooling to be got at home, the inculvation of mond, at Brooklyn, N. Y., Sun lay, Aug. 12th, by sound precepts by daily example rather than by the lips of any paid instructor.

The communicating spirit is assured, from a comparison with the condition of other countries. yows, and the earnest aspirations for advanced that "there is no country in the world where the and upon the basis of, its public morality rests the permanence of a nation and its government. Spirit Parker tells us that "the standards of ac-Corruption does not come to the surface in other countries as it does here. Besides, the influence impoverishment of both those who are above and below. In a country where perfect equality is the rule, there is none of that demoralizing force which exists where one class knows there is no use in aspiration, and the other looks down forlever with contempt.

For sometime pastive have been in the receipt of . There is, beyond, question, want senough to be in upon everything, all hidden things are sure to come in time to the surface; so that our worst as well as our best side is in sight, our activity in time specified. But the special danger-for it may The residue of the series will follow at as regu- opposite and contrasting nationalities ever assimlate? And if they do not, will they not in time—incations from triends in the other world that lay the foundation for classes in our population—proved him to be a good test medium, and though which will be at perpetual war one with the oth—as a visitor this was not the best place to do from etc. Especially is this free imagination likely to—fustice, I was satisfied enough with what I received et? Especially is this free importation likely to "CHRIST'S SUCCESSOR. His Mission on precipitate religious discords, which are the only EARTH, AND TIME AND MANNER OF MANN, forces that can be expected to shake our republican system to its centre. Universal education can prevent such a result, and should be enforced.

---Gen. Howard and the Indians.

The "truly good" Gen, Howard, who got up before an assembly of farmers in Rhode Island several years ago and told them that "he did n't know anything about agriculture but he loyed Jesus," has resolved to give no quarter to the THES OF DISEMBODIED SPIRITS. (By Spirit Nez Perces Indians when he comes up with them; faster than actual fighting would do. The trouble THE FRATERNITIES OF DISEMBODIED with Gen. Howard seems to be that he never "catches up" with the Indians; he is either a great ways behind them or dreadfully ahead of them. He makes an appointment, called a military one, to meet them, at a certain pass, and when he reaches it he finds that they have got incident to the procuration of this fine array of tired of waiting for him and gone. A more undiscourses, we ask that our friends in all sections punctual fighter has never been known to this of the country will use their best endeavors to generation. We know the country where he is widen the circulation of the Banner of Light in operating is extremely difficult to move troops and horses and guns about in, but somehow the Nez Perces manage to come to time without failure.

We should go very far wrong if we judged the could do no better than; in the words of Giles B. merits of this or any other war by the last acts of Stebbins, to resolve him (or her) self "into a either side prior to the clash of arms. The cause working committee of one" to spread this grand of a war is to be sought further back than that. We cannot vindicate our treatment of 'this tribe of high spirited Indians on any testimony that is cle-rooms. reliable. Our treatment of them has been hypocritical and treacherous, and we therefore have What is in store for our country, what new rule of justice and right. They have their reserchannel it is to make in human affairs even vation rights, and the right to go to those reserbroader and deeper than it has made in the past; vations without molestation. If they are interwhat, in fact, is to be its destiny, are all specula- fered with, they may appeal to the same tribunal cial-notice, wherein we state that we shall hold tions of such pith and moment that they cannot that is always open for white men. But that simbe proposed without exciting the profoundest, ple right, we were not willing to accord them. interest on every hand. In a recent issue of the We deemed it better, because we supposed it country (who could not otherwise improve the once possessed and perused will be looked upon Banner was given a full report of a discourse of would be shorter work, to fall upon them with time) an opportunity to be present. We hope ever after as a household treasure, should watch Spirit Theodore Parker, on this very subject, as violence. The sequel shows how greatly we mis, the editor of the Herald will rectify the mistake.

Cora L. V. Richmond; and it contained so many, It is not pretended, with the superior forces ing us to great expense; yet we willingly bear such striking and such fresh thoughts and sug- which the Government can bring to bear against the burden, if by so doing we can enlighten the gestions, that it is profitable to recur to the mat, these red men, but that they can in time be worn world in regard to direct spirit communion. ter of his utterances again. There were many out or crushel out. Time will do the work surely. And we make bold to state in this connection of them that deserve to be indelibly impressed on . But they are capable of giving us a great deal of , that this Department of the Banner of Light has trouble, and they are doing it already. They thus far wielded a potent influence, although In answering the question, What will be the have defeated and crippled our soldiers in one silently, in convincing an unbelieving world of condition of the Nation, morally and politically, pitched battle, and they can defy their pursuit the grand truth of spirit communion, and consespiritual standpoint? the first and fundamental a loud call on Congress at its coming session for of the soul.

consideration is, that no nation will live a higher | more troops to send against them. Before anlife than its people themselves live. If they are | swering any such call, we appeal in the most solgood, just, moral and great, the government canpossesses a conscience to demand the origin of of intelligence by a free and uniform system of this Indian war, that it may be fully disclosed to education is able to strengthen republican insti-, the country which side is in the wrong. That is the one thing to do before voting more troops a change which does not overthrow that also; and and money. It is the only way to check these incessant troubles with the Indians. It would in a and five minutes' walk from Cro-byside, is the residence of the late Robert Dale'Owen. "I is a great measure stop the motive for picking quarrels, and with that taken away the rest would be easy enough to manage. Congress owes it to the country to go to the root of this matter and find out who began a war that was utterly and most wickedly needless.

Dr. Mack in Boston. We give below the testimony of one whose name is well known to our readers, in favor of the value and worth of the healing gift as displayed by Dr. Mack since his arrival from England. In addition to the instance narrated by Mr. Wetherbee, we have to chronicle a remarkable case of cure through the agency of Dr. M., which has been reported at our office personally by the grateful family: Λ young lady residing in the South End of Boston was sorely afflicted with prolapsus uteri, also lung difficulties of a serious nature, and was led by friends to employ the professional attention of Dr. M., as a hoped for restorative. A few treatments, only, were necessary to produce a remarkable improvement in the condition of her lungs; while under his care the condition of her lungs; while under his care theological points, but we worship the same God, Dr. Mack on one occasion counseled his patient and hope to live in the same heaven.' So a few that when on quitting his office after a treatment. she arrived at her own home she choose the hour of 4 o'clock in the atternoon, retire to her special apartment, darken the windows and lie down on the right-side, and passively await the action of the spirit operators-no mortal except herself to be in the room at the time. She did as directed, and the delicate service of "replacing" was accomplished successfully, to the great relief of the sufferer. These are the items in the story, as related to us by one conversant with them, and whose name and address we now have on file at this office as guarantee and authority therefor:

"I like to see 'facts to the front ' whenever possible, hence this item. I was sitting the other day risoners with Dr. J. Mack, in the cars, returning from a visit to the Highland Lake Camp-Meeting, when an elderly man introduced him-self to me as an old Spiritualist, from Penfield, near Rochester. Tasked him to sit down, and inman was nearly blind from cataract, and had been from a child. The doctors had operated upon him without any favorable effect, and he had got tired of them and not tried anything of kind for a score of years and more. The iris of his lett eye was so pale, or the film over it so thick, that it was hardly visible, or in shape; with it he could just distinguish a shadow when it passed between it and the light. His right eye was a little better, but he did not pretend to see any with that, for he could not see the features a man's face, or tell whether a man had any or not. The conversation turned on his case, and Dr. Mack did not know as he could do anything For him, but he would like to try, and an appoint-

ment was made.

A few days after this I called on Dr. Mack, and this man came in for his lifth treatment. The Doctor uses nothing but his hands; the eyes of this man were wonderfully improved, the film so conspicuous on his iris was gone, the eyes looked quite natural, he could see on close observation the features of my face, the letters on a new-paper when they were tolerably large, and could see and count the fingers on his hand when held before his worst eye, which he had not been able to do before. Dr. Mack segment a have the same gift of healing that the Nazza Normal, doing what optical science has failed to accomplish. There was no put up-Job in this. I know the interview as I have stated was accidental, and the parties had never heard of each other before this meetg through me in the cars-all strangers.

While observing this operation, Frank T. Ripley, whose office is in the same building, (7 Mont-Renardo's talk, but I will say that while Mr. Ripley was under control, he gave me some commupromise myself another and an early sitting th him. John Wetherbee." with him.

Some idea of the estimation in which Dr. M. was held in Great Britain may be gained from and Daybreak previous to his departure for America:

"Just before going to press last week, Dr. Mack handed in his short valedictory, and we had not the opportunity to put in more than a single line, deferring our comments to this week's issue.

A friend has had a note from the Doctor dropped from the ship at Queenstown, stating that he has found exercise for his healing gift on A fellow passenger had a fall shortly afand he is pursuing them at a rate that is taking ter leaving port, doing serious damage to his the desh all off his horses and using up his men shoulder and knee. The ship's surgeon treated the sufferer, but a sufferer he continued to be till Dr. Mack-took-him in hand and gave him ease. The patient is a medical gentleman on his way to an appointment, and it is to be hoped that this little experience will open up to him a new field of medical-usefulness.

Well, we need only say that we are sorry to lose Dr. Mack. The more we know of him the better we like him. Apart from his extraordinary powers as a healer, and the free use he makes of them, the Doctor is one of the best neighbors and firmest friends we ever met. He is a true servant of the spirits, carefully carrying out the purposes of his guides to the best of his ability.

He expects to return to London soon, when he will meet with a hearty welcome. We have been a stonished at the number of inquiries for him since he left."

Last Sunday's Boston Herald says: The Music Hall Society of Spiritualists are to hold Sunday meetings in the Banner of Light Cir-

This statement is not correct. "The Music Hall Society of Spiritualists" has nothing whatno right to expect to triumph over them by any ever to do with our Circle Room Meetings, and to the grand assurance: "MAN, THOU SHALT never had. As we exchange with the Herald, it NEVER DIE." seems somewhat singular that the writer of the above paragraph should not have seen our spe-Sunday meetings, or séances, at this office occa-These meetings are free to the public, subject-

"Notes from Lake George."

Under the above heading a correspondent of The Presbyterian gives an account of the last sickness and the burial service of the late Rob-ERT DALE OWEN, from which we make the following extracts:

sequestered spot, approached by the lake on one side, and by a circuitous walk among the woods on the other, almost invisible to the passer-by, withal commanding a clear outlook upon the magnificent panorama before and around itsuch a retreat as commends itself to the true lover of nature, such a home as the poet, and the one weary of the bustle and strife of life would love. Here it was that he wrote the fascinating papers of his autobiography, which he did not live to finish, though Scribner has in hand the three last chapters written by him, to be published in due time. Here it was he spent the last year of his mortal life; here he passed from the lreams of life to the realities of the eternal world. Though infirm from feeble health for some time, he was not sick in bed more than one week. He suffered great physical anguish, but endured it without a murmur or complaint. His mind was clear to the last, making arrangements for his funeral, and looking forward with strong hope to the great future. When he died he had been to the great future. When he died he had been married to the lady to whom his autobiography is dedicated just one year and two days. Mr. Huntington, of the Presbyterian Church of Caldwell, had performed the ceremony, and when speaking of his funeral, Mr. Owen remarked, Mr. Huntington married me, and may as well hary me: 'tis true we do not think alike on all bury me: 't is true, we do not think alike on all days ago, after the arrival of his two sons and daughter from their far distant Western homes, the simple funeral services were held in this beautiful cottage home upon the lake. Only twenty or thirty neighbors were present, and the services were conducted by Mr. Huntington, assisted by another Presbyterian minister. Two hymns were sung, one of them beginning with the line, 'Guide me, oh, Thou great Jehovah,' was de-clared to be Mr. Owen's special favorite. The procession moved slowly around the head of the lake, to the western side, back of the village of Caldwell, and the remains were deposited in the quiet little burying ground. It was an impressive occasion; everything in accord with the sim-plicity of the character of the man. It was a for an artist. As the casket was being lowered into the grave we looked up to take in a glimpse of the surroundings. In the company were persons representing various conditions of Here was a believer, there an infidel, youder several Christian neighbors, and beyond these a group of Indians, watching with wonder traduced him to the Doctor, who had just been giving me some account of his healing experience, which interested me very much. This old gentle, the new steamer coming rapidly toward us, the every movement. The beautiful lake, stretched the new steamer coming rapidly toward us, the sun gilded the tops of the distant mountains, and its light reflected from a thousand wavelets From the grave you can see his farmer home; from his home you can behold some of the most pleasing aspects of nature; from nature, as she is here revealed, you may, if pure in heart, see

Frederick Tennyson on Spiritualism.

