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Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER TEN.

Written expressly for the Banner of Light, BY J. M. PEEBLES.

Clipper Bark "Harriet Amitage," In China Sea.

EDITOR BANNER OF LIGHT-On this Ocean Clipper-a prison, a vault, a charnel-house-oh how monotonous! Nearly two months now at sea, utterly oblivious to all the doings and rushing activities of land-life; and still quite a distance from Hong Kong. Each returning day brings fair skies or dripping clouds, surging waves or dead calms, finny tribes, sailing seabirds, chattering Chinamen and stale ship-scented food. Oh for the wings of - well, anything that would drop me down upon terra firma. I term this cabalistically, "concession" route. The luckless position is not without rich lessons; the blue unfathomed depths beneath and the infinite expanse above, kindling the fires of the ideal, incite me to self-examination, to medifation and hopeful conceptions of a social state to be ultimately realized by all nations—a peaceful state rivaling in moral excellence the Eden of the poets

TOO TRUSTING-OR NOT? If, as Tord Bacon said, " reading makes the full

man, talking the ready man, and writing the exact man," travel makes the doubting man. The past eight months' experiences in the Colonies and islands of the Pacific have cooled my ardor. as to the immediate approach of, any world's millennium. I can but think of these lines in the "Songs of the Sierras:"

and the Zion of the prophets. But to contempla-

Than many born long, long before— If sorrows be the sum of life, !!-

The play of Hector and Achilles is being constantly re-acted in my presence. Though there are tropical sunsets and gorgeous skies seen on this sapphire-crowned ocean, "my and "mine" are the rallying words! Menare exceedingly intriguing and scheming-why, there are men mean enough on this Polynesian part of the globe to steal cocoanuts from a blind savage, or the sandals from the feet of Jesus. It saddens my soul.

"Though weary and worn in the melée of-life,

I weep at weath's insolent smile;

And I smile at earth's babel of envious strife,

As I wander o'er ocean and isle."

Reviewing the fading years of half a century, I am certain of having believed too much, trusted forehead, "Cave hominem"-beware of man? Is an indispensable condition. there not a golden mean? Are not the extremes of distrust and suspicion a long way from a just estimate of human nature? And may not the constant exercise of harrowing fears and doubts be hindrances rather than helps to the soul's unfoldment?

MENTIN AND OF THE WORLD.

It quite shocked me a few hours since to hear a man say, "Well, the only two principles insuring success in this age are to look out for one's self first "-and secondly, to "consider every man a rogue till proved honest." Are not such words revelators-voiced echoes out of a grasping, can kering selfishness? Is not a man-distruster a bad man-helper? Did ever a libertine believe in the virtue of woman? Or did ever a thief like Ahab fail to keep his locks and keys bright? The sordid, selfish man—the petty village lawyer—knows no other text-than this: "To them that are under the law, I became as under the law, and to them that are without law, as without law "-adding not as Paul did, "that I might gain them."-"but that I might gain their fees." In this moneyworshiping transition state of society, men seem to be drifting into a set of repulsive atoms-each seeking his own gain and welfare to the neglect of the common weal. This "getting-on system' with the "survival of the fittest" and the "devil take the hindmost," is well expressed in the abominable rhyme:

"As I walked by myself, I said to myself, And the self-same self said to me, Look out for thyself—take care of thyself, For nobody cares for thee."

Let us deepen the thought and widen the vision of existence! Essential spirit infills and spans all space. The "image of God"-the divine spark-is within; and human nature, therefore, sounded to its depths, is good. If there is not a charity that "believeth all things," there is a charity that "hopeth all things;" and, further, there is in the world tender sympathy, genuine friendship, manly honesty, generous benevolence, unselfish love; and there are beautiful characters, too-the angels affirm it. Cunning, shrewd and selfish men, who cannot discover it, are comparable to blind men, who cannot see the sun: Be it mine, still, to seek the good of others first, and to believe every man honest till proven to the contrary! If the practice of such principles produce failure, let failure be carved on my

TRUCKLING TRIMMERS.

He who removes a thorn and plants a rose, who brushes away a falling tear, plucks a scale from a theologian's eye, or transforms a bit of chaos into kosmos, is a benefactor of his race. Turn over the picture. Do not the angels weep o'er the platitudes of truckling, two-faced, many sided hypocrites, standing in market-places, in pulpits, and upon public rostrums, with no higher aims than gold or a stamping, sensational applause? Oh for men of principle! Policy-men fatten to-day to faint in the to-morrow of eternity. It was a childish weakness in Peter to deny "knowing the man." Erasmus was too

cascade are sweet and fresh. A good, screaming fanatie, with sling and stone, will always floor the greatest giants, though armed with the newest devices of controversy. I sympathize deeply to say, and are brave enough to say it. They keep the mental world in motion. John the Baptist was a fanatic. Fanaticism' is not coarse brawling, blatant, overbearing egotism, but earnest enthusiasm, steady, stirring self-denial, coupled with a conviction of some living truth as a potent spiritual force. These fanatics, these resurrected souls preach of heaven on earth, sing of Utopia to-day, and often die early, as did

Kerts.

"Thy leaf has perished in the green;
And while we breathe beneath the sun,
The world, which credits what is don,
Is cold to all that 'ndight have been,'

CANNIBALISM AND COMMUNISM. Passing an art-gallery in Dunedin, a Triend pointed me to the photograph of an old, fattooed Maori, who had assisted in baking and cating seventeen human bodies since his remembrance. Cannibal eats cannibal, and clinging, parasitic souls feast upon the magnetic life of other souls. Such is selfishness—the devouring, corroding selfis mess of the world! And yet, who has not pictured and prayed for the proplicts' realization of "Zion"? or who has not dreamed of that golden age where love shall be law; where the only rivalry shall be in doing the most good to others; where harmonial souls shall breathe benedictions of peace and good-will, and where a competitive, clutching, self-appropriativeness shall have become a half-forgotten tradition? May we not still hope that, before the sunset of this contury, cooperative leagues and communistic fraternities may dot the land, as cities of light set upon thousand hills?

PLATO'S REPUBLIC.

The most eminent philosophers and sages of antiquity, when mediumistically illumined by heavenly wisdom; either conceived or wrote of a coming communism—a state of society where every one would be respected according to his worth; where individual happiness would be sought in seeking the happiness of all, and where the isolated family would widen out into cooperative combinations, and these into spiritual families, with wisdom and love the governing powers.

Among the more prominent of this school was the Grecian, Plato. This prince of philosophers, flourishing sometime before the Christian era, defined a well-ordered, if not an ideally perfect state of social life, to be known as a "republic." too much, and confided too much in others. And Though treating largely of justice and charity, yet, is it noble or wise to write upon every human the considers absolute "communism of property."

SIR THOMAS MORE'S UTOPIA

Looseness in the use of terms causes many fruitless discussions. Socialism and Communism are not interchangeable terms. Communism proper should never be confounded with "Red form of "loose socialism." They are as unlike as Christ and Belial. Socialism implies cooperation, or any form of association which does not involve the abolition of private property, while, Communism in the absolute is that unselfish apostolic system, which "holds all things in common. Sir T. More, at-one time Privy Councillor to

Henry VIII., and afterwards Lord High Chancellor, published his Utopian theories in 1516. creating a deal of excitement because of his scholarship and high social position. This distinguished personage painted his conceptions of commonwealth, or true state of society, as a 'Happy Island," based socially upon the Utopian idea of equality of rights and the communism of property. He says:

"Thus have I described to you as particularly as I could,"the constitution of that common wealth—Utopla—which I do not only think to be the best in the world, but to be indeed the only commonwealth that truly deserves the name. In talk of a commonwealth, every man only seeks his own wealth; but in Utopia, where no man has any property, all men do zealously pursue the good of the public, \* \* \* for every man the good of the public, \* \* \* for every man has a right to everything. There is no unequal distribution; no man is poor, nor in any necessi y; and though no man has anything, yet they ire all rich, for what can make a man so rich as to lead a serene and cheerful life, free from anxie ties, neither apprehending want himself, nor. vexed with the endless complaints of others.'

Respecting labor, he speaks as follows: "They do not wear themselves out with per petual toil from morning till night, as if they were beasts of burden, which as it is indeed a heavy slavery, so it is the common course of life of all tradesmen everywhere, except among the Utopians; but they, dividing the day and night into twenty-four hours, appoint eight hours of these for work, and the remainder for rest and individual improvement. Each seeks another's good; and as to the studies and employments of women, all living in Utopia learn some trade. Industry is honorable—men and women go in large numbers to hear lectures of one unother, according to the variety of their inclinations. Women are sometimes made priests, \* \* \* and a peace that the world knows not of crowns the days of the happy dwellers upon this island."

ST. SIMON AND FOURIER.

No man could be a Socialist or Communist without being moved by a welfare for his fellowmen. At was to Horace Greeley's credit that he took such a deep interest in the North Amorican Phalanx. Socialism in Europe, promoted not by the poor, but for the poor, has generally been esooused by men of generous impulses and honorable enthusiasm. Fourier's great idea was to make labor attractive. He thought that by rightly grouping people together for work, all the natural passions would fall into harmony and become utilized for human good. The movement

made Rome tremble. The waters of a dashing | dying-in 1825, at the age of sixty-five, had already become quite an author. He contended in his books that all social institutions ought to aim at the amelioration; physical, mental and moral, of the poorer classes—that privileges of birth should with fanatics! They generally have something | be abolished, and the State be the ultimate owner of all lands, all public works, and all realized property. Associative effort was to be among the prominent teachings of science, the Church, and the State; while the natural inequalities of men as primal gradations, were to be made basic pillars in this Simonian order of social life. St. Simon was eccentric, and allame with humanitarian sentiments. He was far more imaginative than practical. Suffice it that while many of the ideas, put forth were rational, the plan, though eagerly seized by a few trusting disciples, proyeda speedy failure.

ROBERT OWEN. This philanthropist and great social reformer, while showing at New Lanark, Scotland, that he was a clear-headed business man, proved himself at the same time a genuine humanitarian: If a dreamer, he dreamed grand and golden dreams, and, what was more praiseworthy, sought to realize them. As the friend of man, he frequently said to English society, "If you want the poorer classes to become better men, place them in better circumstances—raise the wages of laborers, diminish their hours of hard work, increase their food, improve their dwellings, expand their range of thought, let sclence serve them, culture refine them, and, above all, help them to help themselves. Though emperors and kings had listened to Mr. Owen, and though distinguished statesmen had been his associates, he never forgot the crowning ideal principle of his life-communism.

Rising from the miry plains of selfishness to the mountain tops of equality and "good will to men," and it is clearly seen that communism is the voice of God through Nature. Light and air, rain and sunshine, are common. The prince and the pauper child, at the hour of birth, are equaland common. Death is common to king and sub-

ject. And the laws of the universe are common. A disorderly "Paris comment" aside, Mr. Owen meant by communism that date of society in which the common fruits of ladustry and the common results of science, intellect, and a sincere benevolence should be so diffused that poverty would be unknown and crime quite impossi-

ble. Though a Theist, contending that "theology was a disease," though loathing pious cant and churchal superstitions, he was nevertheless a religious man in the best sense of the term. Non-immortality did not satisfy the wants of his soul. Investigating the spiritual manifestations in the later years of his life, he became a believer in a future existence. He died, or rather went up one step higher, a Spiritualist. Robert Dale Owen is the worthy son of such a sire.

Many are the pleasant hours that I 've wiled away listening to Elder Frederic W. Evans's descriptions of memorable occurrences transpiring Republicanism," the "Paris Commune," or any in the life of the large hearted Robert Owen. It may not be generally known that Elder Frederic-one of the prominent Shaker elders at Mt Lebanon, N. Y .- was one of the Harmonial brotherhood, settling with Mr. Owen upon the thirty-thousand acres purchased of the Rappites in New Harmony, Ind. This great and good man a communist and Spiritualist to the last, passed

to the world of spirits Nov. 17th, 1858. "They made him a grave too cold and damp For a soul so warm and true, "

Looking with thoughtful, cosmopolitan eye at the state of society in different countries, considering the poverty of Pekin, the beggary in Con stantinople, the infanticide in Paris, the political corruption in New York, and the fifty thousand thieves, one hundred thousand prostitutes and one hundred and sixty-five thousand paupers of London, is it strange that noble souls in all lands yearn for social reconstruction? Are not mediseval methods already dead? Are not present political and social systems falling to pieces? What mean these panies, strikes, internation ales, trades' unions, and cooperative fraternities? Does not Whittier, writing of recurring cycles,

> "The new is old, the old is new,"? "[Concluded in our next.]

A LAYMAN'S GRACE.—A young married friend tells a good joke on himself perpetrated by a lit-tle three-year old "pride of the family." She is the only pledge of love that has twined itsel round the heart and affections of himself and vife. A few evenings since a minister visited he family and remained until after tea. At the able the reverend visitor asked the blessing, and he little one opened her eyes to the fullest capac-ty in startled wonderment. She could not underdand what-had been done, and it was with great persuasion that her mother could keep her quiet during the time they were at the table. When they left it, she walked up to the minister, for vhom she had formed a great friendship, and

"What did you say at the table before we comnenced cating "My little darling, I thanked God for his goodness in giving us to eat, so that we might grow

and be strong."
"Papa don't say that."

"What does your papa say?"
"Papa says, Godlemighty, what a supper!"

A man once took a piece of white cloth to a dyer to have i lyel black. He was so pleased with the result that after a

time he went to him with a "piece of black cloth and asked to have it made white. But the dyer answered: ¿ A piece of white cloth' is like a man's reputation; it can be dyed dack, but you cannot make it white again. A traveler in the West, seeing a sign over the door with

his one word, "Agorsequirdere," asked the woman what he sold, when she said she did not sell anything, but that 'ngues was cured here.''

If you are of great value expect great trials. It takes the uch of a trimmer. Luther was a reformer that gained but little footing in France. St. Simon, grindstone to develop the full worth of the diamond.

# Liferary Department.

ETIENNE;

LIVING IN CLOVER.

Translited from the French of Edmand About, for the Banner of Lighty BY WILLIAM PERCIVAL.

fixed that modest pseudonym to a vaudeville, bluette, or series of short, spliteful newspaper articles—some sin of his youth. This vague piece of Information I received from him personally iffer accepting the task which I now perform. "I have but a short time to live," he said, and

am unwilling that my memory here on earth should remain a mystery. A few pages of explanation are due to those who have envied my good fortune or blamed my conduct, and those, too, must be warned who might be induced to follow my example."\* Oa my observing that he was not the only one

concerned in this narrative, and that the disclosure of his name would be certain to point out the authors of his misery, he replied; "Do; not use, my name then; write the history of famous did bear the last name for a month or two. My friends will recognize me quickly enough, and you know that the opinion of the crowd impresses me little. Scandal must be avoided; but, if you the experience which is the cause of my death not be lost to the world."

A fortnight after this conversation he died, leaving behind him no written will: The following narrative may, therefore, be regarded as the testament of this highly gifted and generous

My earliest Intercourse with Etienne dates from the second Saturday in January, 185-. made his acquaintance at the table of poor Alfred Tattet, who adored poetry and painting, and who has won substantial immortality through a dedication from Musset. At that hospitable board fame was respired in large draughts; judge of the emotions which must have agitated a poor literary recruit like me upon hearing the most ii. got tipsy, though they sometimes reveled. Instrious names in every branch of art announced one after the other! My eyes and ears were no was seeing him expend the best part of his recre in each word, I slad the air of a Baotian rustic admitted by mistake to a banquet of the gods,

Of all these celebrated men, Etlenne (since we agreed to call him so) struck me immediately upon my entrance. I was not only attracted, but fascinated. Looking at present for the causes of this first impression, I find, only one: it was because he represented the type of the brilliant writer such as we picture him a priori. He was tall, dark, slender, and of a martial appearance; his beard, which no razor had ever touched, and his rather long hair, hung down loosely but not negligently in a state of orderly disorder. His tollet could have passed for a masterpiece, so coquettishly were the laws governing our everylay dress evaded. The cut of his coat, the tie of his white crayat, the shape of his vest, what else shall I name?-everything down to his watch chain was original, pleasing, and calculated to show his person to the greatest, advantage; not one detail seemed left to accident or to the tailor's decision. Yet nothing called to mind the extravagant oddities of 1830. It would have been impossible to say in what respect this costume offended against the reigning fashion. There was a studied elegance without affectation, a comfort without disregard of decency, and a pungent boasting without swagger, about this gentlemanly dandyism which dazzled me.

Etienne was then between thirty and forty years of age; the reader will easily understand the reserve which prohibits me from giving the precise number. His parents, good people of the middle class, being in more than comfortable circumstances, almost rich, had sent him to college, and after he had gone brilliantly through the course, he boldly entered the field of letters. His delait was most successful; encouragment was showered upon his young head, and from nomean quarters. Balzac declared that he had ideas, Stendhal that he reasoned accurately, and, Mérimée that he wrote well. The great poets of the age exchanged verses with him; Sainte Beuve devoted a scholarly study to him; David d'Angers. executed his bust, and M. Ingres sketched his. portrait, in crayon, When I had the honor to make his acquaintance, people had begun to ask why he did not aspire to a seat in the

He had written from twenty-five to thirty volumes, poetry, miscellanies, criticisms, tales, and especially novels. More fortunate than Balzac, he had succeeded four or five times in the drama; but it was the general opinion that he had not yet developed his powers to their fullest extent. Old Provost, of the Comédie Française, a very genial and keen-witted man, used to say: "M. Etienne has a 'Marriage of Figaro' in his pocket;" and a noted bookseller, who had published the greater part of his works, often asked him: are eminently fitted." . Shrugging his shoulders, I

Etlenne, it must be premised, was neither his be would reply: "Walt till I have sown my wild Thristlan nor family name. Perhaps he had af loats; I don't know either what I am doing, nor how I am living. My shoulders are carrying a fermenting tub. Who can tell whether the contents, when drawn off, will be slop or good wine?"

He had wasted much of his talent and his whole patrimony. Rumor, which in those days rarely found its way into print, but addressed the ear, declared that his debts amounted to a hundred and fifty or two hundred thousand francs, though he lived in sumptuous apartments, all littered up with fine paintings and furniture that could never be got at when wanted. His literary work, of which he was still the propriefor, but turned to poor account financially, was of a very mixed character, for nine or ten volumes worthy of living, there were many which he might have dispensed with writing, and which he had written without knowing why, in a kind James, celebrated. Peter, or of Etienne. Yes, Ly of somnambulistic way. Sometimes the fever of production would hall him to his desk, and he would strike off five or six volumes at a heat; sometimes he took pleasure in playing the rich man, living upon an income no longer his; then ever had, any esteem and friendship for me, let /again, when his creditors became importunate, he would take his resolution like an honest fellow and yoke himself to some task as thankless as it was ingrative, taking care to conceal his name. These irregularities in his labor, finances, and conduct, some duels, some successes among women of a questionable character, finally the reputation of being a perfect gallant, strengthened his rare personal charms. He had brilliant eyes, and his manify voice, husky at moments, was one of the most sympathetic Lever heard.

Morever, he was a capital fellow and a jolly companion. He drank his wine pure, and in humpers, according to the old French custom; but abstained from coffee, spirits, and tobacco, and in nothing went beyond due bounds. He continued a gentleman in his most appearious bursts of merriment, and even his words never The only thing that perplexed me that evening

I was so proud of having just then entered. To hear him, the literary profession was the last, of all. To accept so wretched a lot, one should be Without an uncle in the cobbler's craft, or a godfather in the excise. "Not, only are our brother writers, great and small, that is to say, every one who has either the talent or the presumption to wield a pen, bustle to us, but so is the public itself, and the unlettered, who cannot pardon our being superior to them. No matter what we do, we get blamed: If I write much, people say I make a business of literature, and call me a pendy a liner; if I-write little, they declare that I am at my-wit's end, and have nothing more to say; if I write neither much nor little, they imagine that I am husbanding my small stock. Each success renders the next one harder, for the public grows more exacting in proportion as we give a higher idea of our powers; the least little stumble, and they instantly exclaim all over the world that we are old, broken-kneed horses, unable to get up again. We are foolishly expected to produce a masterpiece each time; yet how many master pleces have Homer, Virgil, Danté, Millon, Ariosto, Tasso, Rabelais, Montaigne, Cervantes, Defoe, La Fontaine, La Brugére, Le Sage, given us? One apiecesstwo at the very highest. To create a masterplece; gentlemen, is to throw one's whole being into a single work. Supposing I were to commit this piece of imprudence to day, I should die of starvation the next year. Will the public provide me with an income? Prove, if you can, to that tasteless glutton that quality is more than quantify! We are galleyslaves, condemned to ceaseless labor, even when we have nothing new to say; we are obliged to chew our thoughts incessantly, to give an entirely new coloring to former impressions, to repeat over and over again the three or four original ideas we happened on in youth ! Oh, if mankfuld would but lose the stupid habit of reading, or if some honest usurer of Versailles or Chateau Thierry would just set me down in his last will for twelve thousand livres a year, as I'm alive, I would make a vow to touch neither pen nor paper till doomsday! What a fine life it would be! How soft the smilight, how pretty the very Parisians would seem, had I the right to say while getting into my slippers in the morning. Not one line to trace to-day." !

He continued in this strain for some time, with a fire it is not in my power to give, but which as tonished me. Doubtless my neighbor divined my feelings, for he whispered: "Don't mind his words; he is always so when-lie-works for bread, and this he's been doing the last six months."

This revelation aroused in the a contempt for the nineteenth century. Such a man wanting bread! The writer of so many excellent works When are you going to begin the novel of the forced to live from hand to mouth! His keen nineteenth century? It is a task for which you appetite, which had at first delighted me, now saddened me. "If he dines so heartily," thought

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ed." But an hour later, when the guests were crowding round the card-table in the drawing-ment room, I saw him draw from his pocket a handfulof gold, some bank-notes and small change. He fought against the strongest, staked large sums, broke the bank, lost all he had without chagrin, then re won his money, and a hundred louis besides, without manifesting any satisfaction. . He was the man to have kept up this fighting till morning, nordid I find time pass slowly in looking at him; but the lady of the house made us all leave half an hour after midnight.

Before separating, the guests exchanged many shakes of the hand upon the pavement of the Rue Grange-Batelière. I could not refrain from speaking to M. Etienne, and expressing the great sympathy. He took my arm, and, as he drew appointed chief funatic in the Charenton asy-lege, from all the gules of the dramatic art, and, me along toward the Rue Dronot, replied, with Jum. surprising familiarity: "You have been very "Yet we see many citizens, who have grown them to transport us for four or five hours to a good." You have listefied you have been attensiried, throwing away their daughters and millions world a little less that than ours. What do they tive, and have not touched a card. I have not read your literary tritles-is it possible for one of Your name has a hundred times, the histre of atlan the gutter of the Rue-Mouffetard !! our horrible craft to read?-but, it appears you these for which so high a price is paid. Who are doing well, and commanding the respect of would hesitate between a hobleman by accident hand, and I wrote as he dictated. Having exthe language. I'd rather see you at something and a prince of literature?" else ( you are still young enough to dearn chair-

This almost paternal kindness from a man who matrimonial market than the best of us,". was my senior by not diffeen years, emboldeded me, and I took courage to ask him for a letter of have none, and there are many independent ones transition, to a magnificent landscape by Thierintroduction to the editor of a well-known res. They know you, they have read you, they have view. "You are unlucky," he said with charming familiarity. "We are at war with each to you many a reverle; and these charms of their for scene. With graceful touches he depicted other, and have been for several years; but up, admired author, this fascinating power, which, matter-you shall have the letter."

"But if you are his enemy—"

"He will understand that I am so no longer, - Tush, tush, my boy! My successes! In the upon seeing me ask a favor of him. Dovil take first place, I do not go into society ten times a me, thought if I remember a single word of our

fall out and make up their differences in this with something like adventures; there are some way "

"Wait till you are something, and you will see. But here I am leading you along without a little renown. I have received well-written knowing whether our way is the same. Where confessions, and have answered them, expendare you going 2"" 'Home to hed?'

