VOL. XXXIII.

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COLBY & RICH,

SATURDAY, AUGUST 23, 1873.

\$3,00 Per Annum, /

Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER TEN.

Written expressly for the Banner of Light,

BY J. M. PEERLES.

(Continued from last, issue.) JESUS THE COMMUNIST.

Let us revert, for a moment, to those great practical communists of the past, Jesus and the Apostles. The Nazarene, gifted with the intellect of man, and the love of woman, loathed that reform which talked platitudes of well-meaning and did no work. His promise was "to him that doeth the will of my Father." The present "landshark" talk about the sacredness of private property, constituted no part of Jesus's teaching. The Apostles, imbibing his spirit, pronounced woes upon the selfishly rich. "Go to now," says St. James, "ye rich men; weep and howl, for your miseries that shall come upon you;

. . . your gold and silver is cankered, and the rust of them shall be a witness against you." Few need to be reminded of the "gift of tongues," and the other rich spiritual gifts showered upon trusting hearts on the "Day of Pentecost." The power was so marvelous that "three thousand souls" were moved to repentance. And of these, it is recorded, "all that believed were together and dead all things in common, and sold their possessions and goods, and parted them to all men, as every man had need." On this auspicious day the Jewish Apostolic Church, or genuine Christian Church, under the inspiration and baptism of the Christ spirit, began to exist. The communism was absolute. These newly baptized souls, full of fervor, were willing to surrender selfish ownership for the common good. Their principles were peace, purity and "all things in common," constituting the Millennial Church, the Church of the Ages. Ekklesia, translated Church, means, literally, assembly. As understood apostolically, it implied a sympathizing assembly, convened and-welded for a heavenly purpose. "Now there were in the Church (Ekklesia, assembly,) that was at Antioch certain prophets." (Acts xiii: 1.) These prophets, apostles, "women of Samaria," and believers generally, quickened by the Christprinciple, constituted, themselves into spiritual families, brotherhoods, and communities holding "all things in common." But says one, "Men naturally like to have their own," Granted; and so some men naturally like to have their

plane to steal, and misers to clutch and hoard, than for the philanthropic and spiritually-minded to adopt a broad fraternal communism. The in the tropics. angelic in the heavens are certainly communists. And I have yet to learn that spirits put patches of the summer land into market, loan money or speculate in corner lots! When men pray, "Thy will be done on earth," why do they not go to work and do it? Jesus came centuries ago. When is salvation coming?

SPIRITUALISM IN THE PLUS.

This group of Pacific islands, numbering over two hundred, sighted by Capt. Cook, and discovered by the navigator Tasman, has recently become somewhat famous with Englishmen, be cause of its cotton-planting advantages. The climate is tropical. Naviti Levn is the most populous of the isles, and Thakombau, a native six feet high, and kingly in bearing, is the most influential of the chiefs. Levuka, though having few natural advantages, is the principal commer cial mart. Cotton, sugar and coffee planters, do well. Cocoanuts are abundant, and some wool is exported. The Ramie plant, or China grass, samples of which I remember to have seen in New Orleans, grows finely in these Islands. Cannibalism was practiced here till 1854. What Americans there are here, were originally from the Southern States. White men are in possession of three hundred and fifty thousand acres of these cotton and coffee-growing lands.

In a recent copy of the Fiji Times, I find a la bored article under this heading, " Spiritualism in Fiji." The writer, after speaking of the natives as "low and deprayed in the moral scale," as sures us that " low and brutal" as they are, they "believe in a future state of existence, in appari tions and the efficacy of charms," their "prophetprofess to talk with the dead, and they cure by striking the diseased part with the hand. This writer, treating of Spiritualism among the Euro pean residents, says there is a "deep interest among the more thoughtful of our citizens, upon this important subject." . . . "Those who be lieve, affirm that the phenomena throw new light upon the scriptures, as well as demonstrate immortality." There is a "want among us," he further says, "of a good test medium."

THE CHINESE PRAYING FOR WIND. Our crew of Chinamen is a source of fruitful study. They have books aboard, and read them, when not playing at chance games. Their heads | and now, an eclipse. Last night, in Long. East are all shaven, save the pig-tail tuft. Rising in 1340 22' and Lat. North 160 11', the moon rose the morning, they clean their tongues by scraping them, and then sip their black tea.