In our issue of August 11th we published a letter by Mr. Frederick Tennyson, brother of the poet laureate, of England, in which he comes out most manfully and emphatically in behalf of the great phenomena of Spiritualism, which he gives us to understand that both he and his sister have verified. He pronounces Spiritualism to be the most important subject of the day. It is true he shows a little Swedenborgian limitation-we will not say narrowness-in throwing question on the uprightness of those spirits who deny that Jesus Christ is "the Lord"; but with this exception his remarks are forcible and pertinent. While he speaks from the Swedenbergian standpoint, he does not show the illaberality of most Swedenborgians, who show a strange jealousy of the modern phenomena, and would put a stop to investigation if they could. This is the more remarkable when we learn, as we do from William White's excellent "Life of Swedenborg," that the early Swedenborgians, Clowes, Clissold, and others gladly accepted every proof of supersensual phenomena, as manifested in clairvoyance, authority of "our author," who, they think, was specially commissioned by the Lord.

Is Alfred Tennyson, the poet, also a Spiritualist, like his brother and sister? We think there are abundant evidences in his poems that though he may have had no opportunity as yet of testing the phenomena, yet that all the inferences which we draw from them are embodied in his philosophy and give it shape and life. What do the following paragraphs printed in the Medium | the following stanzas mean unless that man has a spiritual body, the continent of his individuality, and which the cataclysm of death does not affect-man being man still and preserving his memory, his affections, and his attainments in knowledge?

"That each, who seems a separate whole, Should move his rounds, and, fusing all The skirts of self again, should fall Remerging in the general Soul, "Is faith as vague as all unsweet;
Eternul form shall still divide.
The eternal soul from all beside;
And I shall know him when we meet. "And we shall sit at endless feast, Enjoying each the other's good; What vaster dream can bit the mood Of love on earth?"

Giles B. Stebbins's New Book,

Poems of the Life Beyond and Within"which will be issued by Colby & Rich, No. 9 Montgomery Place, Boston, Mass., sometime next month-will be a gem compilation in the highest sense of the term, a statement in the making of which we are sure its readers will sustain us when it reaches the public eye.

It is difficult to suggest any phase of the question bearing on human and individualized immortality which is not here treated in the choicest poetle vein. The inspired song writings of many ages and times find representation in its pages Hindoo and Greek, Persian and Arab, Latin and Scandinavian, Russian and German, Englishman (and woman too) and the bard of the New World unite to add sequent volume and touching effect

The book, offered at a reasonable price, will be printed on tinted paper, in the finest order of typographic art; and will, in its binding, be illuminated with a unique and pleasing design in sionally, in order to give our friends in the gilt. Those who wish a volume which when for the issue of this work, and, on its appearance, welcome it to their libraries.

Read the letter of F. A. Way, West Burke, Vt., on our second page, concerning the Holmes media and their success at his residence. Hon. Thos. R. Hazard has visited the place, and writes us, Aug. 17th: "An old gentleman has just left here, after attending two circles only. He was a thorough skeptic before, but goes away thoroughfor the next ten or fifteen years, as seen from a for a long time to come. Of course there will be quently establishing the fact of the immortality ly convinced and delighted with what he saw at the Holmes circles."

Foreign Items.

The London Medium says: "A large number of Spiritualists will be sorry to hear that Mr. W. J. Colville contemplates leaving this country and going to America before the approach of winter. We understand he is American by birth; he has always evinced strong American sympa-"On the eastern shore of Lake George, about two miles from the Fort William Henry Hotel thies. By the recent decease of an aged relative the last link that has bound him to England is now snapped, and his sympathies and the influences of his guides tend to draw him across the

Atlantic. "Mr. Colville's public career, short as yet, has been highly useful and indeed brilliant. He exhibits a moral stability and aspirational path truly beautiful, and we have no fears for his future, whether in this or in other countries. We shall be heartily sorry to lose him, but we must in all this gs be guided by higher powers than those of our wishes. He will complete a successful lecturing tour in the Provinces August 31st, and then return to London, where he has engagements to lecture."

From what we hear concerning the proceedfrom what we hear concerning the proceedings of the Lunacy Law Committee of the House of Commons, we fear that the doctors and experts are shouldering out the victims and the reformers. It is no surprise to us to hear that they assure the Committee "Whatever is, is right." Of course they say so, but they are really on their trial, and if the Committee do not take that they are really on their trial, and if the Committee do not take that view of the matter the inquiry will be a fiasco and worse. Worse remains behind; for, if what we hear be true, the Committee have resolved that it is entitled to judge individual cases and to back up Dr. Winslow in his abominable and dangerous doctrine that a "medium" must be mad.— Truth-Seeker (John Page Hopps.)

A renewed interest seems to prevail in England in regard to Spiritualism. Messrs. Morse, Colville, Wallis and others are constantly employed in filling lecturing engagements.

The National Anti Compulsory Vaccination Reporter bears evidence of the great activity existing throughout the ranks of anti-vaccinators in England. The healthy and vigorous spirit it infuses is better for the people than the poisons supplied by the doctors.

I beg to state to you that a scance was held at my house, 157 Bute Road, on Monday, July 23d, my son (E. G. Sadler) being the medium. What transpired was by gaslight enough to see each other in the room. And in the presence of six persons (all of whom were in possession of their natural senses), the spirit of our brother Good Templar, William Annear, who d parted this life July 21st, appeared, and was distinctly seen by all of us in the materialized form. His dress white, with Templar's regalia on, and wearing a long white beard, which proved to us his identification without a doubt.—George Sadler, in Me-

Dr. Monck's séances for physical manifestations are as attractive as ever. At a recent seance, writes G. H. Potts, Dr. Monck produced from his pocket a small musical box, or rather, I should say, the mechanism of a small musical box, which he placed on the table, observing that the spirits might possibly play it. He requested me to remove the light to a table immediately behind me, and after waiting a few minutes, intently watching the instrument, we noticed the barrel turn very slowly and heard a few notes played. As the power increased, Dr. Monck asked me to place the candle on the table, which I did, putting it a few inches from the instrument, and we then distinctly saw the barrel revolve slowly, and heard the instrument play. At the doctor's request the music ceased suddenly, and was as quickly resumed several times. The same experiment was tried by Mr. Wootton and myself: the instrument playing and stopping in obedience to our request. All this time it lay on the table in full light, no one touching it; all our hands resting on the table. The doctor then passed the instrument round for examination, finally wound it up, when it played right off without stopping "to the end of the tether," paying no heed to our request that it would stop, the intelligence that had previously control led it being apparently withdrawn.

Dr. Monck delivered an eloquent address on the subject of Spiritualism in Doughty Hall, London, on Sunday, July 31st, to a very large audience. At the close of his lecture he gave magnetic treatment to six or eight invalids, and relieved them in every case.

The Rev. Edward Maitland, another of England's foremost thinkers-for such the author of the Pilgrim and the Shrine must be deemed-(says The Spiritualist) appears to have joined the ranks of the minority who refuse to bow the knee to Baal! In the book before us he distinetly states his conviction that "the spiritual. world is real; and the faculty whereby man holds intercourse with it is a natural faculty, which fails only through morbid or at least abnormal insensibility of the cerebral centres." Further he says: "The source of all evil in mortal existence is the limitation of the spiritual vision. The cause of that limitation is unsuitable diet, physical and mental." Mr. Maitland tells his readers that he has only arrived at a belief in the phenomena of Spiritualism after first finding that it was possible to form in idea an harmonious and consistent conception of the spiritual world. He further adds: "And just in the degree in which I became convinced theoretically, did I receive in confirmation (of the substantial truth of the doctrine known as 'Spiritualism') practical demonstrations even surpassing in their absolute satisfactoriness any crucial test of which I had been cognizant. And now that I have no manner of doubt on the subject, and that my 'spiritual eyes' are open, I can, in looking back through my whole life, distinctly trace the operation of the influences of the reality of which I have only so recently become assured.'

Saunders's Newsletter, one of the oldest newspapers in Ireland, recently published an article on Spiritualism, which has created a great sensa. tion in that country...

The Christian Union thinks people should go into the country Sundays, and study nature; that children can get a better idea of morality that way than in any other. Is n't this advice equivalent to saying, "Do n't go to church"? The paragraph winds up by saying, and which we heartily endorse: "The boy who has been thus taught to see God in everything will be far more likely to remember him in after-life than if he spent the same time in committing to memory a catechism which he can by no possibility un-

The majority of the messages given at the Banner Circles and published on the sixth page being from entire stranger-spirits to our medium and ourselves, we respectfully request that any one who at any time may recognize the party communicating will do us the favor to inform us of the fact for publication, as added and direct proof of the verity of spirit communion.

The Prince of Wales and the Boston Fletchers.

Under the above heading the London correspondent of the Chicago Times gives a very vivid wife. We have only room for the following extract: "The Prince of Wales held a spiritual seance with the Fletchers of Boston the other day, and it proved a very marvelous one. Mr. and Mrs. Fletcher are said to be the strongest mediums in London now. The upper classes have got hold of them and are making much of them. They dine often at Lady Campbell's, where they meet the Princess Louise, with her husband, the Marquis of Lorne, and the father, the Duke of Argyll, who is an 'investigator.' There are so few of the latter class left now that it is proper to mention it. Also the Persian Ambassador has dined and wined the young Bostonian, and the Bostonian has opened the Ambassador's eyes into the other world. Out of this circle is divulged the 'personal' that the Princess Beatrice, the Queen's youngest daughter, is a very fine medium, and the Queen is not without daily communion with the other shore. 'Dreadful, isn't it?' said the English lady. 'Have you seen the Fletchers?' she asked. I had seen the Fletchers. I found Mr. Fletcher a quiet, refined, gentlemanly young man, not at all upset in sensible equilibrium by the royal patronage. He is an ingrained Bostonian. I had seen his nose elevate over one or two stunning personages, and I drew a quiet conclusion that the accusation made of so many Americans coming over here that they could not look at a lord without blushing, would not apply to him. Mrs. Fietcher has given equal satisfaction in high circles as an agreeable, lady-like person, aside from her mediumistic gifts. Prince George of Hanover and Lady Caithness are lively patrons of these two Americans."

J. Frank Baxter.

On our eighth page-embodied in the report of the Lake Pleasant Camp Meeting exercises by Dr. II. B. Storer-will be found the strongest evidence in favor of Mr. Baxter's mediumship of which it is possible to conceive. The present hue and cry arising from the singular case of the 16th. Ethiopian spirit, as detailed in the secular press of Tuesday, 21st inst., is simply founded on the want of knowledge by the people in general as to the mysterious powers of the human spirit. We have had it, time and again, demonstrated to us practically, that in hours of natural sleep, or of physical prostration, it is possible for the spirit while yet in earth-life to leave the form and wander about at will, and even to act upon or to rehabilitate itself for the time being in the body of some medium toward whom it may be attracted, returning to its own mortal tenement when it desires so to do, and we believe the instance cited in disparagement of Mr. Baxter is but another case of a medium so impinged by a spirit thus circumstanced.

Dr. A. S. Hayward, who was on the ground at the time of the giving of the message in question, writes us as follows:

"I have no hesitation in stating that Mr. Baxter gives information beyond his own knowledge, and that what is shown him is from an intelligent power outside of himself. Two of my personal spirit-friends came to him at the public stand and gave full particulars as to their exit, ago etc. Lam comparatively a strange to Mr. age, etc. I am comparatively a stranger to Mr. Baxter, and had never spoken to him until meeting him at Lake Pleasant camp-meeting this season. The so claimed 'exposure' case to me shows as much spirit-power as it would have done had the spirit been in spirit-life, and not still a dweller in mortal.

I have unbounded confidence in Mr. Baxter as a man, also in his mediumship. There have been absolute and sufficient tests of spirit identity given through him at this camp-meeting to defy all sensible criticism."

"Leaves from My Life," by J. J. Morse.

A grand work, by Bro. J. J. Morse, will soon life, his career as a medium, a resumé of his ex periences in the United States during his recent | among many received by him-will show: visit to them, and it will be accompanied by a photograph of the author, done by the permanent process (the Woodbury patent), and also a photograph of the likeness of his chief control "Tien-Sien-Tie," taken from a drawing executed by Wella Anderson, the spirit artist of New York. A full description of this picture will be given. In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency they de-

It is proposed to issue this work to subscribers first at the rate of 1s.6d. per copy; after the subscription list is closed the price will be 2s. per copy, in either case carriage extra. Orders and subscriptions can be sent to J. Burns, Managing Representative, Spiritual Institution, 15 Southampton Row, Holborn, London, W. C.

Decease of a Noble Worker.

Dr. L. K. Coonley writes us from the campground, Sicklesville, N. J., Aug. 12th, that "Rev. Cyrus W. Jeffries, of 'Burnt Cabin,' President of State Spiritualists' Society of Pennsylvania, and principal speaker engaged for this convocation, had a stroke of paralysis immediately after making the opening prayer of the exercises, which commenced at 10 o'clock A. M. Saturday. He continued to fail in the physical until Sunday evening, about 10 o'clock, where his spirit passed to the inner life. He was conscious to the last, and although he could not speak audibly, he pressed our hand affirmatively in response to our question if he was ready and willing to make the change." We shall print an obituary sketch in this regard, from the pen of Dr. J. H. Rhodes, next week.