"Indeed?-when If is searcely an hour past must go, too. We shall sup with the leading two are at my hut." ladles r you must go home with me, and 4 will sign your passport to the review while you watch the sun rise. A really want it so. Come!".

a man had me so completely in his power, that I and yest were off, and he was enveloped in the was not longer my own master. Neither of us ample folds of a dressing gown of some texture had fickets to but he entered boldly, and said to of Oriental silk. Twenty wax candles were the men, at the box-tickel office: "Have you a lighted as by magic in his study, a perfect bazar box for me?" They hastened to show the way; and installed us in as fine a box as we could wish, age and country. I had hardly begun inspecting "Retain your check," said Etienne to me, "in its wonders, when he cried: "Let that rubbish case you should lose me. We meet here again, alone, and look at the only valuable piece of furat half past two. Till then you are at full libe hiture I have! " At the same time he held out erty to stay or go; consider yourself at home,". This said, he left me, and I began to look around speaking, half a ream of stitched paper in a red the hall, satisfied that discretion forbade my-fol-

Some time after, having ventured out into the lobby, I saw him standing againstea column, right near the green-room? "Five or six-maskedy figures yied with each other in provoking him, and be answered them all at one time, with admirable case and dignity. The men gathered round him to listen, and the petty journalists, who called him their dear master, picked up the crumbs of his wit. If was the first time I had wifnessed a like scene; and I was vasity aston—the summaries in detail of twenty chapters. ished when, pulling out his watch, he called me with a wink of his eye. Sure enough, it was skeleton of something beautiful, which may half past two, and it seemed to me we had just inever, perhaps, be endued with life. Every half

He drew me away in the direction of the Cafe Anglais, and upon my observing that neither of do not sup to satisfy hunger, they sup for amusement. We shall have Prince Guéloutine, Haute-Opporto, the drollest of money-brokers, besides up in the dark, but who are neither bad-looking. nor stupid."

How do you know?"

"First, because I have talked with them, and, secondly, because their eyes are well shaped. A mask conceals but little from him, who knows sockets indicate a young and, almost always, nor the reputation of the author, and fetch tenhandsome woman. This law was revealed to me verified it a hundred times, in ten years, at the

The event proved that he was not much mistaken: When we were all together in the large fairy spectacle, 'The Enchanted Sunflower,' parlor which he had engaged, the maskers re- (which, besides, I did not see,) by five or six and the generous follies to which they are due? moved their dominos, and even the least handsome of the five was amiable enough. Etienne. did them the honors with an elegant foppishness which showed his great superiority, disdaining rhapsodical show." to pay attentions to any of them, yet too refined. to let them see a feeling which we divined. He had evidently invited these inferior beings only. to enliven the meal with, and to make a study of manners ; but the habit of speaking, of acting, of should lender my resignation. But I have been have formed another attachment, or if I displease unconsciously took the lead in conversation, and might write my fepilleton for me." dazzled us all by a perfect pyrotechnic display of genius. Paradoxes sparkled upon his lips, felicitous jests went off like shots; sometimes a noble and poetical idea would soar like a rocket to the sky, and descend in gross Rabelaisean mirth. With this amusement he pleased himself till six ature is of no consequence. I will engage that of Clichy, on Sunday. I shall be there early, and o'clock, when, suddenly remembering that he the six authors of the piece, five never wrote a take a seat, if possible, on the right. You will had work to do, he went out to settle the bill. The fat money-broker was drunk, the vice president of the Club had gone to sleep, the Russian prince, flaming like a lighthouse, laid his rubles and serfs at the feet of a chorus-singer of Bobi- Label. Come, now, sit down and go to work, and no; as for myself, my head ached and I felt a try to have finished by the time I return from my sore need of breathing in the open air again......

Etienne, always cool and affable, saw his company into coaches with the fine manners and noble airs of a lord of a castle, whispering a pleasant word to the men, slipping money to the women. "You," he said to me, "will come with me for your letter."

middle of the Chaussée d'Antin. I could not re--frain from saying to him: "So, my poor master, you wish to emigrate to a better world? The life you are leading is a continual suicide; the greatest physical or moral strength would suc- himself out upon a piece of white bear-skin. cumb to it in six months." He had himself en-

saying the same thing to myself every day for praised the last paragraph, protesting that he ten years and more; but what am I to do? I had never in his life met with so much eleverhave no choice; man must follow his destiny to mess. He only regretted that I had not begun the end. Would you believe that, sincerely speak-with a few general reflections upon the beautiful ing, I would rather plant beets in a country fairy art, of which later effort has made sometown, with a sweet little-wife and half a dozen thing mean and contemptible. "Here, you see, urchins around me? But planting beefs is a are men who have perfect freedom, possessing luxury my means will not permit me to include the means and full discretionary powers; the ing but debts, and, according to all appearances, pathetic, the comical, are their domain; they are I shall reap the sheriff and his officers shortly, abundantly provided with whatever charms the My person is mortgaged: I no longer work for eye and ear, illuminating effects, decorations, myself; the citizen who should entrust his machinery, women, costumes, stage-glitter, admiration I felt for his talents, and my personal daughter's happiness to me would instantly be dancing, and music! they are freed, as a privi-

upon petty viscounts over head and ears in debt. do? They drag us into vulgarities more filthy

making. However, man does not choose his own lordling, genuine or counterfeit, will always be destiny. Come to see me; and if I can serve chosen without need of the ballot. The worst of the fairy drama, according as the poet rises to else has grown old." these fellows is quoted at a higher figure in the the skies or brushes the ground. Four lines upon-

> spent delightful hours over your books, they owe exerted at a distance, has won you so many successes in the world, might be just as likely to-"

year; and, when that does happen, I do not relish being stared at like a strange animal, and steal "Is it possible that writers of the first rank away as soon as possible. It is true I have met creatures, with a mania for collecting, who gather into a private album every man who has gained ing in these epistolary labors the matter for five obliged me to stand face to face with one of these iniduight! Have n't you more youth than that loving correspondents, I found her old and ugly in you? As for me, I don't care to sleep, as chough to put the Russian army to flight, and I 1 'ye got to deliver an article before ten this consider myself lucky, you must know, in having morning. I'm going to the Bal de l'Opéra; you got rid of them before it was too late. But here

A very precise man-servant, who had passed the night in his white cravat upon a bench in the hall, opened the door before the bell rang. In I Tollowed him unresistingly. This demon of the twinkling of an eye Effenne's boots, coat fantastically decorated with curiosities of every to me a bulky copy-book, or, more properly cover, upon which was written, in large characers, Jean Moreau.

What is that?" I asked in astonishment. "My masterpiece."

"Unpublished, certainly; for this is the first

"Better than unpublished. Open it and judge for yourself?"

"Blank paper!" "All has yet to be done; the title and plan only

are finished. Looking carefully, you would find What you have there, my dear lenow, is the century yields the matter for a work as perfect, brilliant, and profound as the Gil Blus of Le Sage. Jean Moreau, should it see the light, will us was hungry, he said, What of that 2. People | be to me my Gll Blas. Some have begged me, others defied me, to construct this monument—a double reason to undertake it. I am accumupierre, vice president of the Jockey Club, and lating materials, my head is cumbered with them, like a workshop in disorder; but the first stone, five anonymous bayaderes, whom I have picked hid seven years ago, will perhaps wait forever for the second."

"Why?" "Because I must live. Masterpieces, my dear trumpery articles, like the one I am going to views for an opposition journal. Do you know: that this has been a poor week? Not the least little bit of drama or comedy; nothing but a silly gentlemen, the cleverest and most cultivated of whom would scarcely make an acceptable porter. I am going to write twelve columns upon this "How comes it you were not at the first per-

formance? I was there." "It is enough to have to give an account of

such abominations, if I had to see them too, I

"I write an article for you?"

should find it greatly to my advantage."

'And you would sign your name to my prose?" solitary word."

"But the public knows your style." of wines or paintings; it judges all things by the

bath. Good-by!" I must confess I felt more like going to bed. The hour seemed to me ill-chosen for executing variations upon the theme of "The Enchanted means that I was ready to overcome fatigue and fear in giving proofs of ability to my chief. I And now we tramped, side by side, to the launched boldly into the task, and, as inexperience and temerity are often-favored, I had finislied before nine o'clock, when Etienne re-ap-

peared. "We are through, are we?" he said, stretching "Read, I am listening."

I, "it is, perhaps, because he like not breakfast- joined upon me to be thus familiar with him, and His kind interjections proved to me that I had I obeyed, though not without some embarrass succeeded. He interrupted my reading with: "Good! very good! quite like a Minister's Smiling, he replied, "Is it not? I have been speech in the columns of the Monitory," and in for a long time. Thus far I have sown nother past, present, and future, the true, the false, the in return for so many concessions, we ask of "Yet we see many citizens, who have grown" them to transport us for four or five hours to a

While thus speaking, he had put a pen into my hausted his subject, he dwelt upon Shakspeare "There will be no hesitation, I-reply; the and the Midsummer Night's Dream; he explained how prose should alternate with yerse in that the privilege of remaining young when all the conception and senile plot of "The Enchant-If But if the men have prejudices, the women ed Sunflower" brought him, without any other ry, illustrating the first act. He, translated this piece of decorative art into words. It was a winwinter in the forest and its familiar sounds; the mist-capped mountain, the branches covered with hoar-frost, the dense, deep, full silence weighing upon the country, the wreath of bluish smoke rising perpendicularly from the forester's lodge the robin redbreast tapping at the windows, the fantished roe standing against the trees and cropping the sombre foliage of the ivy. Apropos of the ballet, which claimed to be ancient, he enlarged gaily, with as much "taste as knowledge and without a shadow of pedantry, upon the dance of the ancient and modern Greeks. A po litical couplet, of which I quoted the pith, furnished him with an occasion to deal some blows or six novels; but every time circumstances have at song-poetry and the literature which is made to order. He wound up with a description, truly ment? Who is the man accompanying and excellent, in which, on pretence of painting the anties of a modern clown, he used a style more this gentlaman. Will you tell me for what reamotley, disjointed, stiff, supple, humorous, and savey than ever was that of any English clown. was struck with wonder and mortified, for of my poor article there remained not a single word; than she says." but Etienne continued to thank me, as if I had really done all his work.

> He rang the bell. The servant entered to receive the manuscript, and gave him some let-

The first one that he opened caused him to exclaim: "Zounds! here is one quite, to the purose. It is impossible to enter better into the situation. The letter is from a woman, my dear ellow, and from a woman of the world, at least slie says so. Barring a few variations, it comes under class number seven; for I have classified these sentimental lucubrations. She is a widow; she is rich, and comes of a good family, but she takes care not to hint whether she is young or old, ngly or pretty; alas! I too easily fathom the causes of her discreetness on that point. She has read my novels, seen my picture, deplored my little roubles, and gently consured my aberrations; but she does not say whether she wants to get married, see a little fun, or wheedle half-a-dözen autographs from good M. Etienne. I know these tricks. You come too late, my dear madame; I do n't swallow that bait any longer."

He threw the letter into the basket, then, sudlenly bethinking himself, he took it out again and handed it to me, saying: "Study it, my boy, and profit, if you are capable of doing so. Perhaps you may one day receive some birds of the same feather, and that is why I advise you to become acquainted with class number seven."

Whilst he was disposing of the rest of his correspondence, I read the following:

"By the salvation of your immortal soul, Monsicur Etienne, Ladjure you not to judge too hastily the imprudent woman who tremblingly: traces these few lines. My mind and heart belong to you since the day when God gave me back my freedom. Till then I had prohibited myself from thinking of you; I had even ceased fellow, give only the publishers a living; as for to read your dear books, though to me a source us, they kill us. Nothing so profitable as those of such great pleasure that I could not forgive myself for doing so. During these last eighteen how to see. Two eyes faultlessly set in their write presently. They pledge neither the talent months I have had the boldness to make inquiries concerning you, prudently, so as not to alarm louis, cash on delivery. Among other useful and those whose watching of me is as arbitrary as it by an Armenian of Constantinople, and I have disagreeable things, I scribble the theatrical retist obtrusive. I know your face, and so well that it would be easy for me to point you out, at the first glance, in a crowd of a thousand persons. Will you pardon the indiscreet but tender curiosity which has traved your real embarrassments My dearest wish would be to lead you back to a happy and regular life, if you favored me with your confidence. The fortune which I enjoy is more than sufficient for two persons only half reasonable; and as for affection, I have treasures to give. Heaven owes me my share of happiness, and God knows that I have fairly carned it; but I wish to hold it only from you. If you being prominent, was so strong with him that he | thinking that, since you witnessed the affair, you | you at first sight, I shall soon end by taking the veil, as the family have counseled me to do; but llow are we to know whether we have been ere-"I do not see what objection there is, and ated for each other? After mature reflection, not being able to ask advice of any one, this is what I have hit upon. Attend the eleven o'clock "Without any scruples; this alimentary liter | mass at the little Church of the Trinity, Rue de recognize me by my dark-blue velvet dress and bonnet, with a black feather; my complexion is "The public is no more a judge of style than fair. A man can come and go during divine service without attracting much notice. Go up the right aisle until you, have caught sight of me, return without making any sign, and yield yourself to your reflections; then, a few moments after the Lord's Prayer, come back the same way, and, if I have pleased you, draw your handkerchief across your forehead. But, what-Sunflower;" but I was a young soldier-which | ever may be your opinion of my humble person, do not wait for me when the service is over; do not offer me the holy water; take care not to salute me or follow me, even at a distance! I am always accompanied and rigorously watched. Wait till I can write to you, and till I find a means of receiving your letters or your visits

without the risk of exposure. It is not you

whom I distrust-God forbid! And the proof

of it is, Monsieur Etienne, that I sign this let-

ter, which puts my honor and peace at your

HORTENSE BERSAC, ner DE GARENNES." The first twenty lines were perfectly legible but the end, written in much greater haste, and with rather pale ink, was not so easily deciphered. The bluish white letter-paper resembled that which they give to travelers in hotels of the second class. The left upper corner, doubtless stamped with some name, had been torn away. There was no envelope; the letter, folded in the old style, sealed with a wafer, and without a postage stamp, was addressed to M. Etienne, in care of M. Bondidier, publisher.

"Well," he asked, in his most sportive tone, "what do you say?"

"I say, my dear friend, that the future author of Jean Moreov has lacked discernment for the first time in his life. That letter is from a young and pretty widow, living in one of the provinces, rich, devout, and in no wise stupid, who has come to Paris expressly to ask your hand."

"Pshaw! I would like to know where you got your information. Come, now, you wise Saadi and demonstrate to me that I am a dunce."

"In the first place, then, Madame Bersac i young; her writing plainly says so." "A woman's handwriting, like her shoulders,

-Granted. But a woman who is not sure of her youth and beauty does not at once show herself as she is. She begins by exchanging five or six letters, in order to wheedle her judge and

prepossess him in her favor." "Now, that is a little better-reasoning. Go on. You have no need of proving that she is devout and lives in a province. A widow? Her signature tells me that ... Rich? She pretends to be. I would fain believe it, and it matters little to me: but where the deuce do you see that she contemplates marriage, and that her ambition

may not stop half-way?"-"The proof that she wishes to marry you, my dear Etienne, is her not saying so. She simply says that she loves you, and that she wishes to secure your happiness: for she is one of those who understand none but honorable love, none but lawful happiness. Every line of her letter

breathes uprightness and sincerity." "Then why this shuffling, this mystery and distrust? From whom does she use concealwatching her? He has an absolute right to her, sons this chaste provincial, who is not afraid to sign her name to a billet-down, forbids me to salute her in the street? She certainly is less free

"If you would have me refute you by facts, I

will not undertake to do so, Madame Bersac not having honored me with her confidence; but I can give you a very plausible hypothesis, if you will be content with it. This young woman is carefully guarded by the family of her late husband. In whose interest? I do not know; but we may divine by looking closely. Observe that she called herself Mdlle, de Garennes, which means that she belonged to the petty nobility of her province. She thought it a disparagement to marry old Bersac, in proof of which she signs her maid en name after the other. Why do I say old Bersac? She herself authorizes me to do so; for she writes: 'Heaven owes me my share of happiness, and God knows that I have fairly earned it. Bersac, then, was seventy years old, and I congratulate you upon the fact. Now did you ever hear of a well-born young lady with a good dowry marrying a man of that age? This young and pretty Hortense, then, had nothing. But she tells you that she is rich; consequently her fortune comes from her husband. Bersac, to the issues, and seeing the coming conflict, intense great chagem of his heirs, has settled a hand- and universal, which looms in the distance, and some fortune upon his wife, as was proper. Do | through whose seas the race must pass, before you comprehend now who is the family counsel. I'll religious and social freedom is attained, I ing her to enter a convent? It is not Hortense's family, but that of the deceased; she informs us herself, as we may see. 'The family,' she says, and not 'my family.' These people would be only too happy to be rid of her, because the, whole or a part of her jointure would then revert to the collateral relations. I am not able to divine all, but I' see clearly that they want her property and that they are keeping an eye upon. her, for fear she might fly off at a tangent by marrying. She wished to go to Paris; the Bersacs have accompanied her thither and taken rooms at a hotel of their choice, among people of whom they think themselves sure. She had to concent herself to write this letter, and they did not even allow her time to finish it at one sitting; that ink is ten days old, and this not older than twenty-four hours. The absence of the postage stamp shows us that the letter concealed in the lining of a muff, perhaps, was secretly thrown into a box. Is the matter clear enough, doubt-

ing Thomas?" "That would be saying much; but I see a glimmer of probability.'

"It depends only upon you, skeptic, to stand face to face with the truth. It wants ten minutes of eleven, and fair Hortense, accompanied by all the Bersacs, is now on her way to the

Church of the Trinity." "Zounds!" he said "I will satisfy my mind. I do not believe it, you know; you will bear me witness that I have not been a dupe for one moment. Bersac! a name occurring in comedy! We shall find nobody at the place of appointment, unless, indeed, it be some old russet, yellow with the winds of forty-five autumns. But never mind! we shall have a good laugh. You will accompany me to the mass; if this letter should not contribute to my happiness, it will at least serve to benefit you. We shall afterwards breakfast at the eating-house on the corner quite near, whose illustrious proprietor asks twentyfive francs for a wretched duck, saying to you in a sublime tone: 'The lowest price in the city, monsieur!' Do you know, my boy, that the world is a merry theatre, and that you can see more comical pieces there than at the Odéon? But you are yawning, you unbeliever!"

"Yes, I am sleepy. "There you are; one night of pleasure and study makes you sick! Come, young man! be strong; follow the example of your senior. Perhaps the wheel of my destiny, good or bad, is taking a turn at this moment. Rouge or noire? The game must be played, and I am not more agitated than if only a florin were at stake!"

[Continued in our next.]

HAPPINESS —As well might a planet, revolving round a sun, expect to have perpetual daylight in both hemispheres, as a man may expect in this life to enjoy happiness throughout, un mixed with sorrow or pain.

The dastardly spirit of a timorous man betrayeth him to

# Free Thought.

FREEDOM OF SPEAKERS.

DEAR BANNER-As the letter of N. Frank White in a recent Banner is liable to mislead many who read it, will you please insert a few words from one whose name is on the list of Free Speakers in the Woodhull and Claffin Weekly?

In placing my name in that roll, I made no valorous onslaught without thought on a man of straw;'' but a most thoughtful, responsible and necessary declaration of freedom, in .the face of attempts to limit inspiration and speech, which have been underliably made, not only by some Spiritual Societies, but also by some Spiritual Speakers, who vainly attempt to define a path for others to walk in. No "insinuations" are published. The announcement arises far above the level of insinuation, being the statement of an indisputable fact. Nor is it published as a "gross insult" to any one, speaker or society. Indeed, if there be any insult it comes from the other\*side, in the presumptuous lines of demarcation that would be drawn against progression in Spiritualism, if Immans could provestronger than angels.

Mr. White adds, "other experiences may differ from mine;" a consideration which might have occurred to him earlier; and the declaration of his belief, that in placing their names upon the roll in the Woodhull and Claffin Weekly, the subscribers to a free platform "were assisting to add intensity to the slanderous reflection upon their brother and sister speakers" who have not put their names in that list, proves not only his entire ignorance of the experiences of others, but also of the nature of those who, in obedience to higher powers to the voice of the soul, and to the soul's sense of duty to all mankind, have thus publicly declared their position in these important days.

By keeping my name in that list, I not only announce my duty to advocate all questions pertaining to the human spirit, and hence to the religion and philosophy of spirit, but also aver that I am utterly removed from such infidelity to freedom as to dream of interfering with the "right of any one to refuse to advocate what seems to him a pernicious idea." I honor as well the right to dissent as I do the right to assent which inheres in society, and individual. And for myself, I simply and unflinehingly believe that the great trials yet to be endured by us all, for Freedom's divine sake, demand of me the incessant uplifting of the standard of individual freedom of thought, speech and life, believing that the freer the soul, the keener and truer that divinest element of liberty, personal responsibility to others.

Personally, in a brief three years' work, I can affirm gladly that no official attempt has been made to abridge my speech. Nay, even more, I have been repeatedly thanked for attering the most radical sentiments in the presence of conservatism; and have received from officers and people the most unexpected and sustaining sympathy, cordiality and cooperation. And here, for the first time in this manner, I publicly send my heartfelt thanks to all these beloved ones, whether known or unknown personally to me. You have: made the path of one medium precious and easy. It cannot but be that dark days come to all-God's rainy days, perchance charged with lightning and destruction, yet nevertheless purifying and fructifying. When I meet them in the future, the memory of your love and sympathy will cheer me on to the coming day.

With all this, knowing that strictures have peen placed upon others, and really attempted to be placed upon us all by the assertion that Spiritualism must be separated from all so-called sidesition in the great army in which N. Frank White has so long preceded me as an earnest soldier-a soldier too faithful to submit to muzzling if it were attempted, as he himself affirms in his letter. And the absence of his name from the roll is not an intimation to my mind that he would submit to such an infringement of the first right of a speaker.

The right he claims of uttering his highest thought, is the only one we claim whose names stand in that list; and for one, if the highest thought in another be to oppose and denounce my highest throught, I welcome it, knowing that opposition establishes truth as well as trade. We do not in the least intimate the idea that we represent the highest thought; much less do we assume to dictate to others what is or shall be their: highest thought. Such a step is incompatible with the principle of freedom. I believe each one is uttering his or her highest thought. How else is one justified in speaking at all? And there must be freedom to reach the utmost, wherever it leads, and freedom to utter the utmost, because humanity starves and sins without it.

With a soul full of faith that no one will reach a truth too free or high for humanity's needs, yet with a soul full of sadness at the fact that the 'man of straw'' inconsiderately referred to by Mr. White, is yet to prove a Colossus of stone in the way—a heart full of sadness at the inevitable struggles and persecutions of the future, and even the enthronement, for a time, of the direct enemies to freedom and progression in the land, yet with a soul triumphant in the knowledge of the ultimate sovereignty of the free, true and divine, I send this word to my brother and to all hearts.

The day is coming when for human freedom we shall all be compelled to join hands, irrespective of name, position, service or individual definitions, and do battle as one soul, led on by angel hosts, without jar or rivalry, the true leaders being liberty, love, justice, equity, in the last great conflict between darkness and light. Even now we are called upon to burnish our armor, to consolidate our forces. "Measures, not men;" principles, not persons "—are the rallying cries. Everywhere in the air is heard the sound of the coming conflict. "To arms! to arms!" resounds through the ranks of the Invisibles gathering in mighty numbers to command earth's next ascension. In that hour it will be enough that souls destined to conquer for freedom's sake are marshaled under the white, invincible banner of the Spirit. Then farewell to despotism, to selfishness, to injustice, forever; and Victory for freedom, for equity and fraternity from the heart of Columbia to the ends of the earth forever!

JENNIE LEYS. Boston, July 31st, 1873.

Never show that you suspect, or accuse till you have found that your suspicion was well found-

# Banner Correspondence.

Minnesota Matters.

DEAR BANNER - Months have rolled away since last I reported through you to the Spiritualists of Minnesota. My last report was for January. The last of February found me prostrate uary. The last of February found me prostrate with crysipelas and pleumatic fever, from which I have not as yet fully recovered. When I was taken, an Indian spirit controlled Mrs. Addic Whitford, of Lyle, and said it would be seven moons before I would lecture again. I wish the prophecy would prove false; still it looks as though the Indian knew the best. It looks now as though I would not get to work again before as though I would not get to work again before September, even if I have no more pullbacks. Twice I have had relapse of inflammation of the kidneys and liver. Am gaining slowly now, and hope that a trip North, to the Lakes, will put me in working order again. I do not like to be where I cannot work, and especially for the cause of Spiritualism.

Spiritualists of Minnesota, your agent has not some nory active in his labors for the last few months past in promoting the cause of spiritual communion; still I have not been wholly idle, as you will see by my report. The hard winter; and the exposures and 'excessive work, drew upon my system more than I was able to stand r so in obedience to fixed and established laws, I bowed at the shrine of pain, and was baptized with disease, and am reminded by our Secretary that my sickness is evidence that "God loves

My report for the part of February I was able to work is as follows: Places visited, Albert-Lea, Itasea, Rose Creek and Lyle. Number of lec-tures given, sixteen. Number joining Association, fourteen. Amount received in collections and yearly dues, \$30,75. Expenses, 50 cents. We had rather lively times at Rose Creek, Varco Mallison and Nelson Wilder, (a Campbellite preacher) tried to ruin Spiritualism, but did not succeed.