In the latitude of the trade-winds, we were sorely vexed with calms. It had been a dead frightened. The Coolies are ignorant and supercalm under a scorehing sun for five days. As stitious. At nine o'clock the scene was absolutenature hates a vacuum, so do sailors a calm. Was ly magnificent—the shadow-draped moon in the there a remedy? On the sixth day, Sunday east; at the right in the south-west the Southern morning at sunrise, there came on deck a dozen | Cross; at the left, and nearly opposite the Cross or more serious-visaged China passengers, with the north star; while rushing planets poured dishes of rice, bowls of tea, different colored pa- their shimmering beams down through abysmal per, slim dry incense reeds, slender red-topped spaces into the mirror-polished ocean! The wax candles and matches. "What's up?" in- grandeur of the scene can never face from my quired Dr. Dunn. Just informed by the "mate," memory.

our reply was, "the Chinamen are going to pray for wind." Among the number who had come grave-looking, shaven-headed individual, evident- intoxicating drink made by the natives. They iy endowed with some priestly function. Putting themselves in position, they touched while in flames; then lighting their reeds and mimic incantations, becoming their method of prayer—ending by throwing the rice and tea into the ocean. Result—a fine breeze soon from the right quarter. "There!" exclaimed our exultant 'Celestials," "the wind-god has heard us!". Why not just as rational for Chinamen to thus pray for wind, as for Christians bowing over cushioned pulpits to pray in their way for "rain;" for the "staying of the grass-hopper devastation;" or the "recovery of the Prince of Wales?" True prayer is not lip-pleading, but silent aspiration. It affects suppliants, and inclines angels to listen, but does not change the Deific laws of the Universe.

THE SCIENCE OF SAILING. Navigation has reached a wonderful degree of perfection. How soon will aeronauts sail through the atmosphere in safety? Air ships are sure to prove successes. The principle is perfectly unlerstood in spirit-life.

Our Captain brings out his "sea-bibles" each day, the sextant, quadrant and chronometer, for observations—the thermometer indicating the temperature; the hygrometer to show the degree of moisture in the air, and the barometer to mark its weight-these, locating positions, forefell approaching weather with great exactness. What a perfect system of circulation—the agial wind currents, and the bring currents of the ocean. It is thrillingly interesting to watch storms at sea. By the way, the typhoons of the China seas and the cyclones of the Indian ocean have their fixed laws. When courses of steady winds are obstructed by islands, towering mountains or other causes producing whirling tempests termed typhoons, the wind takes a rotary motion, while the storm itself has a progressive motion. These spiral storms following the law of gyration, some times move at the rate of fifty miles per hour, The typhoons prevail in the China seas from June to October. Sailors dread these storms, and also the "pirate-junks" of Chinamen. The approach of a typhoon is indicated by rolling, uneven swells; the rapid sinking of the barometer, and reddish hazy clouds deepening into purple and black. No rules can be relied upon, says Capt. R. Mailler, for the management of a vessel neighbors! Thieves are of this kind. But it is during these terrific tempests, "Give us searoom," however, is the saller's cry. no more natural for thieves on a low physical

> NORTH STAR AND SOUTHERN CROSS. We are north of the equator, and shall soon be

The stars, luminous lamps of heaven, are out each evening on parade. The nights are gorgeous. I sometimes picture the constellations as starships sailing on the ether-ocean of infinity. The clouds white and crimson are the coral reefs, and the winds the breathings of God!

Nearing the equator on the voyage to Austra lia, I was thrilled with delight when catching the first glimpse of the Southern Cross glittering in a peerless beauty all its own just above, the horizon in the south-west path of the milky way: Seeing churchmen thought of Calvary, while scholars more conversant with antiquity talked of oriental phallism. Getting near the equatorial circle again from the South, on this route north ward to China, the Cross was seen to be nightly receding, and at the same time the "Great Dipper" was looming up from nearly the opposite direction. Two of its stars point to the north star, not yet in sight. Most gladly shall I welcome the appearance again of the "pole-star."

as it points in the direction of home and friends I never tire, in these clear, tropical regions, of gazing at those mighty orbs, sailing through the ether-ocean of space, shedding their tremulous beams upon the restless waters.

"I sit on the deck and watch the light fade Still fainter and fainter away in the west, And dream Liencatch, through the mantling shade, A glimpse of the beautiful isles of the blest,"

See! there is Orion-there Andromeda-there Sirius, brightest of the so-called fixed stars, and there are the Pleiades, Aleyon excelling in magnificence, and of which Homer sung 900 years B. C. Turn back in thought to the Chaldean shepherds who watched the waning moon from the plains of Shinar-study the astronomical observations recorded in the East 3000 years ago, and ask yourself, oh modern, how much the intervening decades have added to the literature or general knowledge of the ancients.

AN ECLIPSE AT SEA.