A Banner Number.

Next week the Banner of Light will contain an article by PROF. A. R. WALLACE regarding the recent efforts of Dr. Carpenter to show up Spiritualism in an unfavorable light (together with an editorial illustrative of the same); a sketch by Hon. T. R. HAZARD, entitled "Phenomenal Spiritualism"; and a lecture by Mrs. CORA L. V. RICHMOND, together with the usual variety of shorter articles, poetry, Banner Correspondence, etc.

A prominent lecturer writes as follows concerning the Banner of Light and its worth: "How a Spiritualist can live without it [the Banner] is one of the mysteries of the age. haustible joy."

Picnic at Silver Lake.

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

Lake Pleasant.

On our third page will be found the first installment of Dr. H. B. Storer's report of the services now transpiring at the Spiritualist Camp-Meeting at Lake Pleasant, (prepared especially for our columns.) That it failed to appear in our last issue was due to no fault of Dr. S., but to a singular delay on the part of the Post-Office Department in Boston, the article being some four days in making the journey, or at least in being delivered at this end of the route. The second portion of the Doctor's account will be found on the eighth page.

Free Circles-Sunday Meetings.

Our Free-Circle-Room will reöpen for public meetings on the first Sunday in September next, at the especial request of out-of-town people and others who have not time to be present on week days. The next two meetings will take place or the following Tuesday and Thursday, Sept. 4th and 6th, omitting Friday of that week. On the succeeding week the Circle-Room will be open to the public on Tuesday, Thursday and Friday, consequently there will be no scance on Sanday, The second Sunday meeting will be held on the

The Children's Lyceums.

We shall print next week an interesting letter concerning the San Francisco (Cal.) Children's Progressive Lyceum; also a note from the Conductor of the Plymouth (Mass.) Lyceum. We have on file for immediate use a communication on the Lyceum cause, written by T. Lees, Conductor of the Cleveland (O.) School.

Grove Meeting in Michigan.

There will be a grove meeting of Spiritualists at Schoolcraft, Mich., Aug. 26th. Mark M. Pomeroy, Esq., of Chicago, and Capt. II. II. Brown, of Battle Creek, speakers. Benjamin Cooley will be present with his spirit-paintings. Excursion trains will run over all the railroads in Southwestern Michigan.

THE LATEST!-When will the evidence of the unreasoning and stilted pomposity and classspirit of the Allopath M. D.s be "all in"? Here is another choice morsel: In a recent suit in New Jersey, the State placed on the stand several members of the "regular" school of practice, who testified to the uses of the alleged improper instruments belonging to the party on trial. The substance of their testimony went to show that while the instruments in dispute were used by all physicians, yet their being found in the possession of unprofessionals was to their minds presumptive evidence of the fact they were used for unlawful purposes. The ridiculous nature of this inference was doubtless one of the main reasons which led to the immediate acquittal of the accused practi-

Wm. Wiggin, M. D., magnetic healer, 159 be issued in London. The book will be enti- | West Twenty-Third street, New York, is about | tled "Leaves from My Life," which will to remove to Chicago, Ill., where he will settle ceived at this office. The author is a talented contain an extended and improved autobio permanently for the practice of his profession. graphical sketch of that gentleman's early This gentleman has been very successful in New York City, as the following certificate—one To whom it may concern:

Having been personally acquainted with Dr. Wm. Wiggin for a number of years, and having been professionally treated by him, I cheerfully recommend him as a powerful magnetic healer.

I have known of some remarkable cures performed through him level in observing a cutformed through him, both in chronic and acute

diseases.

1360 Broddway, New York. We wish Dr. Wiggin the widest measure of

prosperity in his new home in the West.

James H. Harris, of Abington, Mass., a trance speaking medium of ability, passed to the higher life, suddenly, by the rupturing of a blood vessel, July 24th. In former years he was a very energetic worker in the spiritual lecturing-field. He once possessed ample means, but his kindness of heart and too generous disposition prevented his retaining it, and he actually came to want at a time when his health and strength gave out. He was a man of sterling integrity, and a foe to fraud and deception; a free and pleasant speaker who has done good service for our cause. He is sure of his reward in the other

The "First Religious Society of Progressive Spiritualists" in Cleveland, O., will commence its services again-Sept. 2d. leading off with Mrs. Emma Hardinge Britten, whose powers as a reasoner and an orator are well known throughout the country. We are glad to be assured that this society is in good condition, and that its managers have arranged, as it is stated, for the best course of lectures ever given in that

The Northern Wisconsin Spiritual Conference will convene in Spiritualist Hall, Omro, Wis., Sept. 14th, 15th and 16th, 1877. Engaged speakers, W. F. Jamieson and C. W. Stewart. All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater, the noted psychometrist, will be at this meeting. A.B. Severance, of Milwaukee, has also promised to We shall print the official call next

Dr. E. B. Holden informs us that the Vermont State Spiritualist Association will hold a quarterly Convention at Northfield on Friday, Saturday and Sunday, 7th, 8th and 9th of September. The official call will be issued as soon as arrangements are completed.

Alexander Smythe, the author of "The True History of Jesus of Nazareth," passed Wherever it is taken it awakens a life of thought to the higher life August 4th at Hammonton. and a love of truth, and unseals a fount of inex- N. J. He was seventy years of age. See obituary notice in another column.

Movements of Lecturers and Mediums.

William Gill, Esq., writes us from Brighton, Eng., that Mr. Colville purposes visiting America during the coming autumn or early winter. 'He is a splendid trance medium, and I can cordially recommend him to your notice. I think he will give the fullest satisfaction wherever he

W. F. Jamieson is not to be present at the Schoolcraft (Mich.,) grove meeting; but is make ing arrangements for a Western trip. He is engaged to be present at the Omro (Wis) three days' Convention in September; commences an eight sessions' debate with Elder D. R. Dungan. (Christian) in Eddyville, (Iowa,) Sept. 25th commences a debate with Elder J. H. Painter, (Christian,) in Nichols, (Iowa,) Oct. 24: com mences a debate with Elder Kelley (L. D. S.) in Glenwood, (Iowa,) Oct. 15th. Address at Athi-

Capt. H. H. Brown has lectured in Plainwell, Allegan, and Saranac, Mich., of late. He speaks again at Allegan Sept. 2d; will be at State Convention, Rockford, Sept. 7th, 8th and 9th; at Plainwell grove meeting Sept. 15th and 16th.

Dr. A. S. Hayward, magnetic physician, has been spending a few days at Lake Pleasant Camp-Meeting.

Mrs. Hawkes, the Memphis medium and speaker, is, we are informed, now traveling in Texas and Louisiana, introducing to the people of that State the claims of the new paper, "Voice of Truth," which has been projected by herself and Mrs. Mary Dana Shindler. The Mansfield (La.) Reporter of a recent date says of her work

"Mrs. Annie C. T. Hawkes, the gifted inspira-"Mrs. Annie C. I. Hawaes, me given in spirational speaker, has been lecturing in Shreveport, La., for three weeks past, and whether or not inspired by spiritual influences, is certainly inspired by a most brilliant genius. Her oratorical the control of the most office in the control of the most office in the control of the most office. powers are unsurpassed by the most gifted mas-ters of the art. Her discourses are clear, rational and logical, and her teachings as pure a any taught by the brightest lights of Christianity. Her powers as an improvisatrice are truly won derful, and her poems are perfect gems, abounding in beautiful metaphors and sparkling with brilliant thoughts."

Mrs. P. W. Stephens writes us from Marshaltown, Ia., that she has thus far been very successful in her tour Westward. She will again take up the journey toward the Pacific slope on the 1st of September, remaining in Ogden perhaps the whole month.

Dr. L. K. Coonley spoke in Bricksburg, N. J., Tuesday evening, Aug. 14th.

A despatch dated Rochester, N. Y., Aug. 20th, states that "The Free Thinkers' Convention held near Wolcott for the last three days had an attendance of nearly 2,000, and was the largest ever held in the United States." Prof. C. D. B. Mills, of Syracuse, presided, and thirty of the Western counties of the State were represented. An organization to be known as the Free-Thinkers' Society of Central and Western New York was effected. Twelve of the most able free-thinkers in America-addressed the meeting.

Edward E. Linton, the well-known worker in the Labor Reform cause, died at his residence in City Square, Charlestown District, Friday morning, Aug. 17th, at the age of sixty-three years. Mr. Linton was a resident of Boston and vicinity for many years. His funeral services were held Sunday, Aug. 19th, at the Harvard Congregational Church, Rev. J. H. Jones, Lysander Spooner and J. M. L Babcock, making appropriate remarks, and the Hutchinson Family joining their voices in song. His remains were interred at Woodlawn Cemetery.

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 regentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

A correspondent writing from New York City, recently, says: "We feel that the Eclectic Medical College of the City of New York is greatly strengthened by securing the services of that veteran and distinguished teacher, Joseph Rodes Buchanan. His well known ability as a teacher and as a man of science throughout our whole country, has given him a position not occupied by any other instructor connected with American colleges."

Charles II. Foster writes us from Sale m, Mass., that he will visit Troy, N. Y., the first day of September, for a season, being while in that place the guest of S. W. Hall, Esq. It is his intention to go to Rochester at the expiration of his stay in Troy.

We have in type intended for this number of the Banner a very interesting letter from our friend and co-laborer, MRS. CARRIE GRIMES FORSTER, now in England, but are obliged to defer its publication until next week on account of the crowded state of our columns.

James J. Wheeler writes from Ceda r Lake, N. Y., that William Eddy has rented a house in Utica. He also says: "We are about making arrangements for Mr. Eddy to give a séance in a public hall before a large audience."

Read the various announcements of grove and camp-meetings, and conventions, which are to be found in the columns of our present issue They demonstrate that the Spiritualists in all parts of the land are on the alert.

Read the card of Mrs. A. H. Robinson, Chicago, Ill., which will be found on our seventh

Organization.

The leader in the Banner of this week headed "A National Convention," has the true ring in it. First, organization does not come from speculative theories, discussions, or from resolutions. second, all these tend to dismember. But it does come from, First, emotion, sympathy and love, Second, unity comes from the heart. These by Second, *unity* comes from the heart. These by private social gatherings in the spirit of love more than curiosity." The organization of circles

those circles combining through representatives for mutual protection with proper media in each circle—will lay the broad foundation for future organization. Another thing that will ultimate in good will be that mediums who are worthy of support or protection will be selected by these circles, and while worthy will have the sympathy and favor of all those that combine together in the cause. Yours truly.

Boston, Aug. 16th, 1877. W. A. DUNKLEE.

Spiritualist Meetings in Boston.

EAGLE HALL, 616 Washington street.—Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present.

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

Nassau Hall .- A correspondent informs us that free circles were held last Sunday as usual at this place, a large audience being present. Mrs. Hattie Wilson offered an impressive invocation and delivered an appropriate address. Mrs. Mag-gic Folsom gave many excellent tests, several of which were verified in every particular. Mrs. Aggie Davis Hall lectured in the evening, and answered various questions proposed by the au-dience. The proceedings were entirely harmo-nious. These meetings are held every Sunday.

In Investigator Hall having been rented by a Jewish Society, our meetings will be suspended in that place for the present. They will prob-ably, however, be resumed soon in Paine Hall, which is now undergoing some alteration, and due notice given accordingly .- Boston Threstigator.

For Sale at this Office:

THE SPIRITUAL MAGAZINK. Published monthly in Memphis, Tenu. S. Watson, Editor. Price Decents: by mail 25 cents. \$2.00 per year. THE SPIRITUAL OFF ERING. A Monthly Magazine, pati-dished in St. Lo. ds. Mo. Per annum, \$0.25 Single codes.

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The Genald of Health and Journal of Physical
Culture. Published monthly in New York, Price to

monthly. The suconts per copy. \$3,000 per year, postage 25 cents. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.

The Spiritualist: A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy. \$3,00 per year, postage \$1,00.

The Medium and Daybreak: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each inscriton. Payments in all cases in advance.

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THE WONDERFUL HEALER AND CLAIRVOYANTI—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Moriuson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

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

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent 4w*.A.11. are not answered.

Dr. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

Public Reception Room for Spirituhave assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon stret, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. A.11.4w*

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BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive sub-criptions 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 & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WELD & JACKSON, Bookseller, Arcade Hall, Roches-ter, N. Y., keep for sale the Notestual and Beform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 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 Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR. RHODES.

PHILADELPHIA PERIODICAL DEPOT. VILLAM WADE, 826 Market street, and N. E. cort WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-Itualist and Beform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Norer's Nutritive Compound, etc. Catalogues and Circulars mailed free.

Frenttances in U.S. currency and postage stamps received at par. Address, HERMAN SNUW, P.O. box 117. San Francisco, Cal.

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CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 42/streat and 6th avenue, and Republican Hall, 55 West 33d street.