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EYS.

ill you foundThe Austin Transcript of the 17th April shows

how easily Spiritualism was "wiped out," and that, too, from an Orthodox, thus:
"Editor Mower County Transcript—J. L. Potter is the Spiritual champion who is holding forth to crowded audiences, and delivers his farewell in Minnereka School House next Sunday, at 2 P. M. We'are told that Rev. S. Wakefield, of 2 P. M. We are fold that Rev. S. Wakeheld, of Austin, attempted to 'wipe him out' yesterday, 'but he got scooped.' We hope that ordinary Orthodox clergymen will be smart enough to keep clear of the 'wily debater,' and extraordinary ones look well before they leap. M. C." Spiritualism, according to the Austin Transcript, is ahead yet.

script, is ahead yet.

The Spiritualists of Lyle and Rose Creek cele

brated the Twenty-fifth Anniversary of Spirit-ualism. Everything passed off splendidly. Mrs. Eliza Whitford, for twenty years an Ad-ventist, has been developed as a medium, and is rejoicing to-day in the light of our heaven-born foith Spiritualism. faith, Spiritualism.

The Spiritualists here have done all they could to make me comfortable. Their homes have been freely offered me, and their sympathy has been freely given. Grateful for kindness shown me, my heartfelt acknowledgments are returned to Mr. and Mrs. W. L. Barnum, Whitfords, Paces and Spragues, hoping that at no distant day health may return to me, so I can break the bread of life to you again freely

of life to you again freely.

The Spiritualists of Eyota, Chatfield, Etna, Granger, etc., will see by this why I have not been with them before. As soon as I get to work again, you shall hear from me. If I was an Orthodox, I would say "pray for me."

Respectfully, J. L. Potter.

Address Northfield, Rice County, Minnesota.

Lyle, Minn., July 27th, 1873.

#### Letter from Chicago. PROF. H. A. STREIGHT,

The spirit-artist, whose fame is fast spreading over two continents and to the islands of the sea, is still in the city, executing paintings; under control of the invisibles. His "Home of the Thunder" is not yet finished; when complete we should like to give you an account and description of this wonderful painting, as it will then be given to the world for its inspection. It will be worth coming all the way from Baston to see be worth coming all the way from Boston to see.
In October he will move his family to Denver.
City, on account of his failing health, for since he came to Illinois he has tolled on early and late, under difficulties and circumstances that would have broken the heart, and the constitution of any man; had be not been sustained by the angel-world and all true Spiritualists. For he is a true and noble man, and has a kind and affectionate wife to stand by him and share his successes and heartaches.

Any orders sent him for work will receive

of business. DR. JOSEPH WILBUR.

At present the people of this city are enjoying a passage at arms between "Storey of the Times" and a "Dr. Johnson," in regard to the treatment of the wife of Mr. S., by Dr. J. Inasmuch as the case was one in the hands of a drug doctor, all the magnetic physicians and healers of the city and the enemies of medicines and friends of magnetism are watching the battle anxiously. in the hopes of seeing justice at last done to this beautiful treatment, and of beholding the death of medicines. Among the best magnetic healers in all the West is Pr. Joseph Wilbur, of this city, who is a lifelong Spirithalist, who has stood in the front rank for many years, performing won-derful cures by the use of his own magnetism, refined by that of the spirits, and his magnet-ized papers. There are a good many healers in the city, and a few of them are reliable. All of them serve to call the attention of the people to the too frequent use of medicines unintelligently administered. As for the great power of healing possessed by Dr. Wilbur, we can say that we know by experience, and can refer to his ability

and to him, as a man, in the highest terms.

The day is not far distant when all genuing magnetic healers will receive better treatment at the hands of the community and M. D.s than at present; when the world will see clearer and understand the use of magnetism better.

MRS. ANNIE LORD CHAMBERLAIN, One of our great mediums for intelligent physical manifestations, so well and favorably known in the United States, has just returned from your city and the East, in company with her aged parents. The world will ever feel grateful for the sorylogs rendered by her feel grateful for the services rendered by her father,

DR. CYRUS LORD, In the East and West, when the cause was in its

THE BANGS CHILDREN.

Living with their parents on Morgan street, are giving wonderful manifestations, as usual, to the delight and joy of all who attend their circles, and they are genuine mediums, though so very

young.
"Belle Wide-Awake" and little "Mayflower," who always perform at Mrs. Chamberlain's private scances, of whom the good people of Boston have heard much, also attend many of the circles of these gifted children.

BRO. WM. WHITE.

Though we never saw him in earth-life, yet we have read his paper, full of his blessed influence and words of comfort. We feel like saying that, while you have lost a noble and able partner, and the world a valuable laborer on this plane of existence, yet the spirit-world gained a choice accession, and, though "dead" (not dead), he yet speaketh; and we hope he will continue to exert that good and elevating influence which to exert that good and elevating influence which he always carried in his articles and person.

Success to the ever-glorious Banner-the first spiritual paper Lever read:

Yours for truth,
JNO. W. COCHRAN.
645 W. Madison street, Chicago, Ill.,
July 30, 1873.

just finished a course of interesting lectures on Spiritualism here. She had good houses, waked up a spirit of inquiry, and started a good many to thinking. She also gave a large number of spirit tests, which were acknowledged to be true.

New York.

CLAY, ONONDAGA CO. - Orris Barnes writes, July 30th: Accompanying this, I send a copy of the Syracuse Daily Standard, which contains an anonymous article on Spiritualism and an account of our Annual Meeting, held at Phoenix, on Sunday, 27th inst.\* Inasmuch as a professed unbeliever in Spiritualism has done us the justice to write out an unbiased account of the inecting; it has saved us the trouble of doing it. The old adage is, "Straws show which way the wind blows." The article in the Standard is good evidence of what the undercurrent of pub-

lie sentiment is. There are thousands who know declare they have always believed in Spiritual-

I cannot conclude without saying a word about our speaker, Moses Hulf. In order to secure him, we had to engage him more than a year in adentical. He never had been in this section, hence we knew nothing of him save what we had learned through our spiritual papers. He arrived in Baldwinsville last Friday for the first time, and sojourned with our worthy brother and President, Dr. L. V. Flint. On Saturday I went to the Doctor's to see our speaker. To my great surprise, I received an introduction to a man they called Moses Hull! I had got an a man they called Moses Hull! I had got an impression he was a man in the decline of life, with silver locks; when, lo and behold! there stood before me a young man of thirty-eight, who was nearer a Daniel Webster than my imaginary Moses Hull! To say the least, he sur-passed all our expectations in the masterly man-ner in which he handled his subject. We hope in some-future time to be able to secure his servicés again.

I reside five miles from the grove. I took pas sage on board the barge "Onondaga:" and to my surprise, in the midst of five hundred persons, the subject of conversation was upon the success of our meeting and the power with which our speaker held the people spell-bound. There was good seed sown, which will produce an hundred-fold.

We were not compelled to have peace officers upon the ground to sustain order, as our Metho-dist friends do at their cump meetings. Quiet, and good order reigned throughout the whole meeting. Not even a rebuke was necessary to The morning portended a wet day. which kept hundreds from coming. I think our anonymous friend did not exaggerate when he said there were five thousand there.

The clouds began to disappear. And soon the sky was nice and clear; At ten, the grove was all alive. Like bees within their busy hive!

\* We printed the article in last week's Banner, - ED, B, or I.,

#### Down East.

DEAR BANNER-During my stay down East, I have found many earnest and true Spiritualists and others who are anxiously inquiring to know if our beautiful faith is true. Stopping in Dama-riscotta, at the pleasant home of Capt. Oliver riscotta, at the pleasant home of Capt. Oliver Gamage, I gave two lectures in that place to fair audiences. Then I went down river to Bristol and Hodgdon's Mills, and gave week-evening lectures at both places, obtaining a good hearing. Capt. Mantgomery of Hodgdon's Mills is a devoted Spiritualist, whose hospitable home afforded me the best of entertainment, and he desires me to say to my co-laborers, that should any of them pass that way he will be delighted to see them at his home and do what he can to get up circles and meetings for them. Sunday, July 20th, in and meetings for them. Sunday, July 20th, in Bath, I had two good audiences afternoon and evening. Here the cause of Spiritualism and lib-eral religion has taken a new impulse. A society has just been organized, known as the Bath Lib-eral League, Mr. Fen: Barker, President, which starts out with fair prospects of success. It was starts oul with fair prospects of success. It was under the auspices of this organization that my meetings were held. They intend to have lectures most of the time. Next Sunday they are to have our highly gifted sister, C. Famile Allyn. Mrs. Gould, of Bangor, has been here. I hear her bighly spoken of by all as a remarkable test medium. Bath has improved wonderfully in appearance within the last two wors. ance within the last two years. The ship building interest has become active once more, and at least a dozen large vessels are on the stocks all the while. Any of our mediums or speakers who desire visiting Bath should write to J. M. Frost, who is a faithful-exponent of our cause.

#### A. E. CARPENTER. Pennsylvania.

ATHENS.—Mrs. T. R. Davies writes, July 4th: I enclose you three dollars for the "Ban ner" the coming year, as our subscription is out in August. I also enclose one dollar for my grandchildren, five cents for each-having seven teen and two great-grandchildren—making nine-teen. This is because Mrs. Brown has suggested that all the Lyceums should have a "Banner day," and pay five cents each to keep our dear Banner waving over the world, for the good of

the rising posterity.

The good Banner! how we love its weekly visits!
My husband, and myself prize it very highly.
We often say we would not do without it for fifty dollars per year.

# Virginia.

WINCHESTER .- W. T. Gilbert writes, Aug. th: You could increase the circulation of your paper, the Banier of Light, in this section, if you would send an able lecturer; the people are making great inquiry about the spiritual philosophy. They are anxious for light. Give us light.

#### ITEMS BY THE WAY, NUMBER TWELVE.

BY JAMES MADISON ALLEN:

To the Readers of the Banner-I have been re quested by my spirit-friends to again greet you with a few earnest words. It seems that the time has arrived for me to again take up the work of public advocacy of unpopularized principles and declaration of newly discovered truths and methods bearing upon human advancement; not withstanding I had hoped to be permitted to remain in the seclusion of our quiet retreat yet a little longer, until the worn and weary-spirit could regain fully its accustomed vigor and fresh-

The times are ripening rapidly, and the work of the constructive reformer cannot be much longer deferred. The old fabric is tottering. "Old things are passing away." The crash of the falling timber will soon be heard. The "New

Dispensation" is approaching.

Let not the fleeing multitude, forced to abandon the old, be left wholly shelterless. Let the new, the better structure, be ready to receive them. Then shall the "Divine Providence" beneficent, and the angel world be fully justified, in the eyes of mankind on earth, for all the agitation and unrest which have thus far accompanied and largely characterized the spiritual move ment. Then shall it be clearly apparent what was from the beginning the real object, the hidden purpose, the true function and mission of Modern Spiritualism.

I have been led, step by step, through the most varied, peculiar and profound experiences, (both internal and external); toward a realization of the fact that nothing less than the entire abandonment of the present form of civilization (so callment of the present form of crymation (so called) ed) and gradual adoption of a few and radically different system of life, with different aims, methods, fashions, customs, habits, social, industrial and financial arrangements, alphabetic forms and educational processes, etc., will satis SALINAS CITY.—A. S. Cleveland writes, July 20th: Spiritualism is not dead in Salinas City. Hrs. P. W. Stephens of Sacramento ha

spiritualizing influence.

Nothing less than this—the entire remodeling

of existing human institutions-will prove ade-

quate to the emergency.
These conclusions have been firmly established in my mind since four or five years ago; at which in my mind since four or five years ago; at which time I was made the recipient of a new method of sociol argregation, which seemed to furnish the needful basis for a practical working out of the problem of paneful revolution, constructive reform, a radical "new departure" in human affairs; a mor cirilization, wherein should be found only the causes and elements of peace, purity and prosperity, health, harmony and haptimes instead of the speaks of war noverty piness, instead of the seeds of war, poverty, crime and lust, disease, degradation and despair.

A system of life, containing within itself the germs of the long hoped-for; prayed-for condition of universal, perpetual harmony—era.of. "mill-hennial bliss"—should be an outcome of the spirand feel that Spiritualism is true, and yet they themial bliss "-should be an outcome of the spirit to the world; but when we become more popular and numerous, then these timorous ones will Such a system I believe to be now at hand, in the spiritual movement, to fulfill the (reasonable) expectations which have been raised in its behalf. waiting the call of the people to make itself known to them, and that its core, or basis, was presented to the people among whom I was sojourning at the time above mentioned. It is termed by its originators in spirit-life, Association Familism, or "Grouping," incontradistinction to the present Isolate Familism, or Isolation. It is a mode of arranging families in congenial groups with separate dwellings, on such a geometrical and fraternal plan and basis as to liberate *comon* from her bondage to the cook-stove and fashion-magazine, and secure to all the benefits of domestic, industrial, social and educational coopera-

It involves a readjustment of the social or fra-ternal relations, but does not disturb the conjugal or the domestic, its aim, in this regard, being to parity and spiritualize marriage, not to de-stroy it—to render "home, sweet home" more and more attractive, beautiful and permanent, instead of less so. It recognizes pure, happy, spiritual marriage of one to one, based upon nutual affection and physiological, phrenological and psychological adoptation, as the necessary basis of the peaceful and happy home; and of a normal social state.

Thave watched with great interest, and waited

with almost impatience the progress of events, and the development of the public (spiritual) mind toward a condition of hunger for the social "bread of life" unbolted and unit rucult d—hay-ing myself: reached that point where I can no longer be confined to the preliminary (or leono-clastic) phases of the work of pubic spiritual eaching. I must be neef orth devote myself to those reconstructive measures, those practical time thous, which shave been spiritually indicated to me as the legitimate and proper means of perfecting the work, designed to be accomplished by and through the mutual efforts of the two

I therefore propose to take again the rostrum after a silence of nearly a year (since the spirit-birth of our beloved boy.]. I shall speak, not upon the ordinary topics; theological; but shall take up, in their order, the Elements of A New Civilization. Those elements embrace every department of human life, and embody in one compact, practical and practicable system, every important reform which has agitated the public inind, and engaged the attention of philanthro-pists throughout the world.—It will indicate how pisis (n) organization the world. It will indicate how a new form of civilization may be practically en-tered upon; how to accomplish peacefully those indical reforms which have heretofore seemed at-tainable only through agitation and violence; bow to destroy evils without making war upon them; how to revolutionize "Governments; without confing into conflict with them; in Short, how to secure permanent peace without jighting for it(!), and justice and liberty without the monstrous injustice and tyramy of revolutionary blood-letting.
The course will include a number of lectures

on Alphabetic Science and Spelling Reform, or "Written Language as it has been; as it is, and as it should be;"giving when desired a full ex-planation of the New Alphabet, illustrating the subject with diagrams and exercises in vocal gymnastics; and introducing the testimony of many eminent persons of different countries, concerning the propriety and need of a reform in the world's "visible speech." These features will be of special interest to the *Children's Progress*. ire Lycoums, before which some of the lecture may properly come.

In short, friends, one and all, among whom have labored in days gone by, I propose, with the help of those Immovial. Educators, under whose inspiration and guidance I move, to take up a any one; and which will, I trust, be likely to lead in due time to some results more tangible than have yet been reached. At all eyents, the voice" says go on, the seed mitst

and I obey. Those desiring my services for August and the fall and winter months, will please apply soon, with all needful particulars. Address, East Bridgewater, Mass. Will engage for one month, two or more, and for week evenings (for parlor lectures or halls) as well as Sundays. Will also attend funerals and perform the marriage ceremony. With a fraternal hand-clasp of the spirit. as a "good-by" till we meet, I await your express on, and remain as ever your carnest co-worker

or human advancement: Westfield, Mass., July 1873.

# Scientific.

# COSMOGRAPHY: .

A DESCRIPTION OF THE UNIVERSE. NUMBER TWENTY-THREE.

BY LYSANDER S. RICHARDS,

Heat is the correlative of motion-a force-a molecular expansion. The molecules (small particles of matter) dilate, expand, extend, and when cold, they contract; and, since everything is affected by heat or cold, expansion and contraction, all things are in motion.

When two bodies moving in opposite directions strike each other, the motion is broken. What becomes of it? Is this motion destroyed? Not at all. It is converted or enters into these bodies in the form of heat. If, through any unforeseen circumstance, the moon should eventually strike our planet, sufficient heat would be generated by the concussion to melt the globe into a fluid mass. A small rod of cold iron, placed upon an anvil and hammered quickly, will become redhot. I have seen it performed in six seconds—a rapid conversion of motion into heat. Blacksmiths, before matches and tinder-boxes were in use, adopted this method to kindle their fires. This is heat produced by falling motion.

Heat is also produced largely by friction. Fill a metal tube with water, insert a cork stopper in the nose, place it between a lemon-squeezer, keep the tube in rapid motion by turning a crank attached to it, and sufficient heat will be produced by friction to generate steam, which forces the stopper out with a gusto, accompanied by a loud report. A meteor rushes through our atmosphere, and is made red-hot by the passage. Oftentimes the friction is so great, by the slight resistance of air alone, that the meteor is burned up before its passage through is effected, as is seen most any night when these falling stars are

Heat, then, is, the result of motion; and when (saltpetre) with sulphur and charcoal, pulver- all new doctrines and philosophies, and that which rive at its highest good.

called into action. This force is called statical, for the progress of humanity?" lieved, and the explosion terrific.

dissimilar bodies, which produces an expansion . La Independencia, of Belgium, though not fastove, and the heat will be arrested and the tent-door of her beloved. glass warmed.

tact with oxygen, seed could never germinate or litself in relation with the Society of Barcelona. develop, and if the embryo and logg depend upbe very short in the absence of oxygen.

#### REVIEW OF FOREIGN. SPIRITUAL. ISTIC LITERATURE, Etc.

Prepared expressly for the Banner of Light. BY DR. G. L. DITSON.

Mr. Eptron-I believe it is now almost universally admitted that, the Germans take the lead in literature in its best expression, involving intellectual culture of the highest order. That Spiritualism should be the bright morning star of all affections, which make the charm of this gleaning over the turreted hills of the new Beth. Hife and the most sweet hope in the future; it lehem toward which modern' research most fitty tends, cannot be to us but the most rational thing imaginable. And it may be well here to state some of the causes of this in the east, and to express our great obligations, and our heartfelf thanks to Von Gregor Constantin Wittig and Von Alexander N. Aksakow, whose labors and large liberality have brought the subject so admirably before the German speaking people. They have had translated and published at Leipzig, the large work-of-A. J. Davis; Spiritualism in America, (with three engravings,) by Judge Edmonds; Experimental Researches in regard to Spiritualism, by Prof. Hare; Spiritualism and Mr. Franzi Wagner, whence these books issue, the spiritual, which has no interruption. nothing further of them need be said; but to oth- | And the absence of souvenirs displays the wisers I would state that the clearness and beauty of John of Providence, as it does not desire man to the type, the handsome paper and the attractive be too much jurned from the real life, with its form in which these volumes appear will make | many duties to fulfill; but in the state of repose to Spiritualists even who do not read German, they flagain in part 41s, searings and registablishes the nized in other lands, be souvenirs of value far, outreaching their cost.

The Revue Spirite of Paris, in a notice of a new editor) speaks of the influence of the grand priest 1 time to peruse it. of each tribe or village, having a power derived, and that he can-predict the success or failure of

I had occasion to notice some time since the remarkable phenomena taking place in the presence of a Mademoiselle L. This lady is Miss Libert, and is said to be now in America. When in France, the editor of the Recul invited her to his house, where, in the presence of many friends, all that had been affirmed of her was satisfactorily tested. Nearly every person, if not every spirit, and made to write, to sketch or play the piano, notens rotens, and subsequently a spiritphotograph was taken in her presence, that must have been-very convincing, though painful in the details as given by the recorder.

I do not know that I have ever reported anything of Madamoiselle Louise Lateau, of Bois-d' Haine, (Belgium.) For four years this lovely little girl has taken no nourishment, nor slept carcely an hour, and yet, with the exception of Friday, during the six other days of the week slie works and endures no inconsiderable fatigue. On Friday, being in a state of eestacy, it is understood that blood issues from her hands, feet

Af Charmes (Vosges) there is a young girl, says the editor of the Revue, who for twelve years has absolutely taken nothing to cat, or lrink. Brought to Paris, she was placed in the care of the medical faculty for one your, and the phenomenon remained as inexplicable as ever.

I have before me three numbers (18, 19, 20) of La Luz en Merico, and three (32-3-1) of La Rustracion Espirita, also of Mexico, but space will hardly permit more than this mere mention of them. In the former, Spiritualism and Phrenology appear to have a well elucidated article, and Esther Plowes poetically says, "That Spiritualism is an oasis of light and good fortune that humanity begins to discover in its voyage along the sea of its errors and the chaos of its miseries."

In La Ibistracion, Don S. Sierra gives the (Voz" another of those handlings that shakes) out such scintillizations of truth that the great dome of created errors (by the church) is illumined, and we see the deformities of the modern. hierarchals temple. Under the head of "The God of Evil," the same writer holds up the torch

motion apparently ceases, it simply passes into first and longest article with: "Would it not be heat. Heat is further produced by chemical ac- inconceivable, dear friend, the ignoble conduct tion. Dilute sulphuric acid with water, and heat of the neo-Phariseeism used against our creed,

less power, descending into the human heart ized and dried, and we have gunpowder. Ignite is still more ridiculous, those advanced scientific from the bending heavens, with its purifying and it, and a force of the most formidable kind is demonstrations which have come into the world

pent up, or at rest; and by the combination of . This teminds one (though it be in the scale of said substances, when ignited, the static equi- low material development) of the long opposilibrium is disturbed, the force imprisoned regition of the trope to railroads in the Pontifical ! States. He now sees that the engine has butted The motion and heat produced by chemical af-him over as it did the bull (no pun intended) finity or action, arise from the contact of two that attempted to arrest its progress.

of the molecules, or particles composing them, 'voring our cause designedly, relates a most Heat expands and cold contracts, all substances. Touching affair that occurred during the Crimean Gases expand most, liquids next, and solids the awar. A young officer saw before his tent-bed. least. The more dense a solid, the less it is at one night, the pale and emaciated form of his fected. Rocks are broken or disintegrated by attianced his consin. Mademoiselle T. Rushing heat and cold, expansion and confraction. A out, he went to a triend's tent and related what stove when first heated snaps and crackles, and the had witnessed, and that the ghost said to him, again when the damper is suddenly shut, bein a soft, sweet voice, "You stay away too long! cause of the unoqual expansion and contraction. Take care! Sometimes one dies of a war with Glass is liable to crack whom hot water is poured | out going to it." Attempting at first to reach upon it, because the surface, heated by contact, the figure, it receded, and, putting a finger to its expands faster than the opposite surface, and Hips, it said, "Silence! Have courage and pacending and cracking is the result. Bunker Hill; tience. We shall roturn to see," The young Monument is bent by the sun's heat in a hot officer was sure that the young lady in question day, but the cool of the evening or a shower re- was seriously-ill, and he resolved to obtain leave stores the column to its original position. The of absence and hasten home. Ere, however, this sun is the great fountain head of heat for our could be accomplished, the same delicate form planet, and yet the sun's rays do not warm the again appeared before him, but in the habili-atmosphere through which they pass, but are ab-sorbed by the earth and radiated. Snow, for exhibits fair consin was dead, he seized at pistol and: ample, molts faster under a tree or bush than in blew out his brains. Letters from the family the direct rays of the sun. The rays will pass, subsequently confirmed this conviction of the through our windows without heating or warm- unfortunate, for Mademoiselle T. had died at the ing the glass; but place the latter over a hold instant she had made her last appearance at the

El Criterio Espiritista, of Madrid, has quite a Dry Carpenter, the configure English scientist, number of short but interesting (locally) articles: places undue importance to heat. Heat, he ad- but the "discourse" pronounced before the vances, is the life element of 'our being; lie in. Spanish Spiritual Society, by E. Ruiz Salaverria, stances plant life—that it is entirely dependent is long, comprehensive and scholarly. This magon heat for its development and growth. But azine gives also D. D. Monne's letter in the Lonthe fallacy of his argument, in this instance, is don Times, and reproduced lately in the Banner: apparent, when with equal force he might claim; and it announces that a spiritual circle has been for oxygen the same power, for, without the con-established in San Antonio, Cuba, and has put

. L. Missigger, of Liege, in its Route to the Truth. on heat to develop, the life of the animal would begins: The question of the plurality of existence has from remote fines occupied the minds of philosophers, and more than one has found in the interior of the soul the only possible solution of this most important psychological problem; without this principe he will find himself arrested at every step, and hemmed in where he will find no egress but by the aid of the hypothesis of the plurality of existences.

"The greatest objection that one can make to this theory, is the absence of any souvenir of anterior existences, etc. It would be the rupture would indeed be the negation of all moral responsibility. . . One understands, then, that those who have alike ideas regarding re-in-Carnation, reject it; but it is not thus that Spirlitism presents it.