May 14th.-Forty-seven days from New Zealand, and no land seen since the seventh day out. Anything for a change, a calm, a storm, rainbows, lightning, sea-birds on the yard-arms, whales spouting, sharks following the ship, one of which Dr. Dunn and the sailors caughtat seven o'clock full and fair. Soon a dark shadow was seen creeping slowly over the eastern limb. Our China passengers were quite

! THE BASHI ISLANDS.

This group walls, the entrance into the China forward, was the Chinese doctor, and another Sea from the Pacific. They are named from an are finely cultivated, producing yams, sweet potatoes, rice, tropical fruits and scented woods. matches to the paper, throwing it overboard | The storm we encountered yesterday was fearful; it tore some of our sails to shreds. This morncandles, they went through with certain panto- ing, May 21st, passed a floating mast, evidencing a shipwreek. Just at sunrise saw a water-spoul, south of us. It had a dark, heavy, whirling appearance, reaching from the cloud down to the water. They sometimes sink vessels in these seas. They are also infested-these seas-with pirates. All countries and conditions of life have their dangers.

We are five hundred miles from Hong Kong-

SHADOWS FROM THE DARK AGES.

EDITOR BANNER OF LIGHT-Stopping in this fair city a few days, I find, in the daily papers of the 5th, reports of the doings of a meeting held here to form a branch of the American Evangelical Alliance. As its name imports, this Allance is, or claims to be, pur excellence, Christian<sup>®</sup> and "Orthodox," and sets itself up as a shining light and fit defense against Romanism on the one hand, and all heresy, infidelity or dissent from its inmaculate standard on the other.

They adopted the articles of the American branch of the World's Evangelical Alliance, framed in 1867, as an indication of the belief repired of such as they desire as members. Let us see to what we must assent to be fit to

evangelize the world, in this company of modern Pharisees. Among these articles we find:

"First-The divine inspiration, authority and ufficiency of the Holy Scriptures. \* \* \*

Third- The unity of the Godhead, and the rinity of the persons therein.

Fourth-The utter depravity of human nature n consequence of the full. Fifth-The incarnation of the Son of God, his

work of atonement for the sins of mankind, and his mediatorial intercession and reign.

Sixth-The justification of the sinner by faith

Eighth-The immortality of the soul, the resurrection of the body, the judgment of the worldby our Lord and Saviour, Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.

Ninth-The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's Sup-

The one gleam of light in the recognition of wicked a large majority of our fallen race, cursed by "utter depravity of human nature in consequence of the fall!"

It is interesting to see how the elerical managers closed this work by hedging themselves safely within "the divine institution of the Christian ministry."

As these dark and narrow dogmas stand in pitiful contrast to the purer light, the finer charity and the broader thought which have grown from the days of Jesus and Paul to our own, if is small marvel that the people hold such evangelical alliances in light esteem, or that their clerical leaders are held as but "blind leaders of G. B. Stebbins. Rochester, N. Y., Aug. 12, 1873

HAUNTED BY HIS BRIDE. - The Davenport (Iowa) Gazette vouches for the absolute-fruth of the following, though from obvious reasons all names are suppressed: One of the leading citi-zens of Davenport had an only daughter who was betrothed to a young man of fair promise, a clerk in a leading commercial house at Dubuque. His visits to that city were regular, and arrange-

ments had been made for an immediate union when the bride-elect was stricken, down by ty-phold fever, and in spite of all which skill and care could do, died. The Gazette report says: "We saw her in her coffin, dressed for the bridal love. We witnessed the agony of her lover, as he bent in speechless, tearless abstraction over the satin-lined burial case.

After the melancholy journey to Oakdale, the young man returned to Dubuque. Nervous fever set in, and a peculiar ballucination—as it was thought—seized him that his lost one was present. in the room, draped in the same garb which had enveloped her clay: All remonstrance was in yain. He minutely described her dress, her appearance, and her position in his chamber; even when his parents or friends would sit or stand where he declared her to be, he saw her glide away and take another place. This went on for weeks, and the patient was gradually sinking under the physical and nervous excitement, when a friendly ruse was tried to cure him of his ees-

Coming to Davenport, his mother found that the funeral garments were purchased at the store of C. & M., and made by Mrs. B. She procured material, had it made up in fac signife, and returning, a young lady as near in height and emble his deceased love, and during one of his fevered and brief slumbers was introduced into the room, taking her seat in a shaded corner.

His awakening was anxiously watched, and sanguine hopes of removing his hallucination were indulged in. He woke at length, and, turning his eyes in the direction of the pions frond, stared with fixed eyeballs for a few seeonds, then raising himself almost unright in his bed, flung his arms aloft, and shricking in an unearthly voice: "My God, there are two of them!" fell back and expired.