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47 Catalogues of Books Published and For Sale by Colby & Rich sent free. THE TWENTY-FOCKTH

Annual Union Picnic SPIRITUALISTS

SPIRITUALISTS

RESIDING on the line of the Ohl Colony Relifered and its branches, will be held; at STLYER LAKE GROYEOUT TURKEN, August 28th. The services of the celebrat of becturer and worderful testine 15m, Mr. E. Y. WILSON, of Hilliots, have been secured for this occasion, and he will beture and give public tests from the platform. Other prominent speakers will be present. All orderly people are hybred.

Dancing free. Trains leave Boston, exopping at all stations except Cresseon Ave., Savin Hill, Achaetic and Hillifax) at 8(b) and 12 o'clock (sharp). Excursion thekets 55 cents. Plymouth at 10 o'clock, lare Secents, Molthebood at 7:20, fare 80 cents; No. Eaven at 7:50, lare 85 cuts; Brainfire via South Shore at 812. Fares from the Weymouths and Hingham, 85 cents. From other stations on all the air ve routes even soon to the Grove.

Call for excursion bloket at the stations.

GARDNER & RICHARDSON, Managers, Aug. 18.

Onset Bay Grove Association.

Onset Bay Grove Association,
A stectar Meeting of the Stockholders of the A conset Ray Grove Association will be held at the Pavilion, Ouset Ray, East Wareham, Mass, on Satursky, Sept. 18t. 1877, at 11 o'rlock a. M., for the purpose of taking the necessary logal steps to create and 1 suce suction in the reason stock as the stockholders may determine, on 1 to transact such other has ness as in wyper, if we are before said enecting. M. S. Williams, Provident, W. R., Styllerk, Cherk.
Hoston, Aug. 18, 1877.
Rosen, Aug. 18, 1877.
Rosen, Aug. 18, 1878.
Rosen, S. Pichenks, I. the Stockholders, and my purities interested to see the Grove, are lovited to join in the example on that occasion.

HEALING By Laying On of Hands,

Dy DR, J. MACK, who has recently returned from a very successful four to Eur pc., it d is now to extend at No. 7 Montgomery Place. Reston, for a short time only, where he will receive patients to riter ment.

N. B.—Magnetized Plane being a speciality with him for the reflector curved fishes as at a distance, will be turn done, with full instructions for its use in specific cases. Price per packet \$1.00, and for recewal, 50 cents. (W*-Vir., 5).

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A LARGE front room, with a smaller one backing from hig No. 88, Montgomety Page. Each r om heated by steam ass, of access, and entinently suitable for silled

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MRS. CORA L. V. RICHMOND.

These Lectures were given by Wis, Richmond during the months of February and March, 1877, and embrace the following topics: "THE RISE AND PROGRESS OF FIER MASONBY, AS ANALYZED BY, SPIRITYALISM," "THE CONDITIONS NECESSARY TO SECURE THE FULLEST AND FREET COMMUNICATION WITH THE SPIRITY WORLDO," "THE RELIGIOS OF SPIRITYALISM AS COMPARIED WITH THE ANCIEST RELIGIONS," "FURTHER EXIDENCES OF THE LOVE OF GOD;" "THE TRANSMIGRATION OF SOLIS," "THE SPIRITE OF WISDOM," (as described by the spirit of Judge 3. W. Edmonds.)

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THE MUSICAL PEPARTMENT BY JAMES G. CLARK. We have received a few of these popular Lycoum Guides, which are slightly soiled, but perfect in other respects. The work has no given out of print, as the plates were destroyed by fire. Those in want of a few copies for the Lycouns, will do well to order early.

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rery manner.
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MESSAGES TO BE PUBLISHED:

TO BE PRINTED IN OUR NEXT:

In re Polly Miller.

ment which I have ascertained to be true. She left this life thirty-seven years ago. Since then I have occupied and still occupy her old home. There are many here who remember her well, but

do not believe in spirit communion. Thus, you see, the rap and the gentle warnings that come to us from time to time are alike unheeded. There are but very few here who answer to the name of the company of the compan

Spiritualist. We have no meetings, no lectures. Ought we not to be called "God's poor"? The only knowledge we have of the great work going on around us is what comes to us through the columns of the Banner. Thank God for that. Long may it wave.

Mrs. S. II. Tracy.

Passed to Spirit-Life:

From Hammonton, N. J., on the 4th Inst., Mr. Alexan-der Smyth, author of the "History of Jesus of Nazareth,"

James II. Harris (who was formerly well-known in Bos-

ton and vicinity as an able trance speaker,) passed sud-denly to the higher life on the morning of July 24th, after

[Obituary Notices not exceeding twenty lines published

gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again

New Books.

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CONTENTS OF VOL. I.

Long may it wave. Mrs. S. H. G. astonbury, Conn., Aug. 12th, 1877.

work of much merit.

type averages ten words.]

SARAH A. DANSKIN. Henry Newton; Hood; James Durand.

Message Department.

The spirit Messages given at the Runner of Light Public Zressi tiele Mestings, through the mediumship of Mrs. LESSIE's Ruise, are reported servatim, and published. eact weed in this Department.

Wearsepublish in this page reports of spirit Messages given each week by Baltimore, idd., through the mestionithe of Mis. Sensit A. Danskin.

These messages in theste, hat spirits earry with them the characteristics of their exittelife to that regard whether for good or exit con equently those who pass from the marrisquere in anomore doped state, eventually proctess so's higher conditto

We ask the reader to receive to doctrine put forth by spirits in these columns that does not compart with ble or her trason. Alors pressure he hot trathas they perceive -

Hatting to heapth steady less. Chairman, Chwis R. Witson, Chairman,

Vacation Season.

The Public Free-Circles will be resumed the 31st work in September.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIC W-HIP OF MRS. JENNIE S. RUMD.

Invocation.

Our Father, we ask thy guidance to day; we ask that the bright sunshine may enter into the nearts of earth's children, that the flowers may shoom all around them brightly; and that thou wilt instain us as we come to earth to bring peace. and good-will to all.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, we are rendy for your questions.

QUES - [From the audience]. Are there netually any such beings as chementary spirits, so called?

Ass .-- We might not make ourselves underatord if we gave our ideas; on this subject, There are spirits of individuals born on this and offer blancts who existed years and years ago, long better the front brayn had gained the accordency. They often travel around this earth, for locate in different parts of it. You ean Call them what you please. We are not prepared, from our standpoint, to term them, but we recent ze their existence and frequently migdle with them:

Q -A peculiar mental and physical excitement. often occurs when persons are partially under the it fluence of at aesthetics. Is this condition produced by obsession."

A - It is not necessarily produced by obsesdon. We would not call it obsession, but we would rather say that oftentimes when airms theties are applied to the patient, spirits are apt to draw near and take possession, hence you have very poculiar manifestations through some persons who are exceedingly sensitive to influ-erices. So it is with alcohol. Many times alco-holle drinks may be administered, and some unruly spirit may get possession of the individual and give various kinds of manifestations; but we would most assuredly say you had better not come under such influence at all.

Q .- Does Jesus Christ manifest power to heal. through organisms suited to the work?

A.—It is not to be supposed that an individual like Christhas gone on so far beyond all garthly interest as to never more aid I umanity. We do interest as to never more aid lumarity. We do not for one moment suppose that he influences any fartheriar healing medium directly; but we do know that he sends out a power far greater than he had when he dwelt in the flesh, whiches being nauntested largely by incomes of the present day. Those who dony the spiritual philosofty nusta@siredly remember it was promised. such weeks, were to follow those that be lleved." We have not found it in the churches to any great extent, but we have found it among prophe to peted by the church, and, as in the days of Christ, they wield a greater power than exit was known before. We feel that we can say from our own knowledge that Christ does send forth a beating power to the world.

Q - What is the effect of an ar asthetic?

A = Offentities it produces upon the patient a ack of circulation, leading its aid to hold the forces of the body still. Again, a patient may be to all outside appearance perfectly unconrious, and yet have an inner conclousness, as in the use of obleroform or other. It only holds the outer rensciousness, still, and affects the circulation more or less.

Q - Does it disledge the spiritual man from the

physical body for the time being?

A - Many times it does; at other times it holds the physical in subjection while the spiritual-man seems to take eighizance of all that is

Transpiring at the time.

CONTROLLING SPIRIT - A question has often come to us. It is this: "Our spirit triends visit this Circle-Room; why can we not have the benefit of their control when we come here "." We have so many times spoken on this subject that we feel a most a shamed to touch it again, yet so repeatedly is the question asked of us that we feel we must make one more explanation. Friends, North and South, East and West, we know no way to bring your friends into communication with you, through our instrument, other-than by your mentally asking them kindly to come, and if it is possible for them to reach the medium, we are perfectly willing to give them a chance to control. We do not go about selecting different spirits to bring here to control. A spirit friend may come in rapport with your thought and travel on the magnetism which you may impart, and so reach and control our instrument, but it is by no means to be counted on. Again, many come here with scaled letters. We want it thoroughly understood that we do not profess to answer scaled letters. Then again, let us say that this is the place for those spirits who have no other means of communication, or who feel that they could reach their friends more readily by coming here than by going elsewhere. Some come because they have so promised their friends. We are willing to do what we can for the audience, but we can guarantee nothing. We can only do our work, and whether we accomplish much or little, be assured we shall do it willingly.

Sally Thompson.

I am quite an old lady, and I have made a good deal of an effort to get here. It is all so strange to me, and so unexpected, that I feel a reluctance to talk, and yet I see no other way of letting my friends know that I am ready to see things differently from what I did when I died. I died in Hampstead, N. H. I have lived in Waldoboro'. We name Sally Thompson. I was cuite old. My name, Sally Thompson. I was quite old—something over eighty. I have been gone a little over a year or so. I felt as if I wanted to understand this. I believed in the great Father of all, and in "Jesus Christ and him crucified." It was my religion, and was very dear to me all my was my religion, and was very dear to me all my lifetime. I felt as if I approached near the throne of God in prayer, and that the overshadowing presence of God was with me. It was something of a change to me to find things just as they are. I cannot realize my position tully yet. I have not got to give up my faith in Christ, for I see that he has a beautiful influence, and if the does not come directly to me. I got it will the it does not come directly to me, I get it all the same. It is sweet to feel that I can still have an interest in the friends I have left. I believe if I had realized this on earth, and known it for a fact, it would have been a comfort to me after my husband passed over. It is a comfort to me

who knew me, can I come again? [Yes.]

Silas Merriam. .

I will give my name as Silas Merriam. Say I tail from Detroit. I have had a difficulty in getting control. In fact, I was a little attaid to get
bodd. I don't think I know much, and I'm
have no strange story to tell; I have no great
attaid I shan't know as much when I get away
discoveries to unfold. I find that as a man thinkas I do now. My triends I ave been talking about leth's o is he, for his thoughts govern his conduct, the fer some time, especially an aunt of mine, govern his life; and I have about come to the whom believes in this spirit return, and I have conclusion that instead of religion making a premised myself that I'd come here to the East man, a man makes his religion; and instead of a premised myself that I'd come bete to the East and falk with them. I've started to come a good naking a man, man makes his religion; and instead of a God making a man, man makes his own God; many pines, but always get here too late until to day. I can only say new to be that this is no place, to talk heaving. It is not to talk in the control of the party many many control of me, I had control of my spirit home and place to talk heaving. place to talk businessa. If she wants me to tell for anything special, why she'd better go some-where where somebody will let me talk more treely than I can light. Talways learned that every) ody schustness was rededy's business, and I don't propose to lay my plans out before a pubhe and ance or publish them in a newspaper. If she will be contented to wait awhile I will come to her. She's my mother's sister. Tell her that mother is all right, and that I am just as well off as I expected to be. I'm in far better condition than I deserve.

Elijah Story.

I suppose I ought to be able to tell a story, as that's my name. Please say that Eijah Story, who once fived in Needham, and has been gone away many, many years, strolled in here that he might tell his story, thinking it may set somebody to thinking. I have no prejudices to settle. I have not got any hell to be atraid of, nor any heaven either, nor any God, for any devil. I've tound all these things just about as I expected, only a little more so. I've found Universalism sate to live by and to die by, and that to believe in the salvation of all men is a good thing. I don't see, Mr. Chairman, as your belief is much letter the norm. better than ours. I think you have added a good many stories to our building, and made it a much larger one, and I can-see that the time is coming when this will not be the religion of a few individuals, but it will be the religion of the masses. I wish you could stand on our side and see the

great good will result from it.

I had seen something over half a century of lite on earth. I enjoyed life while here, and I have cilloyed a good, deal more since I got rid of the old body that I inhabited. Texpect to enjoy. a great deal more. I expect to learn a great deal more. There is such a chance for elevation, such a power to work with, that I feel I shall have something to say at another time. I believe a Mr. Page attended my funeral. I was there, and was a very good sermon.

Nathan B. Brewster.