"The existence spiritually of the soul, we say to them, is its normal state with souvenirs retrospective without limit; the corporeal existences are only intervals of short station in the spiritual existence and the sum of all these stations is only a very insignificant portion of normal existence, absolutely as if, on a voyage of a number of years, one stops, from time to time, for a few hours. If, during corpored life, there seems, by Witeheroff, by Mr. Wm. Crookes, also with illus- absence of souvenirs, to be a break in the contrations. To those acquainted with the press of timuity of existence, it will be reestablished in

them a pleasing acquisition to any library, and of the body, during sleep, the soul assumes will, by showing how admirably our faith is recog- { chain interrupted, when nawake," etc. Much more of this and other interesting matter I must here omit.

A small brockers or pamphlet, La Spiritisme, work on the American aborigines, (B. Renault, by Allan Karder, is at laind, but I bute not had

I must say the same, also, of five or six numthe people are convinced, from communion hers of the Witt Bote, published in Allentown, with powerful spirits who take part in the direct Pa. This is a large, influential German paper. tion of human affairs as well as of the elements, and has a series of articles on Spiritualism that, so far as I can now judge, would do honor to our any expedition about to be sundertaken. His best writers, 'I shall try, in my next, to give a prognostications are often wonderfully verified. Imore extended notice of what appears to be a very important journal-to the Germans, at least and as a medium by which advertisers could present their claims to a large class of influential citizens.

The Daystyset, in the Scandinavian language, s, at hand, containing notices of Win. B. Reed, Oakes Ames, Sherman, Fenton, Butler, etc., and comments on the liftcenth amendment. I think one, was taken possession of by an attending the editor, Mr. Mare. Thrane, is capable of making his newspaper all that any Swede or Norwegian or Dane might desire-if sufficiently enlightened to be liberal in sentiment and religion. Albairy, N. Y., July 31, 1873.

# A TOUCHING LETTER.

Dear Sarah, darling John is dead! My heart is very sore; I have the sweetest mourning suit, Just come from Stewart's store. Ah, well! our loss is but his gain; Insurance covers all.
No more I hear his cheerful, voice, His footstep in the hall.

My dress is trimmed with real lace: We had four doctors here They called it softening of the brain; My bound is a dear.

I know your sympathy is mine; My heart-strings almost broke;
"Dear wife; my fortune will be yours,
Were the last words he spoke;

I wear my hair done " Pompadour," And so do all the "ton: Upon his stone these words shall be, Hie jaget dearest John." I 've kept a lock of precious hair,

His bank-books and his will, By which he left me all his wealth In railroad, bank and mill. There's balm in Gilead, I know, And I may find relief;
Please send the latest fashions to

Your friend in deepest grief. IEXEDSHIR.—As a gladiator trains the body, so must we train the himid to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny

road, as well as the smooth and pleasant; and portion at least of our daily duly must be hard and disagregable; for the mind cannot be kept that heralds a new day.

The Fraternidal of Cordova (No. 6) opens its and the most dangerous of all states is that of constantly recurring pleasure, case and prosper-ity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that eduis immediately evolved. Mix nitrate of potassa had it not always preceded in like manner against, cational discipline necessary to fit the mind to ar-

#### Editorial Correspondence, BE WARREN CHASE.

THE NATIONAL CONVENTION.

Once more, and for the tenth time, the Spiritualists are called to meet, by delegate representation; in national convention - this time, as in the first call, in Chicago (St. Louis would have been mere appropriate). For six years we attended and participated, and put our best endeavors into this organic effort to centralize a power that rould and should be used for great good, and at each meeting met so many persons whose only aim and object seemed to be to build up a personal reputation and destroy that of some other person, or persons; and these disturbers of course all had their friends and cliques and parties, and used up so much of the time and energies of others that they foiled every attempt. at any practical or useful work we might attempt to accomplish. After many changes and shiftings of constitutions and plans, we got entirely discouraged, and have not attended the last three sessions, but have watched and waited, hoping for more unity and some practical effort to centralize the scattered and yet powerful; forces of the Spiritualists of our country.

Never has there been a time when there was so much need of organic action to meet and resist the encroachments of evangelical tyranny, which is now threatening to seize our national government, and use it, and the lesser arms of state and municipal law, to crush out the factions of civil and religious liberty which were secured tous by the founders of our government. If they are not, met with more than our individual resistance they will conquer us, even though we largely outnumber them. At present our hope is resting on the Roman Catholics, who arrestfeetually and efficiently organized, and as yet are on our side, resisting the encroachments of son common enemy; but the liberals all know they are not of us, nor with us, except for self-defeuse-not in principle, and hence may at any time desert us and join the enemy. If they could divide the spoils, or even the school money, and break up our common schools, they might be induced to leave us; and such is the desperate. reckless and wicked character of our evangelical adversaries, that we believe they will sooner yield to the Catholic demands than fail to secure the amendments they desire in order to get partial, or full, control of our government. If the Catholies remain firm with us perhaps we are safe without effectual and efficient organic action, but even this is doubtful; but if they desert us, as they are liable to do at any time, we are no longer able to compete with the well-disciplined forces of the Christian warriors who are drilled all the time and anxious to fight the battles of the Lord.

The question now is can we look to the Liberals and Spiritualists, and will they quit the petty and contemptible personal gossip, sectional jealousy and ambitious envy, and unite on great basic principles for the great and important duty that devolves upon us? no less a duty than the defense of our country and its sacred institutions of civil and religious liberty, which are threatened by the most insidious foe that Europe and older nations have not been able to cope with, and hence have been ruined by.

The coiled serpent has been sleeping in our country since the oplate administered in the Sunday Mail Report of Hon. R. M. Johnson, with only an occasional sign of life in the wagging of its tail or projection of its tongue; but, since the war and the settlement of the slavery question, it has been stirring from head to fail, and it is evidently preparing for a dive at something, and it seems now that its first aim is our National Constitution, which, if once in its hungry maw, will only sharpen its appetite to further action, and the schools will no doubt be the next object, and soon be Christianized throughout. The press will be (and to some extent is) subsidized. Religious liberty will be gone, and civil liberty will go with it or follow soon after.

Shall we neglect these important matters which are of life and death to our posterity, and spend our time in conventions and out washing the dirty linen of each other? Shall we, can we have a convention that will be a credit to the noble cause of Spiritualism, and do good service to it and the country? or must they continue to wrangle over personal reputations, and neglect the weightier matters that press upon us? We propose this year to go and see if the last hope from it has gone.

# RAT TRAPS.

An intimate friend of ours, who walks among the reporters and scribbles with the scribes, has been walking among the Churches in Chicago, and has turned already thirteen of the most conspicuous of them up to public view in a series of articles published in the Sunday Times under the title of "Walks among the Churches, " which gave the paper a very largely increased sale, and showed that the people are ready to look into the character and purposes of these rat traps. The expose proved them to be largely made up of bad characters who were only cloaked by a thin shell of piety that slightly hid their real purposes from the public, and often gave a pretence of "change of heart" and life, while secretly the parties were carrying on some of the condemned practices as successfully as ever. The first effort was to seek and suppress the reporter by threats or bribes or violent measures; but failing in this, some have tried to beg excuses from the exposiof themselves by entreaties forwarded through the private channel that could reach the writer. The boldness and frankness of the writer astonished all the readers, and the rotten and corruptcondition of those who compose these hallowed institutions astonished every one. They sympathize largely with each other, and endeavor to comfort themselves with comparisons and some slight improvements on past conditions, but the record cannot fail to warn good people to keep out of such bad company.

TELL is never too late to learn something new. On our trip east we found the old New Jersey policy reversed. Formerly they taxed persons one dollar extra for crossing their State in the cars and not stopping over. Now a person traveling across the State on a through ticket to Boston from the west, if he or she stops over in New Jersey loses the transfer from Jersey ferry to Boston Depot, worth one dollar and a half. If the ticket is taken up by the first conductor on leaving Philadelphia a transfer is given, but if the sey, the transfer is forfeited, as the second conductor cannot give one. There are many little items of this kind which one who travels much may learn and profit from.

#### Banner Contents.

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First Page (\*) Letters of Travel, (\*) by 4, M. Peebles Story (\*) Etienney or, Llying in Clover, (\*) Socied.; Same continued; (\*) Freedom of Speakers, (\*) by Jende Leys, Third.; Banner, Correspondence; (\*) Items by the Way, (\*) First Page? Second : Same by James Madison Allen; "Cosmography," by Lysander wy arms (gams) Arten; "Coming laphy," by Lysandel S. Richards; "Review of Foreign spiritualistic Literature, etc.," by Dr. G. L. Ditson; Poem "A Touching Letter," Fourth, and Fifth; "S' Editorial Correspondence," by Warren Chase; Miscellaneous editorials, Items, etc., etc. Sylth: Spirit Messages; Poling of Mid-Summer? O' Spiritualist Tent Meeting; O' Charles H. Foster in Philadels phra;  $^{**}$  Convention Calls and Obitmaries. Secontle: Book and other advertisements. Eightly:  $^{**}$  Fourth Annual Camp Meeting of the Spiritualists of Massachusetts, \*\*

43 Inquoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ations. Our columns are open for the expression of imper-sonal free thought; but we cannot undertake to endorse the shades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, AUGUST 16, 1873.

Office 11 Hanover Street, Up Stairs. AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST.

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her factors and communications apportaining to the additional Department of this paper should be addressed to CTHER COLEY; and all BUSINESS LUTTERS to "ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS."

#### Religious Liberty.

No special net by the Ecclesiastical party now forming in the country for the aggressive war on the Constitution has occurred very recently to arouse public attention, yet its industry is uninterrupted, and its work is continually advancing. The intention is constantly shaping itself more and more firmly to open the war before the world which is now being pushed by besieging parallels ing for at present is to get into position. Their Grand Army of the Church-not of the Republic —Is daily growing more numerous and more daring. Its leaders never were so full of aggressive activity as now. They are before the Legislatures and in and out the halls where Constitutional Conventions assemble: Already they are procuring the passage of enactments that are intended to draw the ecclesiastical girth tighter, and render the seat of the Church more firm. They have prevailed on the Pennsylvania Constitutional Convention to change the former preamble to the Constitution of the State, and substitute another that expresses, their special wish: These tokens show that there is life in the movement that so seriously menaces civil freedom in this country, even when all things wear a face of tranquil slumber. The enemy works while the husbandman sleeps; and he sows tares none the less because he believes it to be wheat.

We may as well make up our minds all of us to the fact that a gigantic religious war is impending over this republic, to which the war for the Union will be but baby's play. It will be the ecclesiastical against the secular party; one side full of zeal because of its faith, theother equally convinced of the eternal truth of its principles as the only broad foundation of free government. The former party is to day the aggressive party; the latter are taking the field more in the spirit of self-defense. But that will not do the work that has got to be done, nor in fact fairly begin it. Not until all liberal minds are aroused in every fibre to the peril that hangs over the country, and organize in a determined union, not merely to uphold their standard of civil liberty but to advance it-into the very heart of the opposing camp, will they show themselves equal to the task which a wise and forecasting ancestry committed to their hands. We are not to wait to be confronted by a defensive position, however firmly we may stand. But we are to dare and defy all attempts boldly and resolutely, whether coming from good men or bad men, to work a revolution on any pretext in the character of our civil government, and open those gates which were purposely erected to keep out the mad tides of religious fanaticism.

· People misconceive the nature of the struggle if they suppose it is simply between the two branches of the Christian Church—Catholic and Protestant-over a question of school moneys or the reading of the Bible in the schools. They should be informed that however wide the difference between these two churches on such, minor points of interest, there is really no variance when t; comes to the larger and more comprehensive ssue of marrying the Church and the State, and going back again to the mediaval times. The Catholic Church stands quietly by in the prospect which is so welcome to its heart, and feels that it ean afford to bide its time. It says to itself-"Let Protestantism go ahead and break down these bartiers of civil freedom for us, and we will then step into the breach by the power of superior discipline and numbers, and mold the State to our liking. Silv Protestantism does not or will not see that it is only paving the way for the inroad of every evil of [ fanaticism against which the wise fathers made such beneficent provision. A few of its representative presses, like the Christian Union, see it, and raise the warning, but apparently to no purpose. Here stands the organized ecclesia stical army, Bent only on doing the mischief which it can never repair; the liberals are a scattered, unsuspecting, over-confident host, that could crush the attempt like a giant if they would but arouse and rally to the standard they swear by. And hard by are the Catholics, compact, alert, and patient, officered better than either of the two grand armies to the fight, waiting only for the chance they feel to be

so near. · Is it not a fine spectacle to contemplate at this end of the first century of republicanism?—a free nation turning about, after so long and so happy an experience of liberty, to take the old and dismal steps in the path of ecclesiastical tyranny and human misery? It need not be, if the people of this country will but rouse themselves to the danger that threatens. If they will not sit down and dream of security, when it exists, only with vigilance; if they will remember that the Constitution is far from a permanent his nominative cases, his plurals, his objects and ereation, but is plastic and yielding, and may be made to take such shape and embody such a spirit as fanatics and ambitious men design; if out giving the concluding paragraph of his comthey will not fall into the habit of thinking that munication. Here it is: passenger gets off on the sacred soil of New Jer-somebody else will take better care of their libthe face of this still unpolluted land of freedom.

shed in religious wars. Let the right hand of every true freeman be resolutely raised to swear that it never shall! As Liberals, we are none of us without religion. , We may be sincerely Christians, and still oppose this monstrous anomaly of subjecting freedom to fanaticism, of founding constitutional government on a hierarchy. We propose to put no obstruction whatever in the way of religious propagandism, simply demanding that all religious shall be left free to find their own footing. We insist that all shall have equal rights, but that none shall claim to rule the State.

#### -Quackery on the Rampage.

Under the caption of "Medico Legal Aspects of Spiritualism," we find in the New York Med ical Review for June an article of some significance. This periodical is the organ of the "Eclectie" School of Medicine, and is not smiled on, we believe, by the regular practitioners. Hs reputation will hardly be increased by the article we refer to, which is by one Dr. Frederic R/Marvin, who informs his readers that he is "Professor of Medical Jurisprudence and Psychological Medicine in the New York Free Medical College for Women." We quote below the two opening paragraphs of his article:

"The question, 'Canst thou minister to a mind iseased?' has been variously answered; but I think the answer should always be based on a knowledge of the disease. The mind is subject to as many, if not more, disorders than the bodydisorders idiopathic and sympathetic, sporadic and epidemic; but of all mental ailments none seem to yield to treatment so reluctantly as Spiritualism. I have watched many coses of genuin Spiritualism, but do not remember to have seen a chronic case permanently cured! I have seen typical cases pass regularly through their success ive stages and terminate in open insanity, and bave never been able to mitigate the symptoms nor avert the result. Spiritualism is the most un-promising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed (wenty-five years, and attacked in the United States alone nearly three million people The last census informs us that there are in the which is now being pushed by besieging parallels republic twenty-four thousand insane; setting merely. What the Ecclesiastical party are strivastic idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to Spiritualism. The delusion does not appear to be decreasing, though fortu-nately, its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion It numbers among its victims a few men and women of talent and genius, but they were at tacked years ago; and we venture to say that had they remained free from the disorder up to the present day they would not now be very sus ceptible to its influence. The fact is, Spiritual ism has lost its hold on the higher classes, and is 'spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their or ganizations, places of worship, mediums, books, papers and asylums; they are as sincere, earnest, and fearless as were the Flagellants, Lycan thropes and Crusaders of the middle ages; but alas! they are even more deranged.
"It is not my purpose to discuss the nature o

Spiritualism, nor lay down rules for its treatment; neither its etiology nor pathology are settled, nor nishes results so favorable as to warrant recom-mendation (!!). The object of this paper is to present a few practical thoughts on the medico-legal aspects of Spiritualism."

Pretty well this for the "Psychological Professor!" We will say nothing of his grammar in the parts we have ifalieised. A man may be a poor grammarian and yet have some knowledge of medicine. But what shall be said of the quackery which sets down Spiritualism as a mental ailment?" The Doctor's style resemoles so much that of the "King of Pain," who figured in Boston some years ago, distributing liandbills from a barouche drawn by four white horses, that we think the two men must be one and the same person.- Dr. Marvin is quite as confident and cool in his assertions as the King of Pain used to be in his. Dr. Marvin is quite as glib as the latter ever was in his pompous exaggerations. His grammar, too, is very like that of the king aforesaid. Yes, we think it will be found, on inquiry, that the King of Pain, under a name the initials of which are F. R. M., is now one of the professors in the "Free Medical College for Women:"

His majesty evidently thinks that kings are not bound to be consistent. For example, in the passages quoted above, after telling us that the delusion has "attacked in the United States alone nearly three million people," he informs us, in the very next sentence, that seventy-five hundred cases of 'insanity "may be traced directly to Spiritualism." Now if three million persons have been attacked, and only seventy-five hundred have been insane, it does not speak quite so badly after all for Spiritualism as his royal highness would seem to desire. He tells us that "the last census informs us that there are in the Republic twenty-four thousand insane, setting aside idi ots"-consequently setting aside Dr. Frederic

R. Marvin, alias the King of Pain. It will be a cause of universal regret that it did not come within his majesty's purpose to "dis cuss the nature of Spiritualism, nor lay down rules for its treatment." Rules from such an authority would have been so highly prized and so eagerly followed! Spiritualism being, under his diagnosis, a "mental ailment," with what alacrity would such men as Robert Dale Owen Andrew Jackson Davis, Hudson Tuttle, Profes sor Gunning, Judge Edmonds, and a few more such victims of "delusion" flock to the royal barouche, and give themselves up for treatment!

"Spiritualism," we are told, "is the most un promising complaint with which the psycholo gist is called to meet. No epidemic of modern times can compare with it. \* \* \* Whole communities are given over to its influence. This being the case, how cruel on the part of his majesty not to give us some hint as to his mode of treatment! Is it becoming in royalty to be thus ungenerous!

We have seen that like Jack Cade he has little respect for grammar. And yet it would seem from his remarks that the illiterate are more liable than the educated to the attacks of the epidemic. "Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate." Truly unless his majesty goes through a course of grammar at once, he himself, if he is right in his class ification, may eatch the disease before he is aware. We advise him to pay heed at once to subjects of the verb.

We must not part from the King of Pain with

"I do not think belief in Spiritualism could o erty than they can and will do themselves, there should invalidate an otherwise correct will; but may be some well-grounded hope that the rising I question whether a man who embraces some of storm will spend its torrents elsewhere than over the wildest fancies of the delusion, and gives his mind without rudder or compass to its ocean of credulity, should be allowed It is our peculiar theme of thanksgiving to help spread the epidemic by the influence of his Heaven that this soil is not yet red with blood precept and example. He should be quarantined

for the safety of community. There are thousands of sensitive and susceptible persons who would be saved from the mad-house were he suitably cared for by a wise and judicious sani-tary commission."

See how the monarchical spirit breaks out His majesty would put down Spiritualism by the strong arm, just as Philip of Spain tried to put down Protestantism in Holland. He would "quarantine" the man whose "delusions" happen to differ from his majesty's own delusions! Duty to the Constitution and the country forbids our following him so far. We are willing to read his handbills, willing to smile as he rolls by in his barouche, willing to give him the benefit of our columns in warning the public against the "epilemie" which has attacked "three million people;" but as for taking his pills, swallowing his prescriptions, or allowing him to quarantine infected patients, we must protest, with all proper respect for his royal, medical, and professional relations, that we do not see our way clear to do

To treat gravely such affectations of superior sanity as these by the "Psychological Professor" we have found an impossible attempt. As well treat "Punch" or "Josh Billings" with gravity! In a scientific paper in a professedly scientific magazine, the silly charlatan assumes that the thousands, nay, millions of intelligent persons, who have adopted the perfectly legitimate hypothesis of spirit agency to account for certain phenomena scientifically established (as the Report of the London Dialectical Society conclusively shows) are no better than lungtics!

It is with pleasure we furn from such imbecile assumptions and affectations to another paper in the same number of the "Medical Review." We refer to that by Henry A. Newpher, M. D., the subject of which is the "Medico-legal Aspects of Insanity." In it the author lays down a principle which utterly puts to confusion and rout the simpletons who, like Dr. Marvin, ignorantly and arrogantly set down Spiritualism as a cause of insanity. Here are the words of Dr. Newpher:

"In studying insanity we should not pay much attention to apparent causes. Drunkenness, love of solitude, fear of poverty, inordinate jealousy, result in most cases from a diseased mind, and not cerebral disorder from them. Thus, often what we may regard as a cause may actually be only an effect; and in fact those who recover from insanity ascribe their cerebral disorder as having been brought on by a totally different cause from what the physicians and friends regarded as the antecedent hallucination.

Here is presented a great truth, and one which we have repeatedly insisted on in this journal, though not perhaps in language so terse and luminous as that which Dr. Newpher employs. In the good time coming, this great truth, associated with its kindred truths in social science, in physiology, and in legislation, will revolutionize many mischievous and unscientific opinions, habits, and customs, that are now regarded with a sort of superstitious reverence by the immense majority of people who do not do their own thinking. And in this beneficent work of reform, we may be sure that Spiritualism, more than any other agency whatever, will be an important

### The Camp Ground.

To Spiritualists above all other religious believers is the Summer Camp a place of precious experiences and refreshing recollections. If God's first temples were the groves, as the poet tells us. it was because there the Spirit brooded in its full presence and power. The assemblage of a multitude of persons of like convictions and sympathies, is ever an occasion of deep and carnest interest, but when that assemblage represents what is purest and loftiest and most advanced in human faith, and marks by its presence the closer communion of the world of sense and the world unseen and spiritual, it cannot but be acknowle edged that its location is fittest in the groves and by the streams, where Nature and all that contains Nature are more nearly one in the experience than in any tabernacle of human contriving. The camp-meeting is the proper relaxation, too, and refreshment for the jaded and overworked medium, as well as for the many who have received the silent benefits of his and her faithful service. Solitary strolls into the recesses of the woods and across the enameled turf of the meadows are of personal advantage, but greater far is the good received from this free and fresh contact of the one with the many, this mingling of the single streams of thought and sympathy in one deep and strong current.

When the wintry feelings steal on again over the spirit, as a cold world has to be faced and the bleak winds of opposition are encountered, it is a blessed aid to recall then the warm words, the kind looks, the silent meditations in the midst of a multitude, the innocent aspect of Nature, the freedom of out-door associations, and the exchange of thought between speaker and listener, which all combine to give a living and lasting distinctness to the Summer camp experience. The surroundings are more profoundly spiritual to the Spiritualist than they can be to any other. To him every twig and grass blade, every leaf and flower, speaks heavenly language. The passions of the jarring world's life are soothed away and composed into tranquility. Sunrise in the camp seems like creation's morning; and sunset but beckens away to lands where none but angelic feet find a pathway. The beauty of the earth enraptures the devotional and humble spirit, and whispers to it in tones of companionship and love. What in comparison with this is the worship through a salaried priest offered to a God of his poor measurement, though the edifice were enrusted outwardly with all the wealth of architecture and inwardly wrought and decorated with all the treasures of human art? The Universal Father is best approached in the midst of his own works, and there do we draw nearer to Him than it is possible in any houses made with hands.

Several weeks ago we briefly called attention to the terrible increase of crime, political corruption, social demoralization, etc., which seems to abound throughout the entire body politic—for mention of which, however, we were taken to task by an irate correspondent.

The following from the Boston Transcript fully corroborates our original statement. If necessa ry these can be duplicated without number. The fact is, "Whither are we drifting?" is the important question of the day:

"A CARNIVAL OF CRIME.—If the cholera has not become an epidemic outside of certain places in the West, crime rages throughout all parts of the country, as though it were a communicable disease. The number of bloody, murderous as saults revealed by every day's telegraphic reports, exhibits in a striking light the activity of the criminal classes and the apparent impotency of justice and the courts for its administration."

Our readers will be regaled soon with more of "Wetherbee's Night Thoughts."

#### CThe Unity of Natural Phenom. ena."

Under this title a work of more than ordinary nterest to Spiritualists has been published by Messrs, Estes & Lauriat of Boston. The following is the full title of the volume: "The Unity of Natural Phenomena, a popular introduction to the study of The Forces of Nature. From the French of M. Emile Saigey, with an Introduction and Notes by Thomas Freeman Moses, A. M., M. D., Professor of Natural Science in Urbana University."

It will be known probably to many of our readers that no scientific doctrine has excited more attention of late years than that of the correlation of force. It is now considered as demonstrated that heak electricity, light, magnetism, chemical attraction, muscular energy, and mechanical work, are all but exhibitions of one and the same power acting through matter. From the unity of force the induction was easy to the unity of matter. Saigey assumes that there is but one material substance, and that this substance is the Ether filling the interplanetary spaces of the universe. From these premises he logically deduces the hypothesis that the laws which govern the interaction of this primitive force and matter are none other than the laws of mechanics. He builds up the universe out of the ethereal atom by the aid of motion. "The atom and motion, behold the universe!"