SUS. PER COLL.-An Irishman, referring to the sudden death of a relative, was asked if the lived high. "I can't say he 'did," said Terence, "but he died high." Like the banks in these days, he Literary Department.

ETIENNE;

LIVING IN CLOVER.

Translated from the French of Eliminal About, for the Banner of Light, BY WHALIAM PERCIVAL.

He was not agitated, I dare say, but he was neryous; and every time he passed a certain infr rot in the style of Louis XIV., he unconsciously way to breakfast. adjusted some part of his dress. I see him still; leaning back in his arm-chair a to Voltaire, whilst his valet, upon his knees, put on his boots; I see him walking the payement of the Chaussee d'Antin with great strides, his foot delicate as that of any Parisienne, his leg like that of a mountaineer! And I could paint him entering the rickety church, swept away two or three years ago by ruthless hands. He hads on irongrey pantaloons and vest, and a well-fitting blue frock-coat, which set off his figure without inconveniencing him. A small piece of red ribbon was in his button hole, his overcoat was thrown over his left arm, and his right hand held his bat. I shall add that he wore a turn-down collar, a long cravat, Swedish gloves, and not a particle of jewelry. Nothing more simple and bourgeois than this morning attire-and yet I swear to you That Francis L and Henry VIII, meeting upon the Field of the Cloth of Gold, had not a loftler air combined.

He stood motionless and collected for some minutes; then, resolutely entering the little aisle. on the right, he walked up the entire length of the church. He then faced about and slowly re turned, casting his eyes over the crowd, like a man commissioned with numbering the blue bonnets. When he rejoined me, I had no need of questioning him; his face expressed ill-humor and scorn. "I was sure of it," he said. "Come let us have breakfast."

"You saw nobody?" "Noboly; positively."

"Then I appeal. You did not look properly." "Go and look for yourself !"

He did not need to entreat me to make the trial again, and I had no difficulty in finding Madame Bersae. She was in the middle of the first row of seats, dressed as she had previously announcedthe immortality of the soil "becomes well-night to us; and I may add that the blue-velvet became on My dear friend;" he replied, in a graver tone, darkness, as we see it clouded by the awful and her exceedingly well. Her personal appearance of Whitehow what I have been able to produce teternal punishment of the wicked;" and these was most appetizing, if I may be allowed to use amidst the hubbab of Paris. Boulevards, eards, the word: Her roundish face had the color and solidity of a Sevres biscuit, and her figure all the dainfiness belonging to a Clodion beauty. The contrast between her golden hair, her brown eyebrows and black eyes was lovely. Her hand, too strictly gloved, after the fashion of the provinces, was small, and her feeth were beautiful. This is all I was able to note during a cursory and unfavorable examination, as an officer makes a survey under the fire from a citadel. The young widow, whose age her greatest enemy would not have estimated to be more than twenty-six years was seated between two fantastic dragons in human shape, who had escaped, it seemed to me from some one or other of Toepffer's stories Picture to yourself an undersized man of seventy. five years, withered, shrunken, and faded as a flower in an herbarium: and an old virago, with something of a beard, frightful-looking and mon strously fat. It was impossible to see such a pair without thinking of those spider couples, of which the female devours her mate after marriage. The greatest harmony seemed, however, to exist between these monsters. They watched by turns, following the mass in their books; as oon as the man lowered his eyes, the woman would raise her head, and when the woman resumed her prayers; he would resume his watch-

I hasfily rejoined Etienne, and rendered him in account of what I had seen, not concealing invadmiration for the beautiful and touching victim. At the first words that I snoke, his sken tieism, his dandyism and his freezing looks gave place to sincere emotion; he grew pale, and caned upon me for support. I could not prevail upon him to await the moment fixed for his going. back to the front of the church. He darted away like an arrow, upset several chairs, elbowed some worshipers, and returned with a radiant face, his hat in his left hand and his handkerchief in his right. "You are right," he said; "she is simply charming. We love each other; I shall marry her, and I shall invite you. But let us go out; I need air." His imagination was so greatly heated that, but for me, he would have forgotten to put on his overcoat at a temperature of thirty or forty degrees. We left, and during a full quarter of an hour he unheedingly shuffled about in the black and sticky dust which is the snow of Paris. For my-part, I forgot to freeze, though Utelt a strange rapture in listening to the nonense of this great child.

We saw the congregation come out and disperse in various directions. Hortense left the church upon the arm of the withered old man and flanked by the giantess. All three entered the Rue de Tivoli. The young woman did not see us, or, if she perceived Etienne, she did not show it; but her two companions, relieving each other, turned