I come from Sacramento. I left my body a good many years ago-nearly twenty. Things were pretty rough then; we didn't live so easy as you do now. I've been vowing to myself that some time or other I'd have the fun of talking, just to see if it was possible to talk. I've been around people a good many times, and made bein do many things—some that were good, and some that were bad. It was fun for me to stand the sick now, as he did in the days of his flesh, behind and move 'em around like an automaton; but I never had the privilege of making some bedy's tongue go, and when I got here I thought if it wouldn't be out of the way I'd like to give my name. I aint got many friends down here but I never had the privilege of making some buys tongue go, and when I got here I thought if it wouldn't be out of the way I 'd like to give my name. I aint got many friends down here that will care to hear from me, but I 've got a nephew somewhere about Bornstable that may be thember me—yet I 've been gone so long I may be torgotten. I 've come because I wanted to know how it would seem, and I wanted to go back with something from this earth to build a lone with. If you can understand my condition, all right; if you can't I don't care, so long is Jest the material I am after. I'm look, him into the wicked place always. I've been long as I get the material I am after. I'm looking out fer myself. Money has n't done me any good, although I had a good pile of it. I don't see as I can get any better home than the rest of the world. I give my name as Nathan B. Brews, and the could come to, sir, was to come here, an't ye good. You've done me agreat deal of good.

You've done me agreat deal of good.

It's not a fault that's going to put has, is going to put him into the wicked place always. I've been patiently waiting and hoping they would pray for me an'take me but. Shure, it's been dark. I ve just seen me mother, sir. A friend of hers had been here, an's he tould me the very best place I could come to, sir, was to come here, an' at don't seem like any meetin', sir, I was iver at before, an'I don't meetin', sir, I was iver at before, an'I don't meetin', sir, I was iver at before, an'I don't un lerstand it, but I wanted to though the natural laws of life, has power of speech, sight and hearing.

The Great Mind of the Universe exercises love toward all those who try to understand his laws.

Jacob Reade.

Jacob Reade, who many years ago passed my wite and grand children. I have one son here en earth; he's not a believer in Spiritualism, and I do n't know as he will care to see my name in a newspaper. I would like to attract his attention if possible, and ask him if, for orce, he will visit some individual like this, and allow me to tell him some things which I think will be of advantage to him. His Aunt Sally is with me. She stands by my side; also her husband, Capt. B. I am trusting this letter to the waves of Spiritualism, thinking perhaps that there are neighbors of his who read the Banner, and that my name will be pointed out to him. If it is not, I will return, and with your permission give a more pointed message; but this is a subject which I wish him to think something about-which I would like to have him look into. His mother and Hong very much to communicate with him. I have watched over him from a little child. He was very small when I went away. I have tried to help him. I have seen him when he was sorely tried. I think I can clear up the mystery, and assist him to rid bimself of some influences; and this would be for his benefit and that of his wife.

Mary Davis Gilman.

I'm Mary Davis Gilman, who died in Louisville about seven years ago—it was seven years last June. I came here because it was so far way from home, thinking I might reach some friends of mine. I went out with a fever, and I will say that they did n't understand my case, or I might have been on earth to-day. It has rather hindered me in my progress, and I have felt-regrets that I was obliged to go away when all looked bright and beautiful: yet my home is pleasant. I am with my brother George and Aunt Mary, and I watch over my friends. I know all the changes that have come. I don't find any fault; it is all for the best; and I'll do all I can to lighten their burdens; to bring flowers instead of thorns; to help sustain and hold them up.

Humphrey White. I am most happy to be one of a company who have called here, and have enjoyed the music ex-ceedingly. I am glad that our Spiritualist meetings recognize the beauty of harmony. I was a Spiritualist before I left the form, I am a Spiritualist now, and I carnestly believe that it gives a man the greatest power that he can have to understand the philosophy of Spiritualism before he leaves his body, for then he knows what he is about and understands what he is doing. Why, bless you! I have met individuals here who really didn't know what they were about, though they had been freed from earth for five or ten years. I have seen them when they first came here gather together in knots and sing what they call praises to God, expecting they were in heaven, and also expecting to meet a personal God and a personal devil. I pity such individuals.—To me the opening of my eyes to the spiritual was only a slight change. I realized what was coming, and I found my home and my friends. I have enjoyed, in the fourteen years i my husband passed over. It is a comfort to me have been in spirit-life, a great deal more than I now to know that somebody understands it and ever enjoyed in my life on earth. No bounds or

can take comfort in commonning with the spirits. I really don't know how I got here—what made me come. You must have a good deal of patience with me, for I am an old woman, and they are apt to tell long stories. I am glad I can come, to I never halfed to do what I could for my religion. I don't see why I and working for it before. I would tell everybody to be good; the better they are the better home they will have up here.

Now perhaps semebody will see this and say they don't believe it, and onward. My name is flumphrey White. I have better that my leads of the came from Collins, N. Y., and I trust that my leads the property of up here.

Now perhaps somebody will see this and say they don't believe it is me. I have given my name straightforward. If they don't believe it, came from Collins, N. Y., and I trust that my I can't help it. If this don't reach somebody who knew me, can I come again? Tyes I point.

Reuben Winslow.

Please write my name as Reuben Winslow, of Roxbury, Mass. I left all that belonged to me beaven. In fact, I can't realize or understand but that I am now as much of an notividual, with all my peculiarities and with all my feelings, as I was when I lived in the form. I find, as did the gentleman who preceded me, that I have no b. unds. I can travel who resocier I will, provided my progression is sufficient to allow me to do With the belief in spirit return do not for one moment flatter yourselves that you have no work to do on earth, for the greater the treasure that is committed to your care, if improved, the greater will be your reward when you enter the Summer Land. You can have no excuse that you were ignorant of the la v, nor can you hide behind the footstool of Cirist or the throne of God; but you will have to valiantly bear up all that is placed upon your shoulders. I have not had much to correct, for I believed in the universal salvation of all men, and women, too. I have a strong will power, and having come of the old Puritanic stock, was imbued with the old ideas of right and wrong.

I have been feeling for a good while that I wanted to say something through some medium, and finding my way open here I have made my self known, and will now retire.

Molly Ballou.

My name is Molly Ballou. I have some friends in Woonsocket Falls, and Cumberland, R. L. that I would like to tak to. I have been gone a great many years, and I know there have been many, many changes, but I am much pleased work that is going on in every church, how the that I can come back, and that I can talk. I'm beaven is being put in. It will find its way up afraid I shall tell an old woman's story. I don't to the very centre head, and by and-bye I expect know but it is a party for old people to-day—great good will result from it. old; the two last gentlemen are old men, and I am an old woman-not so very old, either. I lived the allotted time of man-I don't know whether they gave woman as much time as they did man-I was seventy years old; now I'm over a hundred, and I am a good deal younger than I was when I jumped out of the old body. I want to say to some friends of mine, Go ahead; don't hesitate; look under the coverand see that all's right, and feel that the spirits are round you. You needn't be alarmed—we come to you. from time to time. Yes, Zeba is with me, and many that I want to mention, but he is the nearest to me here. Tell 'em it 's all right, it will come all right, and I hope they will be up and doing, and that they won't let this spritual cause go to sleep, but that they will get poked up a little, and go round and see if they can't revive the spiritual, as they used to in the olden days.

James O'Donnelly.

Well, sir, an' is there room for me? [Yes.] I don't understand it, quite. It's a meetin', sir, to come. Me name is O'Donnelly. Faith, it's Jim, it is, or James. I wint out wid consumption. Shure, I'd like to tell ye how long since. It's not much I am at figures, anyway. I can't tell ye. It was in the city of Boston, sir, that I dled, and I know I was regularly burled, an' they called me all right, an' they "waked "me all right; but, sir, I didn't wake up all right. It has troubled me much, and I have n't been happy, an' me mother tould me to come here, an' I an' me mother tould me to come here, an come. I've a consin, if I can only think of name, an' her mistress does oftentimes tell her about the spirits, an' it scares her e'ena'most out of her with: If the lady sees this she'll be sure to show it to her. I do n't know but I'll frighten her 'most to death. She 's a cousin of mine

I think, I feel better. I think it's brighter. Away off there, sir, I see a good many bright ones, an' I guess I'll go there. I bid you good day, sir.

James B. Fisher.

Will you please say that James B. Fisher, who left Raleigh some ten years ago, to go to the North, and whose friends have watched for some tidings of him for a long time, now sends this message? You need look for me no more. I am anchored safely on a shore where there are no more troubles, no more crosses, no more disappointments in life. I don't care for the past
—I have put it behind me. Those that injured
me can feel their own sorrow—It gives me none. I have learned that in spirit-life there can be no deceiving. You cannot throw your arms around one's neck and tell them you love them, while you have a dagger behind you ready to but in their heart. I am where the winds blow gently, where the storms do not trouble me, where my heart is warmed with the love of dear ones. Olive, yes, I have met her. I rejoice that I have, and all is bright and sunny around me.

Elizabeth H-

This Spiritualism was not according to my belef while here on earth. I was a Baptist by profession, and naturally opposed to Spiritualism. I had some friends that were mediums. I regretted it very much, yet at the same time 1 didn't feel called upon to entirely drop their acquaintance. I am aware that I was medium-istic myself, and I also know that I have sisters who are mediumistic. I was a teacher in one of the Southern schools. I felt called upon to do what I could for the amelioration of the African, and I worked until disease came and took hold of me and carried me out of the form. As soon as I became conscious, I felt as if I would like to communicate with my friends at the North; but it seemed impossible to do so, because I knew they were opposed to this philosophy, although connected with families that believed in it: yet I was able to show myself to one of my sisters; I am able to draw near to another.—I would like to say to them that I can be of service to them if they will only listen to me. I believe I can benefit my sister Maria, and I believe I can benefit another sister who lives in this city, if they will listen to me, and will come to me and allow me to control as I can. I have endeavored to control, but not satisfactorily, while they have oftentumes said, "If my sister Elizabeth can return, why does she not go to the Banner of Light and manifest? Surely everybody goes there; why can't she?"

Now I am here, and I am controlling the best and the life that is to be.

her brothers and sisters. I am well aware that this will meet their eye, because I know that one who firmly believes in Spiritualism, and is a sister of my sister's husband, will send this to

Susan H. Gerrish.

Please say that Susan II. Gerrish, who went away from New York City about three years ago last November (I think it was the last week, on a Tuesday evening), comes here to the Ban-ner of Light and sends her love to her mother and sister. They have been watching for me for a long time, and I have for a long time tried to come to them; but there are so many that crowd here that I could n't come before. Please say to them it's all right. They must n't worry about brother James; he is not dead: they will hear from him very soon; p rhaps have, already.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

Mrs. Danskin's Mediumistic Experiences. (Part Seventy Seven.)

BY WASH. A. DANSKIN,

An incident occurred in 1863, which was re markable in its character and attended with very great relief to one who had suffered severely

A brother of Mrs. Danskin, who had been active in the service of the Federal Government, returned to Baltimore on sick leave. He left home a robust, energetic man, full of-life, vigor and animation, and he returned decrepit and emaciated. I had him brought to my home, where he could have that attention his case evidently required, and under the care of his sister he revived somewhat in spirits, but did not appear to grow

One evening while sitting together in our milk is placed before his mouth and projecting from it comes the head of a small snake, which seems to drink the milk." We could not get any impression as to the meaning or purpose of this

dealy to the higher life on the morning of July 24th, after an earth-experience of fifty-six years.

He, in company with Mr. and Mrs. Lafayette Ford, of South Boston, took passage on the Portland boat on the evening of the 231, intending to spend a short vacation in Maine. It is supposed that he was taken with sea-sickness, and in reaching, raptured a blood vessel, and bled so profusely that he lived but a few minutes, and was not able to converse after his friends had arrived at his side. His remains were burled in Abington, from the house of a son-in-law: Mr. John Spront, the Universallst clergyman of the place, officiating. Memoral exercises were also held in Eagle Hall, Boston, on the afternoon of Sunday, July 28th. A few days afterward, her brother was attacked by a violent fit of coughing and strangling. She ordered a bowl of milk immediately, and holding it before his mouth, only a few minutes clapsed when the head of a small reptile appeared, and the patient, selzing it with his fingers, drew from his throat a thin small snake, some ten inches in length. While drinking at some running stream he had probably taken it into his stomach, where it had grown in size and strength at the expense of his physical health. I have seldom seen a happier man than he was when this strange intruder was removed.

Rachael Young.

With pleasurable delight I come on the wings of the morning to greet you. Though young, still sufficiently versed in life to understand my position. When death came tapping at the win-Christian Spiritualism. Primitive Christianity

kindred who from time to time plant flowers in memory of me; and oh, it is seen and felt, though I am a spirit.

I have been in my home seeking to commune through some one; to bring consolation to the aching hearts of those whom I left on earth. Thus far I have found no one; and kind friends

toward all those who try to understand his laws and his ways. I feel confident, oh friends, that this is but the commencement of the grand and beautiful life that lies before me.

most anxious to open the channel of converse and make known the grand truth that there is no death. All is life, unfoldment and utility. Strangers, I thank you kindly for your attention to one whom you know not.

Catherine Purdy.