Here is an abstract of Saigey's philosophy, given us by Dr. Moses, his translator: "Masses are made of compound particles; the particles are aggregations of molecules, and the molecules may be resolved into atoms. . Behind this veil of atoms, lies the Infinite. Matter is a series of orderly changes from the immaterial, becoming more and more gross until recognized by the senses. Matter is at bottom essentially mystical and transcendental." In other words matter and force, in their ultimate analysis, are mind, will, God! Man is the finite prototype of this stupendous agency. Force is no blind attribute of matter, but a living, active principle, spiritual in its character.

Here we have, under the endorsement of seince, the fundamental views enunciated by many of the principal seers and mediums in the annals of modern and ancient Spiritualism. While the Materialists, the Huxleys, Tyndalls, and Buchners, and the rest, who now can find no words of scorn too bitter to throw upon Spiritualists and the phenomena they proclaim, are laboring, as they suppose, in the cause of a crass, soulless materialism, they are really helping to clear the way for the advent of the new science of sciences, Spiritualism.

We commend M. Saigey's interesting volume to the attention of Spiritualists, for while it is strictly scientific, the drift of its hypotheses and its teachings are in the direction which we believe the direction of facts irrepressible and incontrovertible. Messrs. Estes & Laurait have. presented the book in a most beautiful and commendable shape.

#### Foster and the Globe.

The following from the Boston Herald is a terse answer to the philippics of the Daily Globe against Mr. Foster:

"The spirits may not have any part in the won-derful things done by Foster, the 'medium,' but any man who sees his performances and thinks they are done by any sort of jugglery is an idiot of the most hopeless kind."

The new editor of the Globe is a rara avis of the first water, and fully deserves the "first-rate notice" Bestowed upon him by the Herald.

Lithograph Likeness of Moses Hull.

We have received a likeness of Moses Hull,

the champion debater and lecturer, lithographed

by E. R. Howe. It is a splendid portrait, and

#### true to the original, with the slight exception, perhaps, that it conveys a little too serious an expression for the bland and genial Moses.

Brooklyn and New York. The Spiritualists of the above-named cities nave arranged for a "monster picnic," to take place on Tuesday, Aug. 19th, day and evening, at Pleasant Valley, N. J. See notice in another column for further particulars.

It is astonishing to the thousands of Spiritualist readers of the "Boston Herald" that its editor should allow the slanderous articles against their faith, especially in regard to the physical manifestations, which often appear in the "People's Column" of that paper. Every Spiritualist and every honest investigator knows that the article in Friday week's issue was a gross libel. The silly jargon was so transparently ridiculous to those who understand the power of the spirit to manifest to earth's people materially, as to carry its own antidote with it. We only allude to the matter to advise the Herald to publish no more canards of a like tenor, unless it wishes to lose ts character as an able, truthful, independent journal, as it has for a long time had the reputation of being.

MRS. S. A. FLOYD lectured Sunday afternoon and evening, Aug. 10th, at John A. Andrew Hall, Boston. Her subjects were interesting, her discourses well rendered, and the usual number of questions was answered, to the satisfaction of good audiences.

The new story commenced in this issue of the Banner—a translation from the French of the eminent author, Edmund About—is exceedingly interesting. It will run through five or six numbers of the paper, and the reader should not miss one.

Thanks to E. Annie Hinman, of Connecticut, for a remittance of \$9—seven of which she received from other friends of the Banner, to whom we also tender thanks.

The truly spiritual story from the pen of Mrs. Hickok, printed in the two last numbers of the Banner, has been highly commended by many of our readers, as a very meritorious production.

A case is concluded in Indiana in a manner to indicate that, when a railroad company sells a ticket, it is with the understanding that the passenger will be furnished a seat. A passenger in Indiana lately refused to give the conductor his ticket until he was supplied with a seat. The train being crowded, the conductor could not comply with his request, and put the passenger off the car, throwing his baggage after him. The latter entered a suit against company, and was awarded \$2000 damages by the jury which

The Chicago Journal declares it to be "an indubitable fact " that one J. R. Brown, an Iowa Spiritualist, can see or read the unuttered thoughts of others, and gives instances of the manifestation of this power. The Journal will discover many more facts in Spiritualism, if it will take the trouble to investigate.

#### The Silver Lake Camp Meeting.

On our eighth page will be found an extended account of the sessions of the Fourth Annual Spiritualist Camp Meeting, now being held at Silver Lake, Plympton, Mass. The enterprise has been provocative of the most flattering comments from

Three months ago, Silver Lake was a name as unfamiliar to the Boston ear as that of a hundred other little ponds which are to be found within a radius of sixty miles of Boston; and yet it may be asserted thet no lovelier sheet of water is to be found within the borders of the Old Bay State. Its waters are most heautifully clear and transparent; and the whole aspect of the lake, with the groves of oak and pine which overhang its banks, is so charming that one can only wonder that the place has not long since become famous as a pienie resort. Silver Lake is situated in the towns of Plympton and Pembroke, some miles from any village, but easily broke, some times from any vinage, our easily accessible from Boston by way of South Brain-tree and Abington. Its greatest length is about six miles; but its banks jut in and out so constantly that it is well-nigh impossible to give with

The attractions of the place seem first to have come to the notice of the Old Colony Railroad managers, who, last May, purchased the pond, with many acres of land lying thereabout, and proceeded year, operationally said. proceeded very energetically and successfully to make the spot a pleasant resort. Thirty acres of land, which, in the spring, were covered with a thick growth of underbrish, have been cleared of all obstructions, and a substantial modern structure, serving as a restaurant and dining-hall, which was put up but a month since, is the first that ever was built by the shores of Silver Lake. A mammoth tent, capable of accommodating three thousand people, was pitched on a gentle rise of land; and, having done thus much, the railway managers felt that the rest might be left to the visitors themselves.

The Spiritualists, who resemble the Methodists in one thing at any rate—their love for camp-meetings—were fortunate enough to secure the grounds for a "protracted meeting," and the managers of the affair can hardly fail to make something handsome by the opening of Silver Lake Grove. Until yesterday, the attendance of visitors has not been very large, except on Fri-day, which was set apart as a grand pienic day. The veterans in the cause pitched their tents and hung out their banners; but, except on Friday, there was at no fine a crowd of strangers in at-tendance. Those who did come, invariably went home with the full conviction that Silver Lake was a place to be known, and told others of their opinion; so that, on Friday, there were at least twenty-five hundred people wandering about the camp, or listening to the exercises in the tent. Speeches were delivered by Mr. Warren Chase of St. Louis, and Messrs, Gardner, Greenleaf, and Moses Hull, which were all of them interesting efforts, and very satisfactory to those who listened to the defense or the laudation of their "neculiar institution." Many parties went out for a sail on the lake, in some one of the half-dozen pretty boats which can be engaged, and the day was specially enjoyed on the water by the boatmen and fishers.
Yesterday, however, was the great day of the

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meeting thus far The morning train from Bos-ton consisted of twenty-nine cars, and the Plym-outh excursionists filled nine cars, while the number of visitors in carriages was very large. The crowd, generally orderly, but always curious, was by no means altogether made up of "believers," but consisted largely of Boston lads and lassies, attracted by the Sunday exenssion Up and down the avenues swayed the throng of ten thousand men, women and children; only a part of them crowding the speakers' tent to renletion, while the rest crowded around the res taurants and dining-halls; in the vain search for something "good to cit." The caterers were evidently appalled at the long line of hungry people who waited an hour for difficult and the subsequent repast was hardly satisfactory, considering the high charge which was made. How-ever, due allowance should be made for the unexpected large crowd, which was a constant source of wonder to the denizens of the pleasant little tents among the trees. The best of, order prevailed, however, and hardly anything occurred of a disagreeable kind. Those disinclined to hear the sermons in the tent went on rambles among the woods or sailed on the lake, while the "intellectuals" resorted to the great tent, where little tents among the trees. The best of order prevailed, however, and hardly anything occurred of a disagreeable kind. Those disinclined the celebrities of the day were assembled.

The vast assemblage was called to order by Dr. II. F. Garda r of Boston, chairman of the Committee of Arrangements. After a song by Mr. J. Frank Baxter of Winchester, the first speaker, Miss Jennie Leys, was introduced. After referring to the interest manifested in Spiritualism, as shown by the great audience which had assembled, Miss Leys proceeded to speak of the ques-tion, which, as she said, interested every soul, namely, whether God shall be placed as a ruler of the American people in the Constitution. A sec-turian spirit, like to that which authorized the massacre of St. Bartholomew, is abroad; and yet, even while the freedom of the press is being assailed and menaced by the plans and aggressions of a new Inquisition, war is upon us, begun just as truly as the rebellion was begun in the council of its leaders; and the attacks on the public press, in the person of two editors who, voiceless and voteless, have yet stirred the nation to its deepest depths, should be a Sumter-call to free thinkers all over the land.

The memorial of the petitioners for the religious amendment was sharply criticised in detail, and Miss Leys considered that the Christian denominations were uniting to carry out its plans. From the number of Governors and distinguished men who support the amendment, the speakersinferred that there was an organized plan to take away the rights of Free-thinkers and non-Christians, and warned the unthinking ones among the latter class of the danger which hung over them. The several propositions laid down in the memorial before mentioned were argued against on Christian grounds, and the lady gave a vigorous statement of the arguments of the Free-thinkers on the question of recognizing God in the Consti-tution, and spoke incidentally of the need of recognizing woman's right to vote, by which the last and greatest of human slaveries is to be annihilated. The speaker closed with a laudatory reference to Victoria C. Woodhull and the work

which she had done.

The morning's meeting was then brought to a close by Dr. Gardner, who made some announcements in regard to the running of trains, etc., and stated that Mr. Warren Chase of St. Louis would continue the consideration of the proposed religious amendment at the meeting, Monday af-ternoon. The vast crowd then proceeded to satisfy the inner man as best they might, by patron-izing the "restaurants" that were hard by, or in the somewhat remarkable "dinner" at Silver

At half-past two, Dr. Gardner again called a large gathering to order, and introduced, as the speaker of the afternoon, Prof. William Denton. He proposed to speak of the brighter and the better side of history. "Where is the Jehovah of the Pilgrim Fathers, who sought to saddle their religion upon the colony forever more? The religion of to-day is only a ghost of that in the past; and the spirits of these old Puritans look down rejoicingly on this gathering to-day. Why do the Evangelicals want to put Christianity into the Constitution? Because they fear the spread of infidelity. But if they do what they wish, their Jehovah will be as dead as ever, and I fear not their devices." The speaker gave a history of the amazing progress of Spiritualism in the last twenty-five years. The raps so faintly heard once have fallen upon Jehovah, and sent him to the pit where he threatened to send humanity, and as for the devil, he is dead beyond resurrection, and only held up as a scarcerow once in a while by a few Church Fathers. We have come to preach good news and glad tidings, better than

the Gospel which is to "save sinners." Where is the soul that was ever lost?

We are all of us on God's ground, and never can be lost nor need any salvation of Jesus. We are saved by our works. A, man can't go out into the rain, and Jesus get wet for him. The doctrine of a mediatorial sacrifice was reviewed at some length, and the speaker passed to the the Boston press generally. As a specimen of what our city dailies had to say concerning the which he thought was incontestably established exercises held there on Sunday, Aug. 10th, we subjoin the following report from the columns of the Globe of Monday following:

SPIRITUALISTS IN CAMP—TENTHOUSAND PEOPLE
PASS SUNDAY AT SILVER LAKE.

There A benefit was incontestably established by the phenomena of Spiritualism. In the comfort given to the, broken-hearted, Mr. Denton thought Spiritualism far exceeded Christianity, and was destined eventually to possess'the world. What a glorious thing to be in the acceptable year of the Lord, to live the life of this glorious, from A people of the Lord, to live the life of this glorious, free America L. We preach to these slaves of re-ligion freedom to act and think, for women as well as men. Mr. Denton emphatically expressed his approval of what was called "the marriage of one man and one woman for life," and spoke strongly against "free-love" ideas, to the evi-

dent approval of the audience.

Richardson's Metropolitan Band, just arrived from Boston, favored the audience with some excellent selections of music, though rather more Offenbachian than is commonly heard at a camp meeting on a Sunday night, and the crowd slowly separated; many remembering the throng on the cars, went down some distance below the groveand ensconced themselves very comfortably; while every inch of the room on the platform at the station was occupied by those who had "seen the elephant," and now wished to go home. The long trains came at last, loaded down with passengers, and the journey back to Boston was slow. There was much jollity on board, however, and though some criticism was made about incidentals, everybody agreed that Silver Lake was a charming place at which to spend a holi-

day.

The camp-meeting continues throughout the week; and, on Sunday next, Victoria Woodhull will speak. There will, of course, be a crowd compared with which that of yesterday will be a

#### ALL SORTS OF PARAGRAPHS.

Emigration to the United States is to be one of the results of the Religious Corporations, Suppression Act in Italy. Mr. T. A. Trollope, one of the Trollope novelists, writes to the Intelligencer that a large number of the expelled monks and friars will come to this country. A similar statement has already been made concerning the exmissionary and educational work in the West.

Prof. Dana strongly asserts that tilt now seems demon strated by astronomical and physical arguments that the interior of our globe is essentially solid.

The steamer Wawasset, running on the Potomac River etween Washington and Curriman, took fire about twelve o'clock. August 8th, when off Chatalou Landing, and was destroyed. She had about one hundred and lifty pas gers on board, and between seventy and seventy-five lives

General Leggett of the Pension Office refuses to follow the custom of the other heads of the Government stepart-ments, and discharge his lady cherks who get married. The Detroit Tribune thinks that everybody ought to honor expected to support a husband if she is to be discharged rom her situation as soon as she gets blin?

"I come to steat," as the rat observed to the trap And I spring to embrace you, " as the trap replied to the

Schoolmaster-" How many kinds of axes are there? Little Boy 2 Broad axe, narrow axe, from axe, steel axe, axe of the Apostles, and axe my father? Schoolmaster-"Good; go to the top of the class."

Contentment is natural wealth; buxury, artificial pov-

A man in Kansas accidentally fell into a vat of offing water and was killed. His, bereaved children erected a tombstone to his memory, with the brief but touching in-scription, "par-bolied." tited a man beatis and riches and he is a king. Give a

man brains without riches and he is a slave. Give a man riches without brains and he is a fool.

"The best hearts. Tim, are ever the bravest, "replied my Unice Toby. - Sterne, An old lady, when her pastor said to her, "God has not

descried you in your old age, " replied: "No, sir; I have a very good appetite still!"

The Commonwealth says the Rev. O. B. Frothingham has declared that inchering of reunistaneos will be accept of a call from the Music Hall Society to come to Boston.

amented deteat of the committee of Faris was brought about by the foul brood which is always interfering with the actions of the honest men who labor for the wedlare of the people, and which paralyzes their best efforts. This brood may be ignorant or venal; in any event they are fatal. Flourens, Deleschize and Dombrowski, at the head of the people of Paris in arms, would have crushed beneath their, beels the budding reaction of Versailles, but they were rendered powerless by the brawling doctrinaires of the clubs and the committees. "Spanlards will be glad to hear that Garibaid enteriains strong hopesof their intire, judging by what is at present taking place in the Peninsula; but as for Italy, be has given up in despair a country-so deaf to wise counsels. He concludes his letter by assuring his correspondent of his devolion to the International, declaring that, "If the devil were to found a society for the purpose of putting down sovereigns and priests, I would proudly circuit myself in its ranks,"—Pall Mall Gazette.

Mr. Ralph Waldo Emerson announces that he will not

Judge Advocate General Holt has declared null and vold the proceedings of a court-martial that tried, convicted and sentenced a soldier in the department of California for killing an Indian. The homicide occurred outside the Government reservation, and the soldier was first delivered to the civil authorities, but they refused to try him on such a harge. This decision, says the Boston Transcript, makes the killing of an Indian off his reservation no murder!

The question of taxing church property is agitated at the

Punctuation first used in literature 1520. Before that time wordsandsentenceswereputtogether like this:

Boy: "Box of lights, sir?" Gent: "Naw! I don't smokel" Boy: "Ye don't! Buy a box, then, and I'll learn you. \*\*

"For milk read blood" has heretofore been thought the drollest erratum ever pulnted; but the following from the National Bugits is almost as good: "Please read atheistical instead of apostolic, near the close of an article on Woman Suffrage in the N. B. of June 25th."—Newburyport Herald.

A Western newspaper speaks of a fellow so sensitive to changes of temperature that he could not ride in a street car in company with a wet nurse without danger of catch-

Even the weakest man is strong enough to enforce his convictions, -Goethe,

The Belvidere Seminary. DEAR BANNER—For the benefit of many of your read-ers who have made inquiries of strangers and friends concerning our school, (without sending for a catalogue,) per-mit us to say that it is open for children and adults of both sexes, and our price for board, washing and tuition is from \$250 to \$490.4 year, according to the care and accommodations required. Where there is a necessity for close economy, adult students can make their expenses even less than our lowest terms by clubbing together and boarding themselves; or they can find pleasant homes at very low rates in

private families living near the Seminary.

To those who have written us, asking the privilege of exchanging the honest labor of their hands for the advantage of our institution, we would speak in words of sympathy and encouragement; for truly do we honor the brave souls who prove their appreciation of education by being willing to work for it. If there are any others of this class in the ranks of Spiritualists who have not written us, we would cordially say to them, Let us hear from you. Send us your names; tell us frankly your condition, and what you can

do to help yourselves. We want to know exactly how many are sighing and pining in the bitter bondage of poverty, seeking knowledge willing to labor for it, but seeing no way to accomplish the desire of their hearts. Let all such who may chance to read this article make haste to send us their address; for we have a plan and a firm purpose in view whereby we trust they may be benefited. All equinunications of this kind will be regarded as strictly confidential.

will be regarded as strictly comparition.

Persons desiring any further information respecting the
Belvidere Seminary are requested to send for a catalogue. For full address, see advertisement in another column. Respectfully, BELLE BUSH.

Belvidere Seminary, Aug. 6, 1873.

#### New Publications.

"SOCIAL FREEDOM, MARRIAGE, AS IT IS AND AS IT SHOULD BE, By J. O. Barrett, Bostona Colby & Rich," Mr. Barrett's brief preface to this little work is as follows: "Dear Reader-I publish this at the request of many friends. It is due to justice to say that there is another auther associated with this spontaneity of soul-the better half of the sweet home circle. It is the expression of our mutual thought, as gleaned from experience and observation the wording inline, the soul Intrinsically hers. May It prove a refreshing oasis in the deserts of marital life !! Everything from Mr. Barrett's pen is so stamped with sincerity and a pure purpose, that it would be worth reading, even were it less able and to the point than it is. He deals here with great principles rather than with constructive plans. He shows us wherein the present conventional views on the subject of marriage are hollow, decentive and demoralizing. While he shrinks from all promisenity and passional unrestraint, he holds that "highest treedom's compatible with strictest virtue," His reasons are given in the tone which wins a hearing even from those who difter from him; for, like all men of really strong convictions, full of that faith which has culminated almost in knowledge, he can afford to be tolerant, charitable and knowledge, he can another to be received, charitains and courteous toward all dissentients. We commend the pamphbet to all persons who are studying the great social

WORK, the latest production of the popular Miss Alcett,

though not less original than her other little books, is difterent. "Little Men" and "Little Women" do not suggest this book at all. This is a story with assertions pur-In the ks of that aim, they amusement, and, what is rate in books of that aim, they succeeded in their aim. She discusses in her airy and poetic and humorous way, in "Work," the woman question and the labor question. Few young women would care to scan the future, if they thought it had no more compensations for trial in it than fall to the lot of Miss Alcott's young beroine. She is called to' bass, through almost every phase of experience possible to a young woman. First, she is a maid-of-all-work; then an actress; next a governess; then she refuses a top who has much money; then she is a mantae's companion, who ends his career with suicide; then a sewing-girl; and finally she marries a man who callsts in the rebellion and is killed, and she herself becomes a hospital nurse. The termination of the story leaves her bearing her burden as patiently as ever, and with a firm contage and an unfalter-ing trust; all this must be taken for the moral or the teachhig of the whole story. As for any of the side-lights of sentiment to relieve the uniformity of the gloom, there is not one from the beginning to the end of the book; but it is crowded with experiences which will each in its turn preach its proper sermon. Published by Roberts Brothers.

"THE WAYS OF WOMEN, in their Physical, Moral and Intellectual Relations; by a Medical Man, ; is the title of an elegant volume from the press of John P. Jewell, of work of universal interest, and, having been thoroughly place and rights in society form the topic of wide discussion: It would be criminal against the society to which she has so large a claim, if her physical welfare were not brought forward for simultaneous discussionalso. Both from women of high culture and from medical men in high standing does this timely volume receive the strongest endorsements. It is intended to be a social missionary, going where it is most needed at this stage of our civilization. A glance at the table of contents will show its scope, which is of the widest. There appears to be no function, symbathy, service or condition of the sex to which it does no pay schentific attention. The style itself invites the confidence of those for whom the book was written. Food, sleep, maternity, occupation, leisure and recreation, dress, companionship, marriage, education, the physical, mental and satrifual-everything pertaining to woman, her ways condition, office and enjoyment, is treated here with atmost an affectionate aim to belo her on in the experience of life, and fit her for the great future that belongs to be as an heritage. It is an elegant octavo volume, sold at three dollars, and the Boston agents are Durkee & Fox-

THE ELECTIVE FRANCHISE, being the argument of Carrie S. Burnham, of Philadelphia, before the Supreme Court of Pennsylvania. This document, pronounced by Chief Justice Read to be "a very able and exhaustive work on suffrage, the personal and property rights of wo-men, etc., etc., is issued in book form (with an appendix containing much interesting matter germain to the cause) by the CHIzens' Suffrage Association; 333 Walnut street, Philadelphia. The typography and material of the volume are excellent. Read It, friends of the Woman's Suffrage

DICKENS'S NEW STORIES .- T. B. Peterson & Brothers Philadelphia, Pa., have issued a yolume appropriate for summer reading, bearing the above title, and composed of several brief stories by this world famous author. The book is put forth in uniformity with the popular cheap edition by this enterprising house.

# Movements of Lecturers and Mediums.

Dr. J. H. Randall will lecture for the Society of Spirit-ualists at Waverly, N. Y., August 31st and Soptember 7th; and will hold a Grove Meeting in E. C. Leonard's Grove Bingliamton, N. Y., Sunday, September 14th, Correspondents will address him accordingly.

By special request, the famed analytical healer of Chicago, Damont C. Dake, M. D., can be consulted August 20th and balance of the month at Eaton Rapids, Mich., Vaughan's Ho aist: Matteson House, Chicago.

Thos. Cook writes that himself and wife have "started from Chicago for a campaign through Michigan, North-ern Indiana and Ohio, Pennsylvania, New Jersey, New York and the Eastern States, to fight with the sword of truth for the principle of love, peace on earth and gold will to all men; proclaiming that the kingdom of heaven is at hand, calling people to repent and be baptized with the holy ghost of angel magnetism. Address; during August, care of "Our Age, Battle Creek, Mich."

J. M. Allen is at present in Connecticut, on his way East-ward. He was at the Spiritualist-gathering in Bristol, Conn., on Wednesday, Aug. 6th. His permanent address is East Bridgewater, Mass.

Geo. A. Fuller speaks at Schuate, Mass., Aug. 21th Cold Brook Springs Aug. 31st, and Wost Warren Sept. 7th. Mr. A. Hodges, test medlum, formerly of 46 Beach street, requests that all letters with regard to effects be addressed o him at 28 South Russell street, Boston.

Mrs. Emma Hardinge Britten has removed to this city. and rented house No. 155 West Brookline street. Correspondents will address her as above.

Miss R. Augusta Whiting, who has been lecturing prin cipally in Michigan of late, is now on a short vacation at her home in Abion, Mich. She will be ready soon to resume her labors, and in the meantime will answer applica-tions for engagements for the fall and winter. She prefer o labor in the State or further southward, but application from any locality will be considered.

T. S. A. Pope has been lecturing in Grand Rapids, Mich. o we are informed, and received good support and encour agement for a comparatively new speaker. Address a

A. P. Bowman has been lecturing in Jackson County, near Maquoketa, Iowa, recently, and created quite an in erest among the people.

J. Willie Fletcher lectured in Town Hall, Lunenburg Mass., Sunday, Aug. 3d, with his usual success. He will be followed by Mrs. Juliette Yeaw, of Northboro'.

A.S. Hayward, magnetic healer, has been doing goo work in Maine of late. He has visited Bangor and Augus ta, and is to visit Gardiner, Brunswick, Lewiston and Portland, before his return to Boston.