My name is Catherine Purdy, widow of the Reverend Mr. Purdy. I was forty years of age. I died with hip disease, and was buried in Mobile,

I have sought this open chapter to make known omy remaining friends that death has not in any wise severed the ties of affection; rather by the wisdom and knowledge I have gained has in

creased my love for them.

No regrets for having laid down the body and taken up the spiritual part of my life. I feel now and now only, that there is a purpose in my ex istence. This is a wondrous unfoldment for one who never was a deep investigator. Having thus far learned this law, I accept it as a mode of communing with mortals, and also of advancing my self in the interior state of existence,

God's vastness of power I cannot comprehend nor can I see his mercies, but his wisdom I do feel, and thus I speak. One whom the world calls dead, speaks to the living.

They saw me close my eyes, they clothed my form for the grave, and it is scarce possible that they will receive as truth the news that I am living. I do this because the white robed angels bid me do it; because they tell me I will receive freedom and advancement in this beautiful world of eternality.

Charles Emmett.

Montrose, Culpepper Co., Virginia. In the forty-fourth year of my age, I, like the many, shook off the body, leaving the spirit clear and free to roam in bright realms, with the prospect of continuous unfoldment. The storms of life swept over me, as much so

as they did over others. In my silent medita-tions the thought ofttimes came: Can this be all of life? There must be something to compensate man for the delving years of life that commence when he takes upon himself the responsibility of a family. I felt them strongly.

So far as I have traveled in this new world no himself of the responsibility of a family.

rugged or stormy path has been given me; if it should come I will try and feel that it is for my benefit, and be content. I will not weep or whine over my fate; I feel it is all right to take up life on the other side when I have laid it lown on this. Every man, young or old, must have his expe-

riences in the mundane, as well as in the spirit-ual. When I first entered this new country I was a stranger, but now I am known, and feel as if it were well for any spirit that has power to come and manifest to mortals, whereby the fear of death may be taken away, and the sting of the grave be unknown hereafter.

Those whom I have left may not understand this, but should they it will take away some sorrow from the heart, and leave the mind free to search through God's vast domain and gather knowledge and understanding of the life that is,

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD. Raiph Day: Amy C. Appleman; John Smith: Rythsheba Seith: Josiah Dunliam; Malyina Hatfield; Paul Curtis; many Wyman.

- Gardella E. Moore; Jules Baptiste; Margaret Nixon;
John B. Lifes-dr. Biddy Murphy; Edza Webb; Margaret,
C. Cogeshalt John Storrs; Dora B. Hatch; Capt. Zeke
Walla c: Lilla. (Owing to our limited space, the remainder of our list of announcements of " messages to be published " is necessarily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS.

To the Editor of the Banner of Light: As your paper comes to me from week to week filled with messages from the loved ones on the other side, I have wished many times that some

of my own friends might greet me. In your issue of July 14th was a message from Aunt Polly Miller, and although she did not give her earthly place of residence, I at once recognized her by the description she gave of herself and the friends she referred to. She says she weighed most three hundred pounds. I well remember her in my childhood days as the largest, fattest woman I ever saw, and am not surprised that she should feel a little pinched in controlling so small a physique as Mrs. Rudd. Also she says her nephew John is building a house, a state-

MRS, SARAH A. DANSKIN,

from a cause he could not understand.

a work of much merit.

Mr. Smyth possessed good mediumistic powers, a strong memory, an acute discrimination and a clear understanding—qualities highly necessary for such a work. He held the homan invention of religion and Christianity as injurious and detrimental to moral growth, to intellectual development, and destructive to individual and national hapitiess. He drank deeply at the fountain of spiritual philosophy, cherished its decrines, an advocated its great and demonstrable truths. Seventy years he struggled with the cares and vicissfundes of life. He halted the time of change with joy, and departed without a sigh or a struggle. Our respected citizen and good insirational speaker, J. O. Ransom, gave a short but appropriate discourse at the funeral. stronger, physically.

chamber, Mrs. Danskin remarked: "I have a very curious picture presented to me. I see a man apparently choking or retching; a bowl of presentation," although we were very desirous to know what it meant.

dow-pane I felt awe-struck, for I was young to die, to go and join the kindred in the sky.

My name was Rachael. I lived in Richmond Co., Virginia. My father's name was Young, and I was his youngest daughter. My grave is not left barren, or neglected. I have friends and hindred who from time to them.

In reading this feel that I am with you, and

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July 7.

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April 7.

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Aug. 3. -4w*

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Dec. 18,—tf Publisher Voice of Angels.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1877.

Notes from Lake Pleasant.

Saturday, Aug. 18th, 1877. To the Editor of the Batmer of Light. "Your paperter regrets that his tim hyefort to fornish is first report for your lost paper was defeated by seels into the report feated Hose on on Monday, but ay in the "stsoff of days, owing to off classic red tape.")

If I could verbally interpret the spirit and essential quality of this great meeting at Lake Pleasant, the readers of the Banner would enjoy a sout-feast. Spontaneity and sincerity characterize public exercises and social intercourse. Harmony ever, where prevails. The river of life that pours through the camp is rich and warm with the best human qualities. Lecturers of widest experience testify that they have never before witnessed such a demonstration of spirit presence and power in such varied forms of mesdiatorial expression. The whole camp is pervaded by it. Groups of earnest and often astonished visitors are seen at all hours upon the avetues discussing the principles' of Spiritualism, describing the marvelous pleterne in which they have seen, or the tests which they have received. Private circles are held in unity tests, and the public nedm of recegnized abouty are eagerly

The Merring Lesson every day at 9 o'clock conducted by E. V. Wilson at his large tent, and which takes the ferm of a free corter are upon the vital principles of Spiritualism, is an educational feature of this nectors worthy of intro-duction at all such gatherings. Originally esintitished by his spirit touchers for his owned a cation at home, be taithfully continues it wherever he goes, and welcomes all who choose to come to this school of the spirit. Here it is always or whed, and is algorithely free for the considera-tion of all thenes wider the restriction of a propor use of hir grage and respect for the rights and feilings of all. Fire, Wilson is drong a good week... His circles for tests and rendings of charactor, at 4 r. M., have given evidence of spiritual insight and knewledge of events in the hestory of strangers present, which produces not only as-tends ment, but compile thought. Again, at 8 o'clock such evening be combined instructive discourse with convincing tests, and has proved

himself a power in the can p.
Anorgo the distriguished phenomenal media present is Mary Fiddy Hunteen, who, after gWing two or three scarces for materialization, was prestrated with dyscatery, and is not yet able to resume lusiness. At one of her scances time naterial zed torn spresented themselves under test conditions. Great disappointment is

Mrs. Thaver, the flower medium, is giving seances at the cottage of Harvey Lyn an. Between lifty and sixty plants, bads, sprigs branches, stones, a beautiful wreath of sudiax, we, were dropped by on the table at the scance last even-Her power seems to be on the increase.

Henry B. Allen, the "original Allen Boy," and one of the best physical acdums, has given several musical and a aternalizing scances at his faulding. Music upon the dulciner, guitar and bells, is often of superior quality. Instruments float over the leads of the sitters; hands, both large and small, manipulate their persons; kisses are given; names whispered; and a great variety of demoistrations made evincing both accurate vision and immense physical power.

Mrs. Cust man, the well known guitar medium from Malden, Mass, is bere, and gives convincing evidence that Invisible fingers manipulate the strings of the gultur, producing harmonious chords in fau iliar airs.

Mrs. Suydam, the fire test medium from Chl-cago, las arrived, accompanied by Mrs. De Wolf, a well recommended test medium from the West. She will give a public exhibition of her power to contact with fire and not be burned, thus fulfill-ing the premise made to the early disciples of Kase and wife, of Philadelphia, whose

hospitable is me has provided comfort for many of our public needin, are the guests of Harvey Lyman's family, and are accountanied by a young hidy recently developed as a materializing medium of great profise. It is expected that opportunity will be arbited to enjoy this crowning and laughed about it with my friends, plassect the spritting phenomena in her presence. Attensays here to walta moment and describ Mr. Clarks, E. Watkirs, of Cleveland, Ohio, the slates withing a claim, is taxed to the utmost spirit. A cloud rolls down from the back of the tyerger applicants, and it is due to him to say amphitheatre, and now appears thereon a land-that he wever his reputation for he mostly and fair scape. It looks to me like a country-place with in the course, cf. nary Spiritualists, by his ap-parently vaculating disposition in refusing to acknowledge the source of the power manifested three three, yet the phenomera annustakably come under conditions that proclude the possibility of fraud on his part, and that indicate, what I errow positively claims, spiritual origin. On Friday Mr. Watkins gave a test of slate-writthe tighthe puttic platform. Two small slates, were purchased on the ground of H.A. Buddifferent were kept in the possession of Dr. heals, the President, and by him carried to the platform. A constitue consisting of Elen Ripley, of Leventt, (Spiritualist) .Gen. D. B. Wiley of the Resten Custem Heuse, and F. L. Sargent of Templeton, the two latter skepties, were called from the audience. The medium put a grain of pencil between the slates, which were then laid together and held by the committee and the medium. Seen the sciatch of a pencil was heard, and on taking the slates apart a message of fifty words was found on one of them, the committee affirming the impossibility of any substitution of

slates, or of chemical writing.
On Sunday, Mr. Timayenis, a native of Greece and professor of Greek in the Collegiate Insti-tute, Springfield, called upon Mr. Watkins, and received upon a double slate, locked, what he

testifies to publicly as follows: OMr. Waking has written in the original Greek, with modern Greek letters, the nane of my grandfather. He has bestoes written for ne in Greek libres lines. The words were correctly spelled, the accounts or healthings were correctly placed. (Signed) T. T. TIMAYENIS.

Mrs. Adams, test and flower medium, gives scances at "Topsey's Cottage," flowers and plants being distributed, and names of spirit friends announced.

Laura V. Ellis is giving scances, as of old, in

Dudley Cottage.

Mrs. Nellie Nelson, and Arthur Hodges, of Boston, have given public tests in large tents, to interested visitors; and all about the camp signs upon tent fronts indicate that in a private way test receiving and clair voyants are meeting (with more or less success,) the demands of investiga-tors corcerning the reality of spirit communion. There has never been so large an attendance of mediums at the camp before, and they are too numerous to mention particularly.

There are now about 225 tents occupied, and a

great accession of visitors late on Saturday night rendered it necessary to utilize the large Conference Tent, and even the stable lofts of Mr. Dudley, on which to spread straw for beds. But everyledy accepts the situation without grumbling, seeming only glad to be here at any price. Excellent order is maintained, and the delightful weather offers opportunity to enjoy the nat-ural brauty of lake and grove. A safe and pretty little steamboat plies about the lake, taking out excursions for ten.cents each person, and ward's large team conveys frequent parties to the summit of Mt. Toby, about five miles away. On Tuesday a large party from Athol partici-pated in the dance at the Pavilion, and every af-ternoon and evening the splendid music of Russell's Orchestra leads a large and merry com-

The afternoon and evening concerts by the Fitchburg Band, which took the first prize at the Pitchburg Band, which took the first prize at the Fitchburg Band, which took the first prize at the Fitchburg Band, which took the first prize at the Fitchburg Band, which took the fitchb

recent competition at Rocky Point, are simply delightful, and highly appreciated.

The lectures and conferences during the week have been of a very high order. On Monday, Giles B. Stebbins lectured upon "The Immortal Life," a bread and catholic survey of the whole field of religious beliefs upon this great theme field of religious beliefs upon this great theme, with reference to the culminating evidence fur-

themes presented by the audience, as is her wont. The future of Spiritualism, possibilities of spiritual development, need of Spiritualism to help the mortal life, &c., constituted the themes of a discourse woven of many threads into a garment of thought, sparkling with brilliant sentences and poetic figures, and withat substantial in philosophical unity. She closed with an improved

The address of Bishop A. Beals, intended for Wednesday, was on account of wet weather postponed until Thursday. In the absence of your reporter, he is compelled to say that the trance VOUL beture of Mr. Beals, and also that of Mrs. Sarah A. Byrnes, upon the "Practical Value of Spiritwere spoken of as elevating and highly

On Friday, Mr. Cephas B. Lynn delivered an address, in which he called attention to the mental tendencies induced by the scientific thought of our time. Science was of great utility, but there was danger that the scientific mood, might create a distrust of technical spiritual themes. by sical science did not constitute the sum total of Luman progress. Science must advance. She must create instrumentalities of manifestation for physiological phenomena, which were now being investigated by thinkers. In physical sci-ence muth-matical demonstration prevails; but in technical spiritual themes—the manifestations of the spiritual nature of man-we must bide our time and wait progress in science. A sub-line spiritual philosophy will be unfolded in A spiritual science will corroborate the declarations of intuition. Spiritualism, as a bread philosophical system, will go on to victory. On Satur lay a Conference of unusual interest

was held in the morning, and a large number of no dinnes and others took part in a discussion upon the general subject of "Mediumship." The culture of mediumship as a faculty of human nature highly to be prized and sacredly guarded, A. Field and Mrs. Jackson both eloquently and philosophically demonstrated the mutual advantage derived by the Indians in seeking associa-tion with a more advanced and intellectual race, and the benefit to exhausted media derived from vital relations to the vigorous and naturallydeveloped spirits of the aborigines. The procalling sentiment expressed was, that while none should yield up their individuality to the arbitrary control of sphits, yet that temporary yielding to control or direction, for a definite purpose or use was to be commended as aiding in a better knowledge of the intimate and vital relation

which human beings sustain to each other.

Dr. R. T. Hallock of New York lectured in the afternoon, continuing the subject of the mornbg, and broadening out into a profound but clear and interesting statement of the essential and inevitable deductions which we are comdled to make from the facts of mediumship and the phenomena of Spiritualism.

of attendant spirits, to give test facts as palpable. proof of spiritual existence. And it is no disparigement of other features of this great and influential meeting to say that the tests given by Mr. Baxter have precumently contributed to its value, eliciting profound interest among skep-ties, and causing widespread discussion of their nature and significance. For this reason, and to illustrate the manner in which they are present ed, I send a phonographic sketch of a few only of the very large number of these remarkable test facts, which have been kindly furnished meby a friend:

A COLERAINE BLACKSMITH FIRST. MR BANTER-When Mrs. Allen (C. Fannie Allen, who delivered the lecture of the day,) was speaking, she referred to a black-mith, and at the mention of this word there came to my mind

"I am a blacksmith, or at least I was one, and I used to go to Like Pleasant to hear the speakers at the camp meeting—heard the wonderful and strange stories fold by them, and used to wender if I should be a blacksmith over there, and trathed and hand a short built my friends? Attica says here to wait a moment and describe

ing may have betetoble been compremised, fields and one broad road. I can see farm-houses, some quite hear and some far away; they are scattered. A little way back of one of the houses there so ms to be an old sharty; I guess it is a black-mith shop. I can see rusty tires of wheels; I can see held out of the open doorway by a batd- it looks like a painted board—"E. S." The picture is gone; and another grows in its place. It seems to be the same scene, but a new shop has taken the place of the old one, and I gan see a young man, say 28, 29 or 30 years of age, with a leather apron on, standing beside a forge. He seems to have, hold of the bellows handle, and leans his elbow on it as hepresses it down. He is laughing, and he says:

'It came into my mind to present the blacksmith shop as near as I could, as it stood on the side of the street in old Coleraine four years ago -1 guess about that-and now they can go and see the one I built just a year later than that, about three years ago this coming fall. Ezra

Shattuck! As I now speak I feel a suffocating sensation In my throat—a burning, choking feeling. I see sitting before me the same young man; he has flannels about his neck. He passed away from some very serious trouble of the throat, and omething that came on very suddenly. A man sitting there (an entire stranger to me) can testi-

fy to these facts. The man pointed out by Mr. Baxter (A. B. Parker, of Miller's Falls, a Spiritualist), said he knew Shattuck; that he died, after a three days' ickness, of diphtheria. He built the blacksmith's shop three years ago, as described, and the de-tails of the picture are true in every particular. Mr. Baxter asked Mr. Parker if he ever had any conversation with him (Baxter). Mr. Parker replied: "I never had a word with Mr. Baxter in my life."

FX-MAYOR PHELPS, OF SPRINGFIELD, NEXT.

MR. BANTER-A spirit comes to me and says: "My name is Ansel Phelps, of Springfield. I want to say nothing more than that; but there is something to grow out of it, in an individual direction at least. It is for no one here. I hope it may develop itself in some way. It is for one who knows me well in that city; and do pray have it go to the paper—Ansel Phelps—do n't, forget it. It was only a little while ago—let me see, it might have been a year this time-that I received to myself in the spirit-world a dear one. Mind, I do n't say a wife, a daughter, or a chiid, but one not outside of the family. I do n't say anything further—my object is in another direc-

E. W. Dickinson, of Springfield, stated that Mr. Ansel Phelps was formerly a lawyer in his city; at one time attorney for the Boston and Albany Railroad, and for three years Mayor of Springfield. In this instance Mr. Dickinson's information appears to have been a good deal more definite than Mr. Baxter's.

A PETERSHAM DEACON'S GRANDDAUGHTER. Mr. Baxter-I amerequested to ask if any one knows Charles Day in this life, not in spirit-

"I am not Charles Day; but Charles Day is mine—my husband; I, his wife Maria, am here; it is I, Maria A. Day, who comes, and I am going to give you my maiden name. Down in Petersham lives Deacon Willard, who is my grandfather, and it would be a strange thing-for to know that I, the granddaughter, should have manifested here, deacon as he is, and so opposed, entirely opposed to this thing-Deacon C. Will-

nished by Modern Spiritualism. Mr. Stebbins is a copions fountain of freely flowing discourse upon whatever theme he speaks, and by the quality of his spirit as well as the scholarly nature of his addresses, he proves and illustrates the adaptation of Spiritualism to the development of all that is pure and noble in man:

On Tuesday, C. Fannie Allyn discoursed upon themes presented by the audience, as is her what the spirit's husband was D. D. Davis. "No," said Baxter; "her husband's name is F. A. Davis that strict in its on this—and he still A. Davis-the spirit insists on this-and he still lives there." In endeavoring to get an explana-tion of the "Sedgwick" and the star, somebody suggested that her husband belonged to the Masonic Lodge in Northfield; but this was corrected by the medium, who finally made out that Jennie herself was a member of Sedgwick Temple of Honor in Erving.

The first name given on another occasion was The first name given on another occasion was that of Dr. Alpheus F. Stone, who said he died thirty or more years ago; in life he "never bound himself to any church." Dr. Beals recognized him as his old family physician; he thought hedied twenty-eight years ago. A Mr. Ripley said it was longer than that. Dr. Beals went on to say that Dr. Stone was an Episcopalian; he has two damphers. In Companish. "But Laphella is two daughters in Greenfield. "But Isabella is here," interrupted Baxter, and he went on to say that she died almost as long ago as her father— in the fall of 1851. Next came a very aged and decrepts, spirit, who was pictured as wearing around his neck an old fashroned spring stock. He holds a Bible in his hands, and as he closes it he says, "Precious book "It is the Rev. Augustus Bowles, who was nearly one hundred years of age when he died; had been dead "some few years " A gentleman from Connecticut said Mr. Bowles was a Baptist minister of Colchester. Later on the same day the audience was intro-

duced to another deceased physician, Dr. Chris-

topher Doane, of Coleraine. Then came "Hough-

tie" Keith, of Putnam, Ct., a lad of six years; his father was William and his mother Nancy Keith, and he died on the first day of March, on a Sunday evening -- all of which a lady from that town said was true. Next was Sylvia Smith, of Decrifeld, who died in O tober, 1872; her hus-band is A. W. Smith. Then followed a picture of a railroad smash up in the West, in which a West Acton man was fatally injured. No name was given, but several Spiritualists recognized the victim. Dr. Bement, of Baldwinsville, followed was enforced by the opening peaker, Mr. George victim. Dr. Bement, of Baldwinsville, followed B. Baker. The value of Indian influences have upon the scene, and Mr. Baxter was concluding ling been, disparaged by one speaker, Mrs. Clarastor the day when he suddenly assumed an air of great pomposity, and announced himself as Rob-ert.Fanning, of Chelsea; he was of Irish extraction, and was a member of the City Council of that city. This afforded one of the most interesting tests of the whole series. There is no one from Chelsen encamped on the grounds, but a lady from that city, who had come to Montague to visit some friends, and finding they were at to visit some friends, and indoing drey, were at the lake had followed them thither, rose and said, with much agitation: "I should like to say that I am not a Spiritualist, but I certainly believe there is something in this." She afterwards said with the like that Weight against a Marging and Challenger a privately that Fanning was an Alderman of Chelsea when her husband was; that he had visited at her house repeatedly; and that he had precisely the pompous air that Bexter had assumed. She was not a Spiritualist; Bexter was an entire stranger to her; and he could not have known she was coming to the meeting, for, in fact, she had no intention of doing so till half an hour before.

At the close of nearly every lecture, Mr. J. After Dr. Hallock's lecture Mr. Baxter stepped Frank Baxter has yielded to the universal desire to the front of the platform and said: "While I of the people, and the equal if not greater desire am talking to you there is rising up in the background of the audience a sort of misty looking substance, which seems to push itself forward to, say, within forty feet of the platform. It seems to be dense, and looks like a very dark cloud— very dark. Breaking through from the back I now see numerous white spots. It is falling snow. I am gazing now upon a very severe snowstorm. The wind blows hard, and I am looking upon the desolation of winter. Now I am directed to look to the right, and the snow seems to cease falling, in a measure, and the clouds grow lighter. It seems to me now as if in the distance, through these clouds, I could see ome village, or a town-part of it, at least. Everything seems to be covered with snow. Off here (pointing) is something which seems to be covered with snow. It is a house. No: I am wrong, I think, but if it is a house it is nearly butied. (I can see a house-an old house, a little further that way, with dritts of snow about it) It is not a louise, but an outbuilding of some sort - a woodshed I should say."

The spirit then said through Mr. Baxter, "If the people will go back two or three years agolet me be more definite, four years ago-the last two days of last March, they will remember the severe show storm. I feel that there are those here who will remember something more than Perhaps I was nothing in particular to them, and perhaps I was. I lived the last part! of my days in very peculiar circumstances-lived and died under peculiar circumstances. Died! what is death? Simply an event in life. I lived among those who said 'See! we found her dead!' Sow everything seems to be bright, and I can hear bells—it sounds like hells from steeples— not tolling, but ringing. I get the idea from this that it was the Sunday following the storm, and that they were simply struck, or sounded to me to indicate this. As I look I can see forms I cannot tell exactly much about them, but they seem to be walking in the snow. Looks as if the building was broken in, and the snow seems to be sunken through the roof. I can see one man push himself in by a door which is being held partly open by another. I get an interior view now. I can see them leaving. I should think it was yes, it is a woman. They carry think it was -yes, it is a woman. They carry her out. It is some woman who has either been frozen to death, or-no, I am wrong -am wrong; she went into the shed, and while there the weight of snow emshed it in, confined her, compressed her, killed her. She says Excuse me, Miss Phinney, for coming, for perhaps I am nothing to any of you; but I feel-as Attica says here—that I can testify to the truth of Spiritualism. There are those here who know me, Malvina Phinney."

This spirit was recognized by several persons, (not Spiritualists,) acquainted with the details of this woman's death, which occurred as stated by Mr. Baxter. When asked in what town this cir cumstance occurred, Mr. B. promptly answered

"Orange," which was correct.

Mr. liaxter then said, "A spirit says to me, 'I belonged far away from here. I always had an interest in Spiritualism, and was numbered among the earliest Spiritualists. I passed away years ago in the city of New York, dying as you would say; as we say; passing away. The friends will remember the vision I had; how my spiriteyes were opened, and I looked into the spiritworld, and described and corroborated what I believed through life, how the spirit existence began while my spirit here remained; and I saw visions of friends that had passed on before. That was a memorable day to me, the 18th of February, in the year of our Lord, 1864. I don't know why I came into the sphere of this medium. I was with him this morning. I do not come especially for recognition, and do not know as I shall find it. I am interested in this your gathering, in this your movement. Dr. John E. F.

This spirit was recognized by Mrs. Prior, of Hartford, Conn. Mr. Baxter then said: "I feel a sort of rising in my throat. It seems to be bound very tightly. It now passes from my throat down into my lungs—it was some trouble like pneumonia. I was only sick a few days, and was about sixty years old."

Mr. B. then stated that the city of New York

was an entirely strange place to him; never was there to ston-spent a few hours there on his way to the West, and then retired to the Central

Mrs. Prior, in answer to a query, stated that she had never spoken to Mr. Baxter, but that everything described by him was correct. Dr. A. S. Hayward also testified that he knew Dr. Ciark well, that he lived on 27th street, be-

tween 6th and 7th Avenues, New York. The report of Sunday exercises, and the ensuing week, will be continued in the next issue of the Banner. The programme is as follows: Monday, annual meeting of the Association; Tuesday, Augusta Hope Whipple, of Boston; Wednes-

Thursday, Bishop A. Beats, of Versailles, N. Y.; Friday, Mrs. N. J. T. Brigham, of Coleraine; Saturday, Miss Lizzle Doten.

H. B. STORER

BRIEF PARAGRAPHS.

Newark young ladies have organized alleague whose object is to discourage, the use of intoxicating liquors among young men, and whose constitution involves a personal pledge from each member that she will not associate with any gentleman who uses liquors of any kind. The league has already made total abstinence fashionable.

A Connecticut dentist has got hold of a composition whereby he can make teeth at a cost of less than fifty cents a set. This will enable the female wearer of false teeth to have a set to match every suit she owns, both in color and

A powerful attempt is evidently making in this country to array the universities and colleges on the side of Christlanity, in its great struggle with science.