Monster Pienie at Piensant Valley, N. J., on the P. Mudson River, seven miles from New York.

The Spiritualists of New York and Brooklyn will hold their Second Annual Reanton Pienie, at Piensant Valley, N. J., Tuesday, August 19th, 1873, day and evening, for which occasion the three superb little steamboats, Piensant Valley, Fort Lee and Shady Side, have been engaged to convey visitors to and from the Pienie at all hours. Tickets for this Pienie will be good on either boat.

The grounds at Piensant Valley are spacious and delightful, capable of accommodating from two to three thousand people. The hotel has been enlarged, refitted, and rendered one of the most commodious in the State. The caisine is admirable, being conducted on the European plan, and vieling with that of the most noted in point of general excellence. The facilities for dancing, in both Hotel and Grove, are ample.

Boats leave Pier 22/5-foot of Spring street, stopping at 25d street, First boat at 40 A. M., second boat at 2 P. M., third boat at 510 P. M., fourth boat at 7 P. M. Committer, New York—Lo. A. Wilder, E. C. Townsend, L. A. Nones, Mrs. E. Jennie Adams, Mrs. Ada E. Coodey, Brooklyn—A. G. Kipp, H. Dickinson, Geo, Hanson, Mrs. B. K. Briester, Mrs. Conklin.

Music by Prof. Gill ort.

Tickets 30 cents. Children 25 cents.

# Spiritual and Miscellaneous Periodi-

cals for Sale at this Office: BRITTAN'S JOURNAL of Spiritual Science, Literature, et and Inspiration. Published in New York. Price 80

cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HEMAN NATURE: A Monthly Journal of Zoistic Science
und intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published in New York, Price 12 cents,

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. । Par Advertisements to be renewed at continued rules must be left at our Office before 12 M, on

#### SPECIAL NOTICES.

CLAVERACK, Columbia Co., N. Y. Dr. R.V. Pierce, Buffalo, N. Y.: Dear Sir-am sixty years of age, and have been afflicted with Sali file ma in its worst form for a great many year, until accidentally saw one of your books, which described my ease exactly. A bonch your Golden Medical Discovery and took two bottles and a half, and was entirely cured. From my shoulders to my hand; I was entirely covered with eruptions, also on face and body. I was likewise afflicted with Rheumatism, so that I walked with great difficulty, and that is entirely cured. May God spare you a long life to remain a blessing to mankind. With autobl gratitude... Mrs. A. W. Williams.

VEGETINE has restored thousands to health who had been long and painful sufferers.

CHARLES H. FOSTER, Bangor, Me., Aug. 16th; New York, Sept. 1st, 19 West 22d st; Start November 1st for Denver City, Salt Lake City, Sacramento, San Francisco, Australia,

THE WONDERFUL HEALER!-MRS. C. M. Mountson. — Within the past year this, celebrated Medium has been developed for Healing. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims so knowledge of the healing art. The placing of her name before-the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL DISEASES AND GUARANTEE A CURE in every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME.

DIUM, CLARRYOYANT AND CLARRAUDIENT.

Her Medical Band use vegetable remedies. (which they magnetize,) combined with a scien-tific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any per-

seldom, II. EVER, famen to the instory of any person. No disease seems foo insidious to remove, nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give age and sex. 29 Healing Rooms? No. 175 East Fourth street, Oswego, N. Y. Post Office Box 100.

The best use you can make of seventy five cents will be to buy a gaine of Avilude, the most in-structive and delightful game ever published. If your dealers have not got it; send the money to West & Lee, Woreester, Mass., Publishers, who will forward it by mail, post-paid.
"The best of its class."—Boston Er, g Transcript.

Mus. F. W. Dond, (lately of New York City.) Healing and Test Medium, No. 19 East Spring-field street, Boston, Mass. 4wl.Au.2.

Colary & Rich, No. 14 Hanover street, Boston, Mass., have on sale some beautiful photographs of Mrs. Annie: Lord Chamberlain, the Musical SOMETHING ENTIRELY NEW. Medium; Imperials 50 cents; Carte de Visite,

MRS. NELLIE M. FLINT, Healing and Developing Medium, 61 East Ninth street, New York: Hours from 10 A. M. to 4 P. M. 4w\*-Jy12.

Dyen D. Luw's Book, "The Spiritual Delusion; Its Methods, Teachings, and Effects; The Philosophy and Phenomena Critically, Examined," is, for sale at this office, Price; \$1,50; postage 16 cents.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au2.—iw\*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T., Gilman Pike, He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to hispatients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address Mrs. M. K. C. Schwarz, Station B, New York. 6w\*.Jy12.

Kidney Diseases, Dropsy, and all diseases of the urinary organs can be cured by the use of "HUNT'S REMEDY." Thousands that have been given up by their physicians to die have been speedily cured by the use of Hunt's Remedy. Speciary engal by the use, or fram's Agnicity Sent to any address, securely packed, on receipt of one dollar and twenty-five cents (\$1,25). Send for illustrated pamphiet to WILLIAM E. CLARGE, DRUGGIST, and sole proprietor, No. 28 MAIGET SOLARE PROVIDENCE R. L. 130 MAGET SQUARE, PROVIDENCE, R. L.

DR. SLADE, now located at 413 Fourth avenue New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia.

Dr. Willis will not be at his Boston office. No. 25 Milford street, again until Sept. 17th and 18th. Summer address, Glenora, Yates Co., N. Y.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps.

# BUSINESS CARDS.

SAN FRANCISCO, CAL.

At No. 319 Kearney street (up stairs) may be found on sate the BANNER of Lattit, and a general variety of Spiritualist and Reform Rooks, at Kastern prices. Also Mains & Co. Scioden Pens. Planchettes, Spience's Positive and Negative Powders, Orton Wanti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, \$\pi\$ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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Langel.—Bayls Lang

A COMMENT OF THE PARTY OF THE P

# Message Department. Good day to you.

EACH Message in this Department of the Ban-ner of Lightewe claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put things to do. forth by spirits in these columns that does not

#### The Banner of Light Free Circles.

The questions answered at these Scances are often propounded by individuals among the Those read to the controlling intellig nee by the chairman, are sent in by correspond-

220 We shall resume our Public Free Circles on the first of September next.

#### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to hear your questions.

QUES.-[From a correspondent.] Will the controlling intelligence inform me by what law the invisibles rolled back the waters of the Red Sea, and held them in abevance?

Axs.-The waters of the Red. Sea, according to natural law, were in the habit of dividing themselves, at certain localities, once, and some times twice in a year. I do not know that spirits had anything to do with it.

Q -Are suicides ever committed in the spirit world?

A .- I never heard of one; therefore I have no right to presume that one ever occurred.

12 O. The dread of death seems more a terror to the mass on account of the supposed painful struggle in the act of dying. Will the controlling spirit enlighten the living in this matter?

A -Read my lecture, published in the Banner a few weeks since, with reference to the laws of Donations in Aid of our Public Free marriage, first, and learn that when natural laws are fully complied with, there will be no suffering at death-therefore, no death ; but the spirit will take its departure as quietly and as painlessly as I shall take my departure from this medium when I have finished my work.

Q:-Will food, cultivation and climate have the effect of changing the color and features of a negro to those of a white man? A.-No.

#### March 25.

#### Clementina Van Dorn.

[How do you do, little one 2] Oh, I am not so very little. Oh, no, sir-L was sixtern years old; but it sounds very natural to hear you call me that, because my friends always did here. I was rather small in stature, and was the youngest of the family, and our family got in the habit of calling me "little one;" so my friends got to

My name, sir, was Clementina Van Dorn -1 lived in New Orleans. Before the war-before my father died-I lived in Richmond. I was born, in Richmond. My father was killed, and we lost all our property. My brother got business in New Orleans, and we moved there-my mother, brother, myself, and another sister. 1 got some idea of these things through a friend of mine who went to Paris; and she went tosome spiritual circles there, and she learned about these things. She used to write me all about it, and it interested me very much. Then she told me about the Bannes of Light, and I used to get it and read it; and when I was sick I minde up my mind that, if I did n't get well-if I died-I should come here as soon as I could. I have been waiting ever since this Jady [the medium] has been sick, hoping I would get the first chance.

I died of inflammation of the bowels. I ve only been dead about six weeks : "It is six weeks

I want mother to know that I 've seen father, and that he was just going on an important journey, and I would n't detain him; and so I was put in the care of friends until he returns, and then we shall live together, and we shall want to go home. We shall want to send messages; we shall want to communicate just as though we were n't dead. I want mother to know that what Villie wrote me, from Paris was, all true, every word of it. She used to think she was deluded; but it was all true.

Just before I was buried, my mother laid her hand upon my forehead-not mine, but what used to be mine-and she said, "Oh, God, I will give thee my life to restore hers," and I heard it. I God help them to behold to day. thought, "Oh, mother, mother! how foolish you are! If you only knew how much better off Iwas, you would n't wish that."

And I want William to help mother to get up some circles at home. He can do it, and he need n't be afraid to do it. He always did everything that I asked him when I was on earth. I hope he won't forget to do this, and that he will allow no prejudices to prevent him from doing it. Good day, sir. March 25.

# William Peacemaker,

I have just got free. [From what?] From trouble, from death; and I want to make the announcement to my friends. I had a pretty hard time in this life, although I didn't live here but thirty-six years, but I was always getting into trouble. I've been in Sing Sing prison twice. I was put in prison once in Auburn, Cal.

. I 've got an old mother that lives in Hamilton, Canada East. I want her to know that I am free, that I am dead, and she need n't anticipate any more trouble from me. She believes in these

I have n't given you my name, have I? A queer name for a fellow that has been in so many bad scrapes as I have. My name was Peacemaker—William Peacemaker. Well, now, the old lady will be glad to know that I am free. I was out of prison, but I suppose I should n't have been out long. What terminated my existence on earth was, I suppose; a congestive chill—so the doctor said. I'd had the chills and feyer in California. I thought I had got over 'em. Well, I got a kind of a slow fever on me, and it run into chills and fever. Then I had a congestive chill. Good God! if it did n't choke me right out, inside of two hours! So it's all right. I wish my dear old mother to know that I am going to try now to see what I can do in this new-life, where a fellow has a better chance—try if I can be somebody. She knows her old Orthodox religion, that she used to teach me when a boy, aint worth a picayune. She knows about these things, an'I am as we'l off as I could expect—got a long to the formation of the conditions whereby the latter of they should make conditions whereby the latter of they be should be should be should be maker-William Peacemaker. Well, now, the

good deal to learn, and I am going to learn it. March 25.

### Virginia Walker.

My name, sir, is Virginia Walker. I am eight years old, and I am in Vashti's class-in the same class with her. I only went into it the day before the class stopped. It's going to begin again pretty soon. [Do you have vacations?] Well, they stop when they are a mind to; they had to stop because they had so many other

I want you to tell my mother that my uncle is comport with his or her reason. All express as real good to me here. He gives me a great many much of truth as they perceive—no more. things; and he shows me a great many beautiful things; and he shows me a great many beautiful places-takes me round. He's real kind to me. and I want her to think kindly of him for it. [Does she know what uncle you refer to?] Yes, she 'Il know, because he didn't do justice by her. He was her brother, and he got awful mad with her because she married my father, and when he died he didn't give her any of his money. He left her poor. We all thought he was awful ugly; but he says he did n't know any better. I lived in Albany, N. Y., sir. Good by. March 25.

> I Scance conducted by Theodore Parker; letters answered by "Jennie."

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Wednesday, Marches, "Edwin Forrest; Margaret Sullivan, of Boston; Frank.

Thorsday, Marches," Sathanigl B, Shurtleff, of Boston, to his father: Enally Howe Watson, of Norwich, Conn.; Will, Thackeray; Betsey Cooper, of Boston, Mass,

The sday, April 1.—Ellen McAvoy, died at Carney Hospilal, to her mother: Bill Brownlow, of Minnesota, to his sister; Eleanor Kelsey, of New York City, to her mother,

Wednesday, April 2.—Enhana Shaclar, of Boston, to relatives; Matthew Kelley, to his brother;

The sday, April 5.—George W, Newins, of Boston; Ann Elizabeth Barnard, of New York City, Henry C, Wright,

Wednesday, April 6.—Anrella W, Snow; H, P, Deane,
of Portland, Maine; Moskjavata; Allda Spenger, of Tartytown, Penn.

The sday, Thorit is "Cherhotte Woods, of Peckskill, N.

of Portland, Maine; Mokglavata; Allda Spenger, of Tarrytown, Penn.

Tuesday, April 15.—Charlotte Woods, of Peckskill, N. Y.; Phillp Crossman, of London, Eng.; Lucy Warrington; of New York City, to her mother,

Wednesday, April 16.—Henry C. Clayton, of Boston; Lucy Tarbell, of Boston, to her mother; Joshan Pike, of Hampton, to his children; Alice Stevens, of Bridgeport, Conn., to her father,

Thursday, April 17.—Prof. Alexander M. Fisher, of Yale; Margaret Stillman, of Montionboro; N. H.; Clark Brewer, of Boston; Daniel McCann, to his brother In Ireland.

Circles. Since our last report the following sums have been received, for which we tender our grateful acknowledgments. We need every cent the friends can spare to keep up the various departments of this paper:

#### Written for the Banner of Light, MID-SUMMER.

BY JONE.

The artist lays His palette by, A picture swings beneath the stars On golden hinge of twilight bars: 'T is wrought upon by unseen hand— God's eye artistic sweeps the land, And every year with touch divine, Renews this gallery of design. As olden as the brow of Time,

As new as childhood's nectared wine. As rapid as the rolling years, The picture comes, and disappears Yet leaves the canvas glowing still With marvels of the master's skill, As through this Kingdom of the Sun-The ever-changing cycles run. The scene is perfect! not a line

To mar the grandeur of design; The sun glows from meridian heights, The days encroach upon the nights, These long and perfect Summer days That backward through the twilight gaze, As though with human hearts they east Sweet yearning glances on the past!

The foliage on the mountain's brow, Rich-leafed, has clomb its utmost bough, The birds have left the hill and glade, And sought the cool of deeper shade— The air all trenulous with light, Wakes the sweet voices of the night; nd from the conse of vale and Comes the sad plaint of whip-poor-will. Oh deeply tender is the scene

Of nature, in her moods serene; When ripe maturity has brought To beauty's brow the shade of thought; Here dreamers, lofty in desire, Fan their too ardent souls of fire, And in the cool of Nature's palm Find Herman's dew and Gilead's balm.! For loving hearts that find no home. For souls alloat, that erst must roam,

For natures whose exquisite mold Shuns the rude touches of the world: For lives before the tempest driven, Shipwrecked in sight of their sweet Heaven or all who mourn " a broken dream Whose hopes have crossed the Lethean stream For these—and all who toll in vain For earth's sure recompense of pain-

The glories which adorn their way. Beside them, in the streamlet's flow, Beneath their feet, in heart of rose, The tapestry of Eden glows; In flowers that climb the rugged slopes, Behold their resurrected hopes; Above them, in the ambientair, God's love is wooing everywhere, And faith shall read a lesson true The every leaf and drop of dew— That He who keeps the teeming earth As in the morning of its birth, Will somewhere meet us on our way And make our night eternal day,

And, for the sunlight here denied, Henceforth we may be glorified.

Spiritualist Tent Meeting.

Among the events of public interest that have transpired in Western New York within the last few months, perhaps none has more deeply interested the masses, or been of more marked significance, indicating the direction to which public attention is becoming directed, than the three days

tent meeting of Spiritualists held last Friday, Saturday and Sunday. In North Almond, N; Y., near the residence of John Wilcox.

Notwithstanding the weather was a little unfavorable, the total number in attendance was estimated by thousands; and this in that sparsely settled farming region.

Mr. Wilcox, in projecting and carrying forward to success such a meeting, has proved himself a man of energy and devotion to the cause such as is not found in every County, or even in every state. The arrangements were as perfect as circumstances would permit, the speaking of a very superior order, and nothing occurred to seriously disturb the flow of general happiness and harmony of the gension.

angels could return to Almond on Sunday and demonstrate man's immortality.

One more significant fact I would mention. There were many in attendance, not only those who are Spiritualists, but others who have found out that not only is disease and death contagious, or communicable trom one individual to another, but that life and health being politively the above mentioned evils, are much more communicable.

These came in considerable numbers from places near and remote to avail themselves of this opportunity of being head of their physical infirmities, having learn that among Spiritualists are persons endowed with the gift mentioned by Paul in 1st Corinthans, Vit., 9, and by desus of Nazareth in Mark XVI., 1s. Indeed some heaters most noted for the gift were marble to answer all the calls upon their services, and invalids went home in some instances without obtaining the treatment they destred.

Many 'mighty works' of healing were performed by mediums in the exercise of their powers in this direction, indeed many poor invalids, with nervous energies almost exhausted, and in consequence of this a proy to some acute or chronic disease that is rapidly hastening them to the grave, by merely sitting in such a necting, in the magnetic airra of such an assemblage of me limus through whom the spirit world can transmit their healing influences, often find that their physical, as well as their spiritual strength has been renewed, and they go home astonished that instead of exhaustion of body and depression of spiritis, they find themselves receptorated in the physical, and cheerful and hopeful in the mental.

And the case is still better, when, in addition to the benefits drawn from such a powerful magnetic hattery of healers, they then and there, while in an atmosphere thus charged, receive the influence fact can be transmitted to them through the organism of an individual magnetizer. Cases of this kind were, at that tent meeting, common, and at least one invalid front 'tyrusville and one 'tyrusur't adjoining town left

# Spiritual Phenomena.

CHAS. H. FOSTER IN PHILADELPHIA.

This gentleman held public séances in Philadelphia in April last, at the Continental Hotel. A reporter for Forney's Press-a strong skepticwas invited to visit Mr. Foster's room for the purpose of investigating the phenomena. He did so, and with what result-will be seen from the extracts from his report, which we give below. How unlike the miserable slang uttered by the Boston Globe reporter recently, while Mr. Foster was at the Parker House:

"Mr. —, I wish you would go to Room 110, Continental Hotel, to lay at 4 o'clock, and take this letter of introduction to Mr. C. H. Foster, spiritual medium, and see if anything of interest to the public takes place in his rooms."

A bow signifying assent, a sneer signifying ut-ter and entire skepticism and unbelief, enterspersed with a few words, sotto roce, which sounded very much like "humbug," "charlatan," might have been noticed about the action, manner, and words of the representative of The Press as yesterday at noon he read the above Cassignment to duty.

Four o'clock arrived and the reporter presented 

sire to be made the subject of an interview unless it was in aid of the cause of truth. ("That sounds like their cant," thinks the reporter to himself, "but we shall see.")

"Well, sir," (with the usual brusqueric of the journalist, who has no time to lose in conventionalities, for the paper must go to press at a certain time)—" Well, sir, let me grasp the situation at once, and I confess candidly that I have not even a scintilla of doubt as to the falsity of Spiritualism and its varied forms and phases of

HUMBUG AND JUGGLERY, contrived and carried out for the purpose of entrapping the simple-minded, credulous ones, who are always willing to prove in their own persons the truth of 'the fools are not all dead yet.' First, who are you, for I confess never to have heard of C. H. Foster? The gentleman smiled meaning-iy in answer to the first part of the abrupt address of the journalist, and his smile passed into a quiet laugh as if at the ignorance of the speaker as to who he (Mr. Foster) was. Indeed his remark fol-lowed the laugh. Turning to his friend he said: lowed the laugh. Turning to his friend he said: "I have not heard such charming nairete for many a long day. It is quite refreshing to be spoken to in this way."

# " ROOM NO. 110."

The ordinary comparison of a room in a hotel, with the usual number of stands and trunks and chairs, etc., was noticed more for the absence of machinery and juggler's boxes, and absurd tokens, and cards, and all the varied contrivances for imposing upon the credulity of people who usually sit at the feet of these mountebanks. We say these things were conspicuous by their ab-sence; still the utter want of faith of the newsman was not shaken in the ability of the quiet, gentlemanly man to even guess, with any degree of accuracy, at common-place occurrences of the past or to foretell any more of the future than any man of ordinary judgment and a knowl-

edge of men and things could do.

As the journalist approaches his subject more closely, he feels that his usual impersonality must be sometimes sunk as

HE RECITES HIS EXPERIENCES !-for that one-half hour in that medium's room. These experiences are not simply strange, unaccountable, mysterious, or any of the words which denote the idea of the things unaccounted for by writer feels as though he were drifting into sacrilege in his endeavor to give or to conceive of an idea of the power of this man. When the re-porter say this man look back over long years of time and long miles of space and down deep into the mouldering dust of long-forgotten graves, and drag up to the clear light of the present noonday sun of Philadelphia thoughts from the inmost recesses of the heart of a woman who in life would hardly have confessed those thoughts to herselfwhen he saw the name of the woman and that of the man she loved (names which the inquirer had himself almost forgotten, time and circumstance having almost completely blotted them out of memory)—when he saw those names written

PLAIN, DISTINCT CHARACTERS. in letters formed of the living blood at that moment coursing through the hand of Foster—he could not refrain from yielding to the impulse to cry out in ideal pain and awe-striking fear, stagger up from the table and walk about the room till a modified calmness came to his excited feelings. And yet these were but the mercrudiments of the "art," if it may be so called; but it may not be so called; even though the loss of a word leaves the sentence unfinished, for it was no "art" that enabled this man to read the events of the past and its dead, the present and its living, to tell of deeds done years ago and forgotten by their actors, of thoughts conceived of at the passing moment and unshaped even in the brain of the thinker. It was no "art" that gave this man the power to look into the heart of a woman far away and tell her secret which she had concealed religiously for years. It was no art, it was—but the pen of the journalist refuses to write the imious thought when he knows that he writes about the power of a mortal such as you and I and all

Mr. Foster spoke truth when he made the remark: "Mr. —, I will reveal to you things that you would not dare publish; they are too sacred; they touch family, social, and heart re-lations too nearly even to be mentioned by the faintest allusion." And the listener paid the penalty for his skepticism and scoffing even to the uttermost farthing; such a penalty the amount of which he dare not publish

# IT IS "TOO SACRED."

Now just here let there be a disentanglement from some of the involved, awkward sentences which have thus far been written under the impulse of an excited overgrought sensitiveness prought on by the startling, awful revelations of this "Spiritual Medium," and let matter-of-fact

writer resume its normal action.

The financier, the stranger, the agent, the reporter, and the central figure, the "medium," took seats at a table carelessly, and without any

design or choice as to location.

Mr. Foster talked quietly to our representative, of course about the subject which was uppermost in the minds of all—Spiritualism.

Among other things he said: "I always leave my own personality out. A man comes to see Spiritualism, not me. If the thing does not show for itself, why, I cannot make it. Any man who | go into Mr. Foster's presence do, is a serious attempts to convince the world of a truth, must let the truth speak for itself, and not throw the weight of personal influence or presence into it.

you to investigate, or at least to observe the phe-nomena of Spiritualism." Talking all the time

A PÉRFECT UNBELIEVER, and I am glad of it, for I want such a man as

naturally, and without any straining after effect, such as one would expect from a man self-convinced of his extraordinary powers, Mr. Foster, as though casually, took up a piece of paper from the reporter's roll of "note" paper, and tore it into little strips. And then, without more alo, without any jugglery of action, or noticeable change of manner or thought, he addressed the stranger-we call him a stranger because he undoubtedly was unknown to all of the party, and had simply come in a business way to pay his money for the gratification of his curiosity from whatever motive prompted him—"Have you any friend in the other world with whom you would like to communicate more than with any other? Please write the name of him or her, along with the names of other deceased persons, separately on these little slips of paper, fold them up securely, so that I cannot see them, and then shake them about so that neither you nor I can tell which contains the name of the one you desire most to communicate with." This was done, and the concealment of the name among a halfdozen others was complete. Then, as though speaking to some one near by, but who was not present to the sight, he said: "I want you to give me the name of the person whom this gentheman desires most to speak with." He took up each little slip of paper and pressed it to his forehead, saying over, as he did so, rapidly the let-ters of the alphabet. When he came to one of the slips, three distinct but quiet raps were heard on the table, and the medium said, "Ah! that is the name," and running over the alphabet four times, till each time the letters "L. R. J. M." were indicated by raps, he handed the still folded paper to the writer, and then himself wrote on a piece of paper the words, "The one you wish to hear from is here and will speak to you—John Moore." The stranger confirmed this as the one name out of the half-dozen he had written from whose owner he desired to hear. "Now you can write a question which you de-sire to ask your friend, and he will answer it."