> From fith of earth bright flowers arise, Wafting their fragrance to the skies. So souls that dwell in darkness here Shall bright become-they need not fear. Law governs all things, high and low, And thus we live, and thrive, and grow -[C. Digby.

A servan' g'rl in Boston gave a religious book agent a ce-dollar bilt to change. This was early last week. She thinks he is a victim of the strike.

This is camp-meeting week at Martha's Vineyard, and tent-ed with their lot, or lots-and there 's lots of 'em. Our friend St ne is there; of course-hard in name but re-markably soft in heart-genial, in other words, as a lass of "sweet sixteen"; but there's only four of 'em in that tent; no room for another? The Vineyand-with its splendid cottages, and some not splendid, its eligible hotels in the woods and out, its grand batting and promenading facilities, its orderly can nemeeting devotees, its clear, bracing sea-air, and its boating and fishing accommodations-is decidedly one of the charmingest retreats from the heat of the city on the Atlantic scaboard.

The other day a Burlington boy started to carry home a yellow-jacker's nest, to the to the dog's tall to have some tun. Ho did n't get the nest all the way home, as it became so heavy he could n't carry it, but he succeeded in coaxing most of the yellow-jackets to accompany him the whole distance, and they supplied bim with so much anusement that I e has n't once thought of fun or the dog's line, and does n't think he ever will.—Hawkeys.

The model newspaper subscriber lives in Hotchkissville, 'onn. He subscribed for the first number of the New Haven Register in 1812-sixty-five years ago-has paid for it invariably in advance ever since, and has kept every

Go to the Museum by all means. It is a rich treat.

Literary young man at a party: "Miss Jones, have on seen 'Crabbe's Tales?' ' Young lady, scornfully: 'I was not aware that crabs had talls." Literary young man, covered with confusion: "I beg your pardon, ma'am: I should have said, read 'Crabbe's Tales, 'A' Young lady, angrily scornful: " And I was not aware that red crabs had talls either." Exit young man.

Norristown Herald: We do n't care a straw what Shakspeare says, "a rose by any other name" would not smell as wheat. Make an oat of this,

Another day has come and gone, leaving us all older and wher, but as yet no communications have been received indicating that any one has discovered a man who can drink out of a spring without getting the end of his nose wet.—Fallon Times.

Caux has all the family diamonds, and Patti will have to wear paste. Cause why?

A man who holds a third mortgage on a building in Wall proct, went to the wall, yesterday. Now he wants to be a Life Insurance agent, because that 's a "stiff " business,

The sixth was Angust, being rich arrayd
In garment all of gold downe to the ground;
Yet rode he not, but led a lovely mayd
Forth by the filly hand, the which was crownd
With cares of corne, and full her hand was found;
That was the righteous virgin which of old
Liv's liver on earth, and plenty made abound;
But after Wrong was lov'd and Justice solie,
She left the unrighteous world, and was to heaven exteld,
—(Spenser. AUGUST.

The centennial anniversary of the battle of Bennington, Vt., received appropriate commemoration last week on the ground of that important encounter.

Two clergymen were lately robbed at a camp-meeting in Delaware. Another clergy man was suspected of the theft. ecause he had \$100 in his possession. Clergymen can draw their own meral.

DR. WALTER'S CURE FOR BURNS .- Cover the burned or scalded part with the common blearbonate of soda, found in almost every housekeeper's pantry—the ordinary ately destroys the smarting-pain of "sunburn," and rapidly changes the red burn to the normal healthy complexion.

Dr. Charles W. Chancellor, who has inspected them, reports to the G werner of Maryland that the almshouses, falls, and kindred institutions of that State are shocking. and it is difficult to conceive that anything worse ever ex-Isted in a civilized country,

When you so a church member in good standing baying a fishing-pole on Saturd by evening, and being very particular to score one that comes apart in two feet joints, it makes one feel sads and long for the time to come when there will be less deception-in this checkered life,—K-nuebec R-ports.

At Philadelphia the permanent exhibition was opened for the first time on Sunday, the 19th, and was a tended during the afternoon-by 11,000 people, composed largely of the working classes and business men. A sacred concert was given. No machinery was run, and no sales of mer chandles. This is a direct victory of public opinion over

The most skillful three-ca rd monte man may never hope to equal the lightning-like manipulation with which the street fruit-seller introduces three rotten and two green peaches from the back of the backet as a part of the dozen you purchase.—Commercial Bulletin.

Miss Carrie Parker, of Princeton, Ill., is a victim of the mania for pedestrian feats. Some time ago she walked twenty-four consecutive hours, and won a wager of one hundred dollars. Now, from the effect of her oxer-exer tion, she has become he pelessly insaue, and has been confined in the State hospital.

Every good act is a flower which will beautify our future

Why do not printers succeed to the same extent as brewers? Because printers work for the head and brewers for the stomach; and where twenty men have stomachs, but one has brains.—Printers' Register.

WHAT THEY GET. Whene'er contending princes fight, For private pique or public right, Armites are raised, the firsts are manned, They combat both by sea and land.

When, after many battles past, 15-th, tired with blows, make peace at last, What is it, after all, the people get? Why, taxes, whows, wooden legs, and debt. In plowing or teaming on the road in hot weather, al-

ways rest the horses on an eminence, where one minute will be worth two in a warm valley. It is said to be a fact that at the place in Pittsburg where

the greatest number of rioters were killed is a sign painted by the Young Men's Christian Association, "Prepare to After one of the last operations of a celebrated surgeon

the resident student stood looking at the two pieces of mortality lying on the surgeon's table. "What are you doing, sir?" shurply asked the surgeon. "I was watching for you to point out which piece is to be put to bed and which is to be buried.**

Be good yourself, nor think another's shame Can raise your merit, or adorn your fame.

—[Lord Littleton.

Tin Wah, it should be understood, is not a dealer in kitchen furnishings, but a Washington street laundry-man

Fidelity to inward convictions of truth, wherever they may lead, is one's first duty.

Captain Crapo's wife writes that they would not undertake to cross the Attaitic again in a cockle-shell for considerable. She fainted twice during the vovate, slept in a wet hed for seven weeks, and had aches in every hone of her body. "We had seven gates of wind," she writes, "the last one being very hard and the sea warming mountains high. It lasted from Swin lay ifternou till Talesday morning, his fad hors with us, and he calmed the sea so that no investle to make sail. The next morning fod apoke to me and said: "I am with thes: don't fear. Trust in me, and I will land the sair, on the shore." The tears dropped doors my face the rain.

If this account from the daily press be true, in all proba-

The next name given was Jennie M. Davis, day, Mrs. Emma Hardinge Britten, of Boston; bilty the lady, through exhaustion and suffering, had If this account from the daily press be true, in all proba-

reached a condition wherein she became temporarily clairaudient, so as to be enabled to catch the tones of her spirit friends who were near her-and as in Mosaic times she mistook what she heard for the voice of the personal God so pertinaciously taught of by old theology.

heaf mutes are called to order by the tap of the drum, which they say they feel in the pli of the Lumach. Same w.y with as when our minister says "Seventhly and lastly," and the clock strikes twelve, -Chicago Alliance.

Six-year-old. "Mamma, what are twins made for?" Precoctous older brother, quickly: "So that the cannibals may eat philopenas.;

It is reported that Clara Louise Kellogg will devote the profits of her California engagement to founding a musical college for American youth of both sexes.

The "devil" never yet tempted a man whom he found judiciously employed. - Spurgeon.

A peel to the sole-Orange peel on the sidewalk.

The town of Gayville, Dakota Territory, was nearly destroyed by fire on Saturday, 18th, three hundred buildings of various descriptions being burned. The loss was \$75,000.

A young mother in this city explaining christoning to ber five-year-old boy, told him that when he was christened he "would be one of God's little lambs," "And will I have hid legs and has?" eagerly asked the boy.—Wilmington Every Econing.

New Publications.

THE MAN OF THE WORLD, by William North, is the sixth volume of Peterson's Dollar Series of Good Novels, and worthily sustains the reputation of the series. North died by his own hand more than twenty years ago, after having written "The Slave of the Lamp," a more or less. autobiographical fiction. He was a man of positive talents, if not of genius, and this story from his pen shows its inherent vitality and vigor by the fact that it is selected to be one of the Petersons' series of superior fiction.

THAT HUSBAND OF MINE IS a new and light story of a purely demestic character, written to show how a nationt wife, possessed of fact, may reclaim a queer or even an obstinate husband, if she sets about it in carnest. There is a great deal of vivacity and humer in the telling of the story, and it may be called, in its way, a companion to Melen's Rables," whose sales it appears to be emulating. It makes lively and rattling summer reading. Published meatly by Lee & Shepard.

WHAT THINK YE OF CHRIST? Is the very direct title of Gall Hamilton's little book on a religious topic, which she handles in a rather theological than strictly religious way. In it she reviews all that the disciples of the Saviour have said concerning him, and reaches the Unitarian conclusion, that, although he was divine in his nature, he was not God. On this basis she rests clear argument that there ought not to be such a separation of the sects of Christiantivover what she shows to be only a dogma. She nuts her argument forcibly, as her habit is, and illustrates it pertmently. It is a neat brochure of a book, but it will no doubt have a wide reading. Published by Estes & Lauriat.

MARRYING FOR MONEY: a Love Story in Real Life, by Mrs. Mackenzie Daniel, author of "The Heiress in the Family," makes still another of Peterson & Brothers' normar and sterling seventy-five cent series, and the twenty-first of the series The author enjoys a wide and well-earned reputation. The present story has a thoroughly good framework, and is exciting all the way through. It abounds in well-drawn characters, telling descriptions, stirring and striking incidents, and envelops all in a brilliant and effective style. Easy and engrossing midsummer reading.

THE STATE CENSUS. Volume II., and last, embodying the Manufactures and Industry of Massachusetts, has been issued by the Chief of the Bureau of Statistics, Col. Carroll D. Wright, to whom we are indebted for a copy. Its pages are as complete and full a record as it has been possible to make of all the industries within the State, except only the agricultural and mining, and shows that the increase of the a from 1865 to 1875 is exceedingly gratifying. There has, however, been a shrinkage of capital in that time and in the valuation of industries also. In 1875 we find the number of establishments of every kind was 22.23, and the capital invested was \$282,693,718, or some \$50.000,000 more than the savings-banks deposits then were. The sumual product of all these establishments reached the sum of \$592.331,962, or more than twice the capital employed-3 very great total for the products of a single State's Industry. The capital was thus turned over more than twice in th year 1875. In all these manufacturing establishments of one kind and another, there were employed 39,983 persons, including men, women and children. The children under fifteen averaged not quite \$3 a week for wages during the year.

Translation of Mary A. Kuight.

Passed through the gates of death, Monday, the 13 h inst., the spirit of Mary A. Knight, which had been the tenant of the flesh for little more than sixty years. She deceased subsequent to the removal of an internal tumor, which had been the source of much pain and suffering for some months. She was a decided Spiritualist, an outspoken reformer, and the foe of the shams and hollow conventionalities of society. There The severe pain is said to be immediately relieved, and the burn rapidly heals without leaving a scar—unless it be on this account she was frequently misjudged and misinterpreted. She had an active mind, and misinterpreted. She had an active mind, sharpened by high intuitional faculties, making hera good reasoner and philosophical expounder of truth. As she neared the hour when body and soul were to part, she faltered not, but was calm and self-possessed to the last. The knowledge of the future which had been vouchsafed to her was a sun irradiating the tomb, making the way clear and bright. WM. FOSTER, JR. Providence, Aug. 17th, 1877.

The Vermont State Spiritualist Association
Will hold a Quarterly Convention in Northfield on Friday.
Saturday and Studdy, the 7th, 8th and 9th of September.
Board at the hotel will be \$1 per day. The Central Varmont Railroad well grant free return certificates to all who attend the Convention and pay full fare one way over any of their lines, and other roads are expected to extend the same courtesy. In addition to our home speakers, the services of Drs. H. B. Storer and I. P. Greenlaaf, of Boston, have been secured for the occasion. The Universalists of Northfield have kindly given the use of their church in which to hold the Convention, so the accommodations will be ample. With the array of talent that will be present, there cannot fall of being a vertable "least of fat things fall of marrow." There will be such an outpouring of the holy spirit as will strongthen the hands of the weak and cause the hearts of the sorrowing to leap for joy. Let the friends from far and near come up to the banquet and partake of the good things prepring for them, that they my be renewed in spirit and go on their way rejoicing evermore. By order of the Executive Board.

E. B. Holden, Acting Secretary.

North Clarendon, Vt., Aug. 20. The Vermont State Spiritualist Association

Grove Meeting.

The friends propose to hold a two-days' meeting on the ist and 21 days of September-Saturday and Sunday-at Mantua Station, O., in the old Maple Grove, Bishop A. Beals and others will be on hand as speakers, All are invited.

D. M. KING, for Committee.

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