At this point the stranger, seeing the reporter taking notes, said he did not desire the question or its answer made public. This was acceded to, and the question was written, folded up securedly, and the same simple performance of naming over the letters of the alphabet, rapping out of letters, which the medium said signified words and ideas, and then writing out the answer, cer-tainly without ever having seen the question, was proceeded with. This answer was pronounced satisfactory, and the stranger said that its character showed the most intimate acquaintance with the secrets which were alone known to him and to the dead. Then taking up one of the still folded slips of paper and pressing it to his forehead, the medium said: "There is a person who comes here, who gives me marvelous force. A sister comes in great beauty. She would speak to you in private." Then writing ten or a dozen words on a piece of paper, Mr. Foster handed it over with the slip of paper. The stranger, in evident surprise, wonder and entire belief, looked at the medium and said: "That is the name of my sister—even her nickname, and you have written that which you could not possibly know through human agency."
"Oh, but," the reporter hears some one say,

"This stranger was a confederate, and was only repeating a studied part." But this theory of collusion was exploded by the happenings in the reporter's own case.

More in jest than with any desire to test the power of this clever charlatan (as up to the present time our representative had undoubtedly regarded Mr. Foster), our reporter had written the names of his father, his grandmother, both dead many years; and of a lady friend whom he had known in his youth, and who had died four or five years ago at her home in a little village in D—. She was, indeed, the village beauty, and as such had had plenty of lovers; but, though engaged to one, she was believed by her most intimate friends to be in love with another; the hard-working, modest spoken doctor of the village. lage. He, from bashfulness, or want of means, or love never declared himself, and, as time passed on she sickened and died, without ever having told her love. Now this lady was so indifferent to the reporter that it required an effort to think of her, and her name was chosen because of the utter impossibility of guessing it, or

anything of her history.
Suddenly leaving the stranger, Mr. Foster turned to our representative and said, "There is a very singular influence comes to me, such as I have felt with none of the others. It fills me. Look, the initials of the name will come out upon my hand

WRITTEN IN LETTERS OF BLOOD!" With this he extended his hand over the table,

and a shudder went through his whole frame. Then putting down his hand, he rubbed its white surface a moment or two, when distinctly, startlingly plain, there came out, as though he had marked it with a knife without cutting the skin, the initial letters of the dead village beauty's name! "Now," said he, "write her a question."
The pencil of the reporter traced hurriedly the words, "Did you love Doctor - or -

The answer of the deceased girl came from the medium, "Yes, more than you or any one ever

knew."

"Aha! my dear sir, you are at fault there, for I asked a question which requires a name in the answer, and not a simple statement. I have asked here which of two people she loves the

"Oh! She did not understand. I'll ask again." Then looking seriously at the reporter, Mr. Foster said solemnly, "It is a sacred subject, and she never meant to tell—but since you doubt her power to speak to you, she says that she loved Doctor — (naming him), and never loved '' (naming him). Now it was

ABSOLUTELY IMPOSSIBLE

for these names and these facts to be guessed at, or inquired about, or imagined, for they did not

arise in the reporter's mind till the moment of writing them down and thinking of them.

Thus we have given but two instances on the very threshold of the scance, which hardly suggest the power of this extraordinary man. We say "hardly suggest his power," for the secrets he probed, the tales he told, the hopes he raised and blasted, the fears he dispelled and created, seemed to affect those who were interested to a degree which was literally painful to behold. One of the party so thoroughly believed the truth of his ability to look into the hearts and minds of others and read their inmost thoughts, that he cried out in bitter anguish when told that which appeared to topple over a long-cherished hope, and he passed out of the room haggard and white with fear, or despair, or something which could not be sought into by the reporter, for it was, as Mr. Foster said, too sacred a subject.

The medium actually wrote a name which had but that moment passed through our representative's mind, and could not have been conceived of by another. While talking on indifferent substitute is a substitute of the conceived of the content of the c ent subjects Mr. Foster said abrubtly: "There, your father is present, and will communicate with you; he announces himself as Vincent J. ." Well, now, as this was the name of one of the party's father, who had been dead over

thirteen years, to say the least, this was wonder-But this scance is too long already, and mus

be brought to an abrupt close. The reporter does not undertake to explain, or even to comment, further on the doings and sayings in that little room in the upper stories of the Continental Hotel. He leaves the subject, where many have left it before him, as an existing enigma which he will not attempt to solve. This busy world, with its alternate bustle and worry, calmness and pleasure, strife and peacefulness, is enough to engage the thoughts and the powers of all that live in it; sand whether it is well to tread so nearly on the borders of another world as those who

#### PUBLIC MEETINGS, ETC.

The Tenth Annual Convention of the American Association of Spiritualists.

The Tenth Annual Convention of the American Association of Spiritualists will be held in Grover's Opera Hall, Chicago, beginning on Tuesday the faith day of Sept. hext, and continuing three days. Each society, association or body of Spiritualists in America'is respectfully solicited to send delegates to this Convention according to the provisions of Article VI., section 3. of the Constitution, as follows:

slons of Article VI., section 3. of the Constitution, as follows:

Sec. 3. Representation.—Each active Station Territorial
Organization of Spiritualists within the limits of the United States of America shall be entitled to as many delegates,
at large as such State or Territory has representatives in
Congress—the District of Columbia being entitled to two
delegates—provided that only one general organization
shall be entitled to representation from any State or Territory. Each working Local Society and each Progressivo
Lyceum shall be entitled to one delegate for every fraction
of fifty members.

By Order of the Board of Trustees,

embers.
By Order of the Board of Trustees,
VICTORIA C. WOODBULL, President,

#### · Vermont.

Vermont.

The Annual Convention of the Vermont State Spiritualist Association, for the election of officers and transaction of other business, will be held in Hammond's Hall, Ludlow, on Friday, Saturday and Sunday, the 5th, 6th and 7th days of September, 1873. Beard at the Ludlow House 87,00 per day. Carriages to and from the Railroad Depot free, Free return certificates over the lines of the Central Vermont Railroad to those a ho pay full fare one way.

It is destrable that the corporators named in the 'act to incorporate the Vermont State Spiritualist Association,' approved November 23, 1872, will make this the occusion to perfect the organization in accordance with the provisions of that act. Will Daniel Baldwin, Charles Crane, Thomas Middleton, E. A. Smith, E. B. Jenny and D. P. Wilder, please take notice?

Come, friends, Spiritualists, Liberals, Infidels, by whatever name you are known, let us assemble ourselves together once more in the spirit of fraternity and harmony for a pleasant reginlon and communion with angels. Able speakers will be present, and a 'feast of reason and flow of soul's will be sure to follow.

By order of the Executive Committee,

The eighteenth Annual Meeting of the Friends of Human regress of North Collins, Including the Medlums Quar-erly Meeting of Western New York, will be held at Hem-ock Hall, Brant, Eric Co., N. Y., Aug. 20th, 30th and 31st, 73. Lyman C. Howe, Glies B. Stebbins, Prof. E. Whipple,

MEDIUMS' AND SPEAKERS' CONVENTION. MEDUMS' AND SPEAKERS' CONVENTION.

Mediums and Speakers of Western New York will hold their next Quarterly Convention at Hemlock Hall, Brant, Erie Co., N. Y., in conjunction with the Yearly Meeting of the Friends of Human Progress, commencing Friday, August 29th, 1573, and continuing three days, A cordial invitation is extended to all who fove truth, and hopefully labor for higher good.

A. E. TILDERS, Committee, G. W. TAYLOR,

The Next Regular Quarterly Meeting The Next Regular Quarterly Meeting
Of the Heiry County, Association of Spiritualists will be held at Independence Hall, in Atkinson, Henry County, Ill., on the 30th and 31st of August, 1873. E. V. Wilson will lecture before the Association. All friends are invited to attend; and as our accommodations are limited, there being only four Spiritualist families in the nedlshoofhood, all who can do so will please bring the substantials of Hig, and also blafficts, robes or quilts. Those who cannot do so, will be welcome, and will be provided for. Strangers will inquire for Mr. Dufur.

JOHN M. FOLLETT, Secretary

Henry Co. Association of Spiritualists,

Spiritual Grove Meeting.

The Spiritualists of Oregon will hold a Grove Meeting at Woodburn Station, on O. C. R. R., seventeen miles north of Salem, to continue three days, commencing October 3d, 1873. E. W. Shortridge and other good speakers will be present. A general invitation is extended to all, and especially to mediums throughout the country. Come one, come all, and let us have a good time.

E. C. Coot. E. C. Coot. E. Chairman Committee of Arrangements.

Woodburn, Oregon, July 20th, 1873.

Grove Meeting.

Grove Meeting.

The Spiritualists of Macomb Co., Mich., will hold a Grove Meeting in W. A. Wales's Grove, one and a quarter miles west of Disco, on Saturday and Sunday, the 23d and 24th of August, commencing on Saturday, at lociock p. M. Speakers engaged, G. R. Stebbins and Mrs. L. A. Pearsall. A cordial invitation is given to all.

HIRAM SMITH, Olerk.

HIRAM SMITH, Clerk.

Quarterly Meeting. Quarterly Meeting.

The Central New York Association of Spiritualists will hold its next Quarterly-Meeting at Rome, N. Y., on the 23d and 23dh. Insis, commencing at 1 o'clock P. M. Good speaking is expected, and a full attendance is desired.

Austen E. Simmons, of Woodstock, Vt., will be the chief speaker. The meeting will be hold in the Baptist Church, on Stanwix street, opening about mid-day on the 23d Inst. Good accommodations can be had at the Northern Hotel and the Willel Huase at \$1,00 per day. The good-pepple will do all In their power to make the time pleasant for all. Let everybody come to the meeting and hear the words of

E; F. BEALS, President, Rest Winfield, N. Y., Aug. 4, 1873.

# Pienie from Philadelphia.

The Spiritualists of Philadelphila and places adjacent will have a Picule at Atlantic City, on Wednesday, Aug. 27th. The last boat-leaves Vine-street wharf at 6 A. M., and returns about 735 P. M., giving eight hours on the beach, Meetings will be held at Atlantic City. Adults' tickets, \$1,50; children 75 cents. Tickets for sale by J. H. Rhodes, M. D., and H. T. Child, M. D.

There will be a two-days' meeting in Leonard's Grove, 69 Oak street, Binghanton, N. Y. September 6th and 7th, Hon, Warren Chase, of St-Louis, and other speakers, will address the meeting. Friquels and opponents of Spiritualism are invited to come and hear. Meetings at 10 A. M. and 2 P. M. each day.

# Passed to Spirit-Life:

From San Francisco, July 27th, Mary E. Beach, wife of H. P. Cramer, a native of New York, aged 40 years. H. P. Cramer, a native of New York, aged 40 years.

MARY BEACH CRAMER.—The world's light-bearers are going one by one from among us. One went a month ago, one yesterday, and to-day Mrs. Cramer has turned to the morning land. She has not been known by the sounding of trumpets, but by fragments of songs, by "sowing silent seed that has made the waste places glad." Mary is a native of New York, where she was united in marriage to Mr. Henry Beach. She was one of the early and carnest workers in the field of reform, and one of our finest medianns. Not a few sad 'souls have been gladdened, not a few faltering feet strengthened by her sweet ministry.

In 1864, she, with her husband, crossed the plains and mountains, and settled in San José, Cal. Mr. Beach died, leaving to his wife the care of two children. A few months ago she was married to H. P. Cramer, of this city. To him she has been light and inspiration, and she has also been a helpless invalid. Sunday night, July 27th, she heard the angels call "Come," and she obeyed.

Many friends gathered at her funeral. The services were conducted by Dr. Stevens and Mrs. H. F. M. Brown.

"Her greeting smile was pledge and prelude

"Her greeting smile was pledge and prelude Of generous deeds and kindly words; In her large heart were fair guest-chambers, Open to sunshine and stuging birds.;"

We shall meet again. San Francisco, Cal. From Montville, Me., June 28th, Mrs. Abigail Brad-From Montville, Mc., June 23th, Mrs. Abigail Bradstreet, in her 75th year.

She has passed on to that bright shore just across the beautiful river to participate in the pure picasures of the other sphere. She tested the merits of her faith in a distressing sickness of about ten weeks, which alforded her ample opportunity to determine whether it would do to trust her faith. Her confidence in the Spiritual Philosophy was unshaken. She had from her youth gloried in a free salvation, a liberal religion, and was able to defend it in every place. Surrounded by Orthodox influence, she stood firmly at her post, vindicating her rights to the last.

We, as Spiritualists, deeply lament our loss, as she was ever ready to help in sustaining our meetings and the cause generally.

She leaves a large circle of well-tested friends, who also deeply feet their loss.

A heautiful discourse was delivered on the occasion through the organism of Mrs. Abble Morse, in trance, to a large and appreciative audience.

A. RAN DEHL.

From Walpole, N. H., July 19th, Submit Wier, aged 79 years and I months.

years and 4 months.

A mother has passed to a higher life to join loved children and friends gone before. She was a kind and affectionate mother, always striving for the happiness of her children, ever ready to extend the helping hand to the suffering one of earth. She anxiously awaited the summons that would free her from all earthly sufferings, that she might join the band of dear friends that were lovering around her. She caimly made arrangements for her funeral services, which were kindly respected by her friends. She was a constant reader of the Banner, one of her greatest enjoyments in some of her last days.

S. H. W.

From New York City, N. Y., July 22d, after a long and

days.

She was a true and faithful wife, and a kind and loving mother. Of late she had been greatly interested in the beautiful Philosophy of Spiritualism, and longed to receive assurances of a blessed immortality from her dariling daughter and other relatives and friends that have gone before but, ere the glorious truths of Spiritualism were demonstrated to her in earth-life, she crossed over to the unseen shore, and has now fully realized the sublime realities of a life beyond the grave. Her remains were interred in St. Michael's Cemetery, L. 1.

# Mediums in Boston.

Office of Dr. H. B. Storer, 137 Harrison avenue, Boston.

CLAIRVOYANT EXAMINATIONS DAILY BY MRS. GEORGE W. FOLSOM.
o'clock A. M. to 5 o'clock P. M. Terms \$1,00When written, \$1,50.

DR. STORER'S New Vital and Organic Remedles, adapted to every diseased condition of the human system, sent by Express, with full directions, to all parts of the country.

Dr. Main's Health Institute, AT NO. 312 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please enclose \$1.00, a fock of hair, a return postage stamp, and
the address, and state sex and age.

30. 30. 30. 31.

#### CANCERS CURED Without the Knife,

BY MRS, A. E. CUTTER, Electro-Magnetic Physician, all paris of the country. Residue 12 Kirkland street, Boston, Mass. Remedies sent to sw\*-dune 2s.

# MAUD E. LORD 11.1. hold Public Scances, during the heated term, at her rooms, No. 27 Millford Street, on Sunday, Mon-day and Wednesday evenings of each week, commencing at 7 % o'clock. Admission \$1,00. 3w' ~ Aug. 2.

MAGNETIC TREATMENT BY DR. W. A. DUNKLEF-26 Tremont street, Roston, Room to, From 9 to 12 A. M. and 2 to 1 P. M.

# TEST MEDIUM. MRS. BELLE ROWDITCH, No. 30 Kneeland street, and corner of the atomic. Hours from 9 to 4. Public Sciences every Sunday evening, at so clock. 13w - June 14.

MRS. CARLISLE,

# MISS S. F. NICKERSON, THEANCE and Business Medium, 35 Doverst. Hours, 9 A M. TOSP, M. Public Scances Sunday and Wednes lay eve June 7, 43w.

MRS. JENNIE POTTER.

CLARRYOYANT AND PSYCHOMETRIST. At home Mondays, Thresdays, Thursdays and Fridays. Hours from 10 to 5, No. 37 East Brookline street, Boston, Pythometrical Readings, \$2.00.

E. P. GREENLEAF.

Trance and Inspirational Speaker.

FUNERAL'S attended at short notice. Residence, 27
Milliod street, Boston. Pleasant rooms to rent by the
day or week.

Eaw\*—July 26.

MRS. N. J. MORSE, (formerly Andrews,) Elec-Its, A. J., MORSE, (formerly Andrews,) Electron to Magnetic Physician, 46 feach street, Roston, Electrical and Medicated Vapor Baths are used as auxiliarles in the cure of disease. Consultations free. A superior Medical and Business Chalvoyant will be in attendance on Mondays, Wednesdays and Fridays, from 10 A. M. to 5 r. M. Examinations, \$1,00 by lock of harr, when written, \$2,00. Mr. S. P. Morse, Magnetic Healer, will also be in attendance. Patients visited at their residences if desired.

MRS. L. W. LITCH, Clairvoyant Physician Boston. Circles Sunday and Tuesday evenings.

Aug. 9,-4w\*

Tizzie Newelli, 28 Winter street, Boston, Transcament and Medicated Baths: Examines from fock of hair. Terms \$2. TREEMAN HATCH, formorly a sea captain, having received power to heat the stek, both body and mind, from God and angels, can be found at 35 Harrison avenue. Office hours 9 to 4. 4wf—July 26,

Avenue. Office hours 9 to 4. 4w.—July 26.

ARS. ELIDRIDGE, Test, Business and Medical Clairvoyant. No. 7, Oak street, first door from Washington street, Hoston. 4w.—July 19.

ARS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5, 616 Washington street, Hoston. 4w.—June 28. SAMUEL GROVER, HEALING MEDIUM, NO. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested.

### Miscellancous.

Summer Address, Glenora, Yates Co., N. Y.

# Dr. Fred. L. H. Willis, P. O. Box 362, Willimantic, Conn.

DR. WILLIS may be addressed as above until July 1, 1573. From this point he can attend to the diagnosing powers in this line are unriviled, combining, as he does, courate scientific knowledge with keen and searching Chairmana. Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers. Scrofula in all its forms. Enliersy, Paralysis, and all the most delicate and compilerted diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, for 25 Crysts Each: WM. WHITE, LUTHER COLBY, MRS. J. H. (ONANT, A. J. DAVIS, MOSES HULLI, WHALLAM DENTON, ROSE, LILY—MOSES HULLI, Cabinet size, 50 cents: WHALLAM DENTON, cabinet size, 50 cents; WHALLAM DENTON, cabinet size, 50 cents; A. J. DAVIS, Imperial, 50-cents; JUDIGE EDMONDS, Imporial, 50 cents; N. FRANK WHITE, Imperial, 50 cents; CHAS, H. FOSTER, Imperial, 50-cents; DR. SLADE, Imperial, 50 cents; MR. WHITE, Imperial, 50 cents; LUTHER COLBY, Imperial, 50-cents; THE SPHRIT BRIDE, 25 cents; Ch. Rander, indian Maiden, 50-cents.

ndian Maiden, 50 cents.

Sent by mail to any address on receipt of price.

SOUL READING,
Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they age best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints to the inharmoniously married. Full delineation \$2.00 to field delineation, \$1.00 and two3-centstamps, Address, MRS. A.B. SEVERANCE, CAUTE-street, between Church and Prairie streets, Apr. 5-41.

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### DAY'S EXCELSIOR BUTTON-HOLE CUTTER.

PATENTED FEB. 18, 1873.

THIS CUTTER excels all others in simplicity, strength, safety and utility, made of the best material and in the most perfect manner, with a plannished the case; may be carried in the pocket with safety, and is a great convenience; useful for Rhpilug, Cutting Thread, Twine or Selvage. Just the thing to open envelopes or cut the leaves of Perfolicials. May be sharpened same as a kulfe. To canvassers it offers the advantage of occupying only one-fourth the space of any other Cutter. Put up in a neat box of one dozen each.

Single Cutter sent nost-natd Scents; one dozen plannished. of one dozen each.
Single Cutter sent post-pald 25 cents; one dozen plannished tin, post-pald, \$4.50, fetalls for \$3.00.
For sale by COLBY & RICH, (late Wm. White & Co...) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Hoston, Mass.

### CHAUNCY HALL SCHOOL. FORTY-SIXTH YEAR.

DURING Vacation, the Principals will be at the Bookstore of J. R. Osgood & Co., on Saturdays, from nine to two o'clock.

Catalogue's can be obtained of T. Groom & Co., State street, and A. Williams & Co., 125 Washington street, or by addressing CUSHING & LADD.

11—Aug. 2.

B. C. Hazelton's PHOTOGRAPHIC GALLERY, NO. 140 WASHINGTON STREET, BOSTON.

Every style of PICTURES, from Card to Life-Size, either lain, or colored in India Ink, Crayon, Olfor Water-Color, June 28, —13w

RGANISTS, professional and amateur, desiring opportunities for frequent pedal and solo-stop practice at a moderate cost, will learn of something greatly to their advantage by addressing GEO. WOODS CO. Organ Builders, Cambridge, Mass.

TO LET-In a fine location at the South End, a very pleasant front room and side room, with board, in a genteel private family. Application should be made immediately. Reference: COLBY & RICH, Booksellers, 14 Hanover street, of whom further particulars can be learned; or apply at 76 Waltham street.

Tft-June 14.

FCLECTIC MEDICAL COLLEGE.
WINTER SESSION commences October 6, f873. Fees for the course, 430. No other expenses. For particulars address PROF. BUCHANAN, M.D., Philadelphia, Pa. July 19. -12w\*

TO LET.

THE Office now occupied by the BANNER of LIGHT, No. 14 Hanover street, Possession given Nov. 1st, 1578.

Apply to M. T. QUIMBY & CO., No. 14 Hanover street, Boston, Mass.

Apply to M. T. QUIMBY & CO., No. 14 Hanover street, Boston, Mass.

# Miscellancous.

# CONSUMPTION And its Cure.

# WILLSON'S

Carbolated Cod Liver Oil

# SOUND REASONING.

Consumption is decay. Soothing, expectorant remedies, are only as useful pulliarities; they do not teach the cause they do not stort the decay. Tonic medicines strengthen the thie toiges and prolong the battle, but the decay goes steadily on, and sooner or later the victum must yield. Chinatle changes are sometimes good, but they seldom wholly cure. In short, the very first thing to be done is to story the Dicay: then apply the restorative, tonic and strength giving treatment. Taink a moment. The Lungs are decaying -tubercles, ulcerations, cavitles and deposits of poisonous matter-quest are forming. The circulation carries this poison all over the body. Wasting, loss of applicative, the revation, night sweats, and all the terribe symptoms appear. Is it worth while to doctor the symptoms, which are merely the results, while the decay, which is the cause, is catting up the life-spaints?

These two things are well known by the best physicians: is, Carbolic Jeid positively are six Decay. It is the most powerful antiseptle in the known world, exten dead bodles mp preserved by it. Entering into the circulation, It at once grapples with corruption, and decay ceases. It purifies the sources of disease.

\*\*Adv. Cod. Liver Off is Nature's bast Assistant in resisting Consumption. It is at once a food, a tonic, a purifier and a heater. It have supposes nothing can company with Cod Liver Off. This is the theory of

# WILLSON'S Carbolated Cod Liver Oil,

As described fully in the inventor's circular, which will be madied, upon application, to any address. We cannot afford space to tell the whole story here, or to give the numerous certificates from eminent physicians and well known eithzens testifying to the absolutely wonderful results flowing from this great discovery. Suffice it to say, it is carling thousands who supposed themselves to be at death's door.

Willson's Carbolated Oil is scientifically prepared with the purest Carbolic Acid, so combined as to be entirely harmless, with

Sweet Norwegian Cod Liver Oil,

From the celebrated fisher less at Aalesand, (Norway,) pro-nonneed by physiclans the most delicate efficient God Liver Off in the world.

It is easily taken, tolerated by the weakest stomachs, di-gosts readily, never becomes rancid, and is almost entirely free from the usual disagreeable characteristics of Cod Liver Off.

For every use of Cod Liver Off, Mr. Willson's discovery is of the greatest value,

For the sife internal administration of Carbolic Acid, Mr. Willson's method of combining it with Cod Liver Off is absolutely necessary.

#### WILLSON'S Carbolated Cod Liver Oil Is a Speciale and Radical Cure for CONSUMPTION AND SCROFULOUS DISEASES.

Remember the name—"Willson's Carbolated Cod Liver Oil." It comes in large wedge-shaped bottles, bearing the inventor's signature, and is sold by the best Druggists. " PREPARED BY

J. H. WILLSON, 83 John street, N. Y. For sale by all Druggists.
For sale by the following Wholesale Druggists in Boston:
Carter & Wiley: Rust Bros. & Bird; George C. Goodwin & Coz: Smith, Doollitle & Smith.

# DR. H. B. STORER'S Nutritive Compound! BLOOD-NOURISHING

VITALIZING ANTIDOTE,

Still continues its bone ficent work in all parts of our land, TO CURE SCROFULA In All Its Many Forms!

We must invigorate the constitution, and improve the general heatth, by personal cleanliness, free exposure to the smilight, pure dry atmosphere, plain nourishing food, and the use of such elements as are combined in the NUTRI-TIVE COMPOUND, which the system demands.

### The Nutritive Compound AN EARNEST LIFE. Supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented and the life renewed, causing these masses of imperfectly organized cells, called tubercles, to dissolve and gradually disappear from the system.

In former advertisements I have abundantly shown from the testimony of hundreds of patients what the NUTRI-TIVE COMPOUND has done and is doing for suffering

In all Diseases of Women It is unsurpassed and unequalied, so remarkable in its effects that I have made 'ts special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "NUTRITIVE" Compound (that which supplies elements of nutrition), you will perceive that for

Both Sexes, All Ages, and All Diseases,

The Compound is adapted, where the elements of healthy tissue are required.

TESTIMONY FROM HUNDREDS OF PATIENTS.

Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine. BEGIN NOW

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# Dearls.

To loftier things your finer pulses burn.

Only what we have wrought into our character during life can we take away with us.

'are that is entered once into the breast, 's Will have the whole possession ere it rest. - | Ren Jonson.

Man, being essentially active, must find in activity his joy, as well as his beauty and glory.

Look on this beautiful world; and read the truth In her fair page. See, every season brings New change to her, of everlasting youth; Still the green soil with joyous living things Swarms, the wide air is full of joyous wings, Of ocean's azure gulfs. .

Look to education; take care that it be of the right kind, and you need, have no misgivings about the future.

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Oh, wondrous power of modulated sound! Which, like the air, (whose all-obedient shape Phon mak'st thy slave,) caust subtilely pervade The yielded avenues of sense, unlock The close affections, by some fairy path Winning an easy way through every ear, And with thine unsubstantial quality Holding in mighty chains the hearts of all.

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Reported for the Banner of Light by John W. Day.

Tholast number of this paper gave an account of the opening, on Tuesday, August 5th, of the aboye-named highly successful enterprise, and the work has gone on steadily increasing, till some three hundred and fifty tents, occupied permanently by nearly two thousand persons, and multitudes of daily visitors, mark the strong hold which this series of meetings has on the public favor. Wednesday and Thursday, 6th and 7th, passed pleasantly away, giving nothing of special interest to record. The form of the camp was gradually modified, and its outlines, filled in to meet the wants of the added numbers of its inhabitants, and singing, boating, fishing, etc., etc., employed the hours.

On Friday, the first picule came off, with the highest degree of success. Boston and all points along the route contributed liberal quotas to the mass of pleasure-seekers. Those desiring it. passed the day much after the time-honored fashion of Spiritualist picules: Carter's Quadrille Band (Boston) furnished, good music, and the fine dancing-hall received its baptism from happy smiles and circling feet; Hill & White, Gardner & Drake, and others offered comestibles and refreshments; the new swings and tilting-boards prepared by the corporation were kept fully employed throughout the day; and the lake was alive with voyagers, who eagerly explored the many indentations of its shore, or swiftly made the "three mile" course of its length, impelled by oar or sail.

Those desiring spiritual food obeyed the bell of the managers, and assembled at about half-past 40 A. M. at the commodious speakers' stand, where they were called to order by Dr. H. F. Gardner, In an opening speech, the Doctor congratulated those in attendance and Spiritualists everywhere, upon the change of sentiment which had taken place in the public mind regarding their belief, of which the present occasion was a witness. He spoke of the added advantages of the new grove, chosen mainly because the old one had grown too limited to meet the wants of the Spiritualist Camp-Meetings, and prophesical much of good which should be wrought for humanity upon this ground in years that were to come.

Mrs. M. E. B. Sawyer then read and executed a song, the words and music of which she had improvised from a subject recently given her-The Land of the so-called Dead !-which received the applause of the audience.

Hon: Warren Chase, of St. Louis, was then Introduced. After stating that he was no strainger in Massachusetts or New England, though he was fresh from the prairies of Kansas, he traced the intimate connection existing between the people of the East and West in business relations and in recollections of the early years of both individuals and the nation. To-day he considered the scriptural statement, "The last shall be first, and the first shall be last," to be literally fulfilled in the ears of the people, inasmuch as Spiritualism, the last great religion formed in our country, was chosen to consecrate this new ground, which might be used in days to come for the meetings of other sects. No power, however, which the older systems could hereafter bring to bear would be able to overcome the consecration to untrammeled thought and divine truth which the present occasion was bestowing

In this connection he desired to introduce to the consideration of the people an individual who, in the past, had been most maliciously traduced, viz.: the devil. He desired to bear witness to the good which he had done to the race. On Christian authority-and no other, he considered, was needed-he showed that the devil had bestowed upon man the priceless boon of knowledge, by which he had been enabled gradually to raise himself from a condition of barbarism to the light of civilization. Next-as by the assertions of the same Christian authority—the devil, acting through Judas Iscariot, consummated the Christian plan of salvation by atonement, in the betrayal of Jesus to his enemies. The Chrisvice, which thus insured them salvation; and we outsiders, who were to receive no benefit from St. Satan that, in our day, he had not been idle, but had-according still to Christian authorityinaugurated that "work of the devil," Spiritual- home. ism. This was the devil's last and crowning work for the elevation of humanity; and Spiritualists, who saw good in even the lowest of the ries of séances for physical manifestations at the race, should endeavor to give his name its proper | dancing half, which had been fitted up for the rank among the cherished list of world-benefac- occasion. II. W. Aldrich and Capt. Arsenal tors. The speaker referred in glowing terms to composed the committee chosen by the audience the bright light of progress which, streaming for the evening. The exercises passed off in a from New England as a central point, was illu- quiet and highly creditable manner

minating the nation with its divine rays. The churches of the prairies were now reared mostly by speculators, who hoped thereby to draw emigrants to settle on their lands; but the great mass of they people passed them by as relies of an earlier stage of human development, and free thought was marching triumphantly onward in the westward track of the star of empire!

I. P. Greenleaf also rejoiced at the lessons conveyed by the present meeting, and endorsed all that had been said by the previous, speaker in favor of "St. Satan." Knowledge being the chiefest blessing possessed by man, Mr. G. was led to look upon the devil as the best Triend he ever had-perhaps that he ever should have. The devil demanded man to work, out his own salvation by earnest endeavors for the good of his brother man; the devil showed us, through knowledge, the path to happiness, but he had never been known to carry anybody "pig-back" to : 'glory.''

Mr. Greenleaf said he desired to dedicate this new platform—the trees, the seats, the surrounding landscape—(as had the previous speaker) to every truth that, the devil had ever brought into the world; to human needs and uses; to those sublime facts which, bringing with them the weight of conviction, were the bases of all the advancement we had made, and of all the results we had produced in years gone by. This was a place where he came to enjoy his "religion" rather than get it, and he hoped others would feel to do the same, not for God's sake, nor for Christ's sake, nor-for anybody's sake, but for their own.

Dr. Gardner then introduced Ed. S. Wheeler, referring to the episode in the history of the last year's camp meeting (at Lake Walden), when kindly action was taken concerning this brother's sickness-none on the ground then expeeting he would ever recover sufficiently to speak from a public rostrum. Mr. Wheeler, on taking the platform, offered but a few words, and spoke in a manner which plainly told he was struggling with deep emotion. He returned thanks to his many friends, remarking that it was to that wave of hearty sympathy which came to him from off the breezy camp meeting, as direetly as ever an inspiration came to him from the spirit-world, that he attributed his successful passage of that vital crisis. He was now—thanks o the unshaken courage and devoted labors of his wife, and the cheering offices of friends-recovering, in a certain measure, the strength he had lost; he should always be true to that cause to whose, advocacy, he had devoted the last sixteen years of his life, and should continue the struggle for its future advancement, with what ever powers he might be able to command.

Moses Hall being introduced, made some re marks of a similar nature to those of the preceding speakers—bore witness to the good work accomplished for humanity by that uneasy spirit of reform which the church denominated, the devil and announced that he should continue the matter in a lecture in the afternoon. Healso desired to refer to our devil—for we, as Spiritualists, as free thinkers, as liberals, who haped to bequeath to our children the blessings of untrammeled speech and conscience which we had inherited from our fathers, had a devil, a strong, an active one whose encroachments we must meet—to the perception of whose insidious attacks we must awak en ere it was too late-and that devil was the Young Men's Christian Association, which, ram ifying all over the nation, was threatening every safeguard of untrammeled religion. Even church men asked, when the Y. M. C. A. was first formed. What is the need of this new body—are not our denominations strongly organized already?" but the question was now answering itself in the secret esplonage kept-up by the society upon the rising generation, and its interferences in social life, promouncing as it did the ban of business or affecional astracism on all youth who refused to joi its ranks and sign its petitions for the injection of God into the Constitution of our free land! "Adjourned for dinner."

In the afternoon, as per announcement, Mrs. M. E. B. Sawyer gave a song which she had improvised-both as to words and music-from a subject given her at the close of the morning ser vice-"Tenting on the new Camp Ground, after which Moses Hull proceeded to deliver a strong discourse, going to prove that the devil had been grossly defrauded of his proper rank as a reformer of liuman abuses and a satisfier of man' higher aspirations. It would not do to locate, as some religionists did, the seat of the fallen angels—the hell for sinners—in the atmosphere around the earth, and upon such assumption predicate that all the inspiration of Modern Spiritualism came from demons, for the matter would not rest here: the Bible, which was produced under similar inspiration from the world of souls, would then be proved to be also originated by the

While denying the existence of a personal devil, the speaker said, this word, from the use made of it by the church, had become a synonym for something radical and reformatory from the day when John the Baptist was declared to be under the influence of a demon, to the present hour. - How then could Spiritualism hope to escape being branded as the work of demons?-which by the way the speaker thought was the most brainless method of begging the question concerning the existence of the spiritual phenomena. The church was either right or wrong, in her declarations concerning the presence of the devil in every reform; if wrong, then it was proved that she was liable to mistake, and if mistaken in one point, to be equally fallible in all her arbitrarily assumed grounds: if right, then indeed humanity owed to the devil the chiefest thanksgiving, for he was-according to the declaration of the church of that day—the inspiring genius which led Jesus Christ to live and work among men. It was clearly to be noticed that the devil would not remain with any new system after it became popular and corrupt, and also as plainly perceiv able that the church always grasped the next to the last new reformatory movement, with which to combat its successor. The lecture—of which tians, who hoped to be saved by the blood of but a faint outline is here presented was histor-Christ, ought to thank the devil for his good ser- ical, philosophical, and argumentative by turns, and was hearfily approved by the audience. At the conclusion of the address the crowd dispersed this so-called vicurious atonement, ought to thank | from the speakers' stand, and wandered for a brief season around the grove, ere the warning therefore of his son Jesus Christ, the ruler of engine bells summoned them to their seats for

> In the evening Mrs. R. K. Stoddard, assisted by her son DeWitt C. Hough, commenced a se-

Saturday was passed quietly by the rapidly increasing "campers," in much the same style as that of preceding days. The evening trains brought out strong reinforcements, preluding the multitude about to signalize the advent of Sunday.

SUNDAY EXERCISES.

Early in the morning the camp was astir, and all were employed in preparing their temporary homes for the visits of expected friends, or put ting the last touches to the festoons of oak leaves and evergreen which were on all sides to be seen, making tents and trees alike beautiful. The ladies of the camp, under direction of Mrs. A. H. Richardson and Mrs. Maria Adams, also ornamented the speakers' platform with wreaths and | statement that this progressive country was subfloral offerings.

A stroll through the avenues yet bright with he dew of the morning revealed the wide extent of the camp, the large numbers of regular dwell- had been fastened; and Christianity, which was ers therein, and the great distances which some and traveled in order to be present. Wisconsin— 'The Badger State"—represented the West, while Connecticut, New Hampshire, and other States furnished New England representatives to strike hands of union with the Massachusetts friends. Many unique names upon the tents spoke the views or tastes of the occupants.

The State Police-Captains Tidd and Hammond -were assisted during the day by eleven other ofcers from the force, but despite the excitement, the bustle and confusion incident to the arrival and departure of the vast multitude which vieweds body of the instrument be made also to conform the grounds on that occasion, not one arrest was found necessary.

At an early season in the morning, visitors from the surrounding country for twenty miles listant began coming in, till a space of ten acres illotted for the purpose on the south-side of the camp was as thoroughly packed with teams of all sorts as was considered consonant with their

The Plymouth train was the first to arrive. Its rowds of passengers upon debarking at the plankplatform erected by the O. C. R. R. Corporation found themselves directly in front of a wide avenue which led over a gradual ascent to the camp a few white tents, backed by green tree-tops, peep. ing invitingly over its summit. Hastening through the gates to the grounds the descendants of the Pilgrims received a warm welcome. In due time the long trains from Boston and way stations moved up majestically, and poured out a deluge of humanity upon the camp which effectually astonished all the regular residents. This mass of people speedily resolved itself into the usual classes of those who were seeking physical enjoyment and those who came for mental profit. The first skirmished out of camp along its northern and southern borders, and upon the opposite side of the railroad; sat beneath the trees, or managed the boats, which despite all Puritan precelent were cleaving the bright waters of the lake during the entire day.

Those who came to listen to speeches, as well s to enjoy the beauty of the scene, assembled at the platform, where at about 1014 o'clock Dr. H. F. Gardner called the assembly to order.

J. Frank Baxter, of Winchester, Mass., commenced the services by rendering in a clear and effective manner the stirring song: "Dare to be ight-dare to be true," after which Dr. Gardner ntroduced as the regular lecturer of the morn-

MISS JENNIE LEYS.

In commencing she said: At such a time as this, full of life rather than death, we cannot come to you to open any sepulchral gate. Vital evelations were abroad, of interest alike to Spiritualist and atheist. Spiritualism represented not so much wings for heaven as feet for earth. She then proceeded to consider an important issue of the hour: as to whether God should be placed in the United States constitution as a ruler and governor in the land. It might perhaps be more isant to the benevers of Spiritualism to water the revelations of their philosophy, the forms of hope, bright-robed in the roseate hues of the empyrean that were wafted by them, but the soul alive to the vital interests of our day could not stop there—this question must be considered. The old time spirit of persecuting bigotry now loomed above the placidity of Christianity—the right of freedom in political things for the apostles of liberal sentiment in our country was even now being put on trial, and the student of history, reading the future by the past, could only see the promised land of liberty of speech and action across the Red Sea waves of a struggle more fearful than humanity had ever known The freedom of speech and the press had been challenged, and America's protected right to in dependence of thought menaced and refused recog nition, in the attack of the Young Men's Christ ian Association upon the two female editors in New York City, who though voiceless and vote less, politically—placed practically by their sex beyond the pale of the law as to its benefits, but sternly held accountable to its penalties-had stirred the patien to its utmost depths. (Applause.) Victoria C. Woodhull and her sister Tennie C. Classin were the freedom angels of the world, uplifting womanhood to the sublime heights of peace and truth. (Applause).

The most fearful aspect of the case, to the mind of the well-wisher of reform, was the profound apathy and listlessness which rested upon the minds of the people, who failed as a mass to un derstand that a terrible struggle of bigotry against advancing light, was already being inaugurated by the God-in-the-constitution cabals. The people must arouse; the duty of the hour was imminent; a conflict in which there would be no quarter was surely drawing nigh, and Christianity would prove itself as rampant in this age and nation, as it had in all the history of the past.

The speaker then proceeded to consider the aims set forth by the petition, issued at the Cincinnati Convention in the interests of Christian bigotry, for the recognition of God in the Constitution of the United States. She read its provisions, and then said it opened with a salaam to the government, but in its first sentence offered a direct insult to the people of the United States, saying, as it did, "we, the people," when its signers composed but a small minority thereof. The four Christian propositions which it was sought to force upon the people: (1.) A nation is a creation of God-(2.) is clothed with authority direct from God-(3.) is under the dominion nations—(4.) and is subject to the bible as the special revelation of the moral law—and consequently that a nation is under obligations to acknowledge God as the source of its existence, Christ as its ruler, and the bible as the law of its conduct-were declared (though every Christian by the provisions of his faith was called upon logically to defend them) to be four consummate falsehoods. Governments were truly instituted

from the consent of the governed. This nation was no more a creation of Jehovah than of Jove; no more subject to Christ than to Vishnu; no more under the bible than the Vedas.

The instrument criticised also insulted the character of God by ascribing to him the authorship of nations whose deeds did anything but doctrines of Washington, who in his treaty with Tripoli endorsed the idea that this government | gan! was in no sense founded upon Christianity; defied the express desire of Christ, who, when on earth, king: "My kingdom is not of this world." The ject to the antiquated bible of the Hebrews, was void of reason; upon that volume, by the very act of its own believers, the word "obscenity" chained to the volume, could no more escape its devouring power than could Prometheus, chained to the Caucasian mountain, save his vitals from the gnawing vulture.

However fanatically Judge Strong and his titled list of coadjutors might flout their Pharisaical phylacteries, the free minds of America could not fail to penetrate the specious pretence which in one portion of their petition asked only an acknowledgment of the name of God in the preamble of the Constitution, and in a subsequent paragraph, cunningly hidden, demanded that the to the amended reading—a step which would bring constitutional disqualification and censure upon all but evangelicals, and would exclude alike Jew and Infidel, Universalist, Unitarian and Spiritualist from all political rights. The Government would be turned over to Rev. Dr. Sproul's "God-fearing men"(?) the cross would oust the star from America's banner, and take the place of the wand of office and the baton in the hand of President and policeman.

Earnestly the Church was toiling for this result: year by year the Young Men's Christian Association was enlarging its borders. Let the liberal element organize in self-defense. She was sure that in the contest with Error the right would always come uppermost, but history reyealed that it was too often through the gory shock of war. She would have these elements of physical conflict scattered before they obtained sufficient magnitude to change their base of operations from the field of mental discussion to that of bodily carnage.

The speaker closed her address by a fervent appeal in favor of woman suffrage, which she believed, if granted, would, do much in the needed direction, and inaugurate a nobler manhood for man, and a higher womanhood for woman.. Her remarks were listened to for upward of an hour with the most profound attention, and received frequent signs of approval.

After a song by J. Frank Baxter, the meeting diourned for dinner.

At the conclusion of the morning service, the people had a full opportunity to form a conception of the immense crowd in attendance, variously estimated by camp residents at from twelve to fifteen thousand persons. Though Messrs. Hill & White, caterers at the dining-hall, and others carrying on similar business in various parts of the grounds, labored indefatigably, it was practically impossible to gratify the multitude of appetites which clamored to be satisfied: The Chairman's bell announced, at about half past two, the commencement of the afternoon meeting, and a large number of eager listeners obeyed its summons.

Before introducing the regular speaker, Dr. II. F. Gardner presented the claims of the American Liberal Tract Society, which had suffered in the afternoon; and said that the collection much from the great November fire, in a few taken up during the present meeting in the audiforcible remarks. This Society, since its organization, had printed and circulated millions of benefit of the American Liberal Tract Society, tory topics. The aggressive attitude assumed by the Young Men's Christian Association demanded of the free thinking element a movement for self-protection, and he knew of no better way of disseminating the germs of truth which were to become the salvation of American freedom, than by scattering broadcast among the masses these little winged messengers of moral light, sixteen pages of which could be afforded for distribution at the low price of one cont. To do this successfully funds were necessary, and he called upon all Spiritualists and lovers of untrammeled conscience to aid this society in its efforts to oppose the action of the American Protestant Association for the Repression of Free Speech.

The Doctor was followed by William Denton, vho earnestly supported his remarks. Orthodoxy could spend its millions to sustain the cause of "God's glory," and human damnation—it had during the past year fitted up in Boston a building for the advancement of its purposes at the cost of half a million dollars; let the disciples of spiritual reform awake, and put forth efforts to rightly educate the public mind on the deep interests at stake-to make men and keep them free!

J. Frank Baxter then sang, by request, " How the gates came ajar," after which Dr. Gardner introduced, as a fearless champion of human rights, the lecturer of the afternoon,

WILLIAM DENTON.

He began his remarks by saying that he should have made a very poor Hebrew prophet; their songs were overloaded with lugubrious wailings of horrors to come, especially with regard to the cities round about Judea; but there was so much of hope in his nature that he instinctively turned his gaze to the bright side of things, and though he recognized the immense importance of the warning proclaimed by Miss Leys in the morning session, yet he would on this occasion like to discourse of some of the brighter portents in the sky which revealed themselves to his soul. He then drew a vivid picture of human progress. beginning with the barbarous orgies of the Indian scalp dance, of which the spot whereon the present assembly of reformers was convened had not so many years ago been the scene; sketching the stern Pilgrims of the Mayflower — whose hearts were those of noble heroes, Christians though they were-who dared all dangers that they might enjoy the right of free opinion in religious matters; referring to their laws, which were just as Christian as their bible—Jehovah first, Jesus next, the Christian religion next—(a species of polity which they had striven to saddle upon the Commonwealth down to the last gener ation,) and pausing at the present occasion, when only a few miles from where the Pilgrims began their work in the new land, a mighty throng of people whom the Fathers would in their lives have considered Sabbath breakers, were assem bled in the interests of truth and freedom of conscience, as the nineteenth century presented the by not for man, and derived their just powers | question. The doctrines, rites, and all-grasping |

power of the Puritan theocracy, where were they to-day? They were nowhere to be found; only a ghost of them remained in the religious sys tems of our time; progress had superseded them, and the old Fathers, progressed also by their experience in the spirit-world, were looking down approvingly, upon us, who by different means ornament the pages of history; it opposed the than they had ever dreamed, were endeavoring to carry out the work they so determinedly be-

Referring to the desire'shown by the churches to nut God in the Constitution, the speaker said proclaimed to those who sought to make him it was because they feared the rapid spread of infidelity to their dogmas which was perceptible throughout the land. Foiled in the combat of argument, they naturally fled to seek the arm of law, to force their peculiar ideas upon the people. But he thought this putting God in the Constitution-while he would be a dead letter there, as he was generally in the world of to-day-would be a step which would arouse slumbering souls, and lead hundreds of those who had heretofore done nothing, to put' forth sturdy efforts for the firm upholding and broad dispensing of liberalism.

> While Christianity was unknown beyond its birth-place, at twenty-five years after its advent, Spiritualism had in that time circled the globe, upsetting the scare-crows reared in the past by old theological systems, and giving faith in the progressive powers of the human soul, instead of blind reliance upon a vicarious atonement claimed to be made by a crucified fanatic. Spiritualism gave a brighter gospel than that proclaimed by him of Nazareth, because it taught that man was never lost, that no single soul was ever outside his Father's house—and therefore never needed to be saved. The arms of a loving Father were around all earth's children. Spiritualism had demonstrated that we were as safe on this planet as the most favored beings were in the next stage of life; that the same rule applied there as here: "Whatsoever a man soweth, that shall be also reap," and that Christ (or any other individual) could not bear for him the result of his deeds, any more than he could act as an umbrella to shield him from the rain, or endure in his stead the pain of a fractured limb.

The human soul needed no mediator between itself and God, any more than the infant required one between itself and the warm, pulsing breast of its mother. Spiritualism did more to heal the broken-hearted than all the systems which earth had known, and would yet, by its own intrinsic power, fold all peoples beneath its sheltering wings. The lecturer made eloquent reference to the enslavement of woman-founded on customs inaugurated by Bible precedents-and her needed enfranchisement; bore uncompromising testimony in favor of monogamic marriage, (which sentiments were heartily applauded,) and said no religion which had ever been preached had done so much for woman's cause as Spiritualism. Help us to disseminate right views of things, to sow broadcast among men the revelations of this glorious gospel, till the demon of superstition that has been so long feeding upon the hearts of millions shall, like a gorged vulture, soar from his prey, and charity and love, sweet angels. shall descend and make their homes at every man's fireside, and they that dwell therein shall shout aloud for joy! (Applause.)

At the conclusion of Mr. Denton's address Dr. Gardner offered some remarks of a congratulatory nature to the people assembled, gave a brief history of his experience regarding grove meetings in the past, announced that on the following Sunday Horace Seaver, Esq., editor of the Boston Investigator, and Hon. Warren Chase of St. Louis would address the people in the morning, and that Victoria C. Woodhull would speak ence, by M. T. Dole and committee, for the mounted to \$ 63,82

The Metropolitan Band, of Boston, J. Howard Richardson, leader and director, then executed, to the evident appreciation of all, the following programme, after which the meeting adjourned: 1 .- "Cujus Animan." From Stabat Mater.

2.—"Farewell to the Forest.". Mendelssohn.
3.—Selection from "Martha.". Flontoro.
4.—Selection from "Atilla.". Verdi. 

At the conclusion of the services, the human ide ebbed rapidly from the grounds—sixty-seven cars crowded to their utmost capacity took upthe journey Plymouth and Boston-ward-multitudinous teams rattled away in divergent directions, and silence and twilight descended upon the previously busy scene.

On Monday afternoon, 11th, Hon. Warren Chase in an able and eloquent manner supplemented the lecture of Miss Leys delivered on Sunday morning-Ed. S. Wheeler and Dr. H. F. Gardner making brief speeches at the close of the address. Conference at night.

On Tuesday afternoon, 12th, a lecture was delivered by Mrs. -- Smith, and a conference took place in the evening, which was addressed by Hon. Warren Chase, Dr. A. H. Richardson, Mr. Brewster and others.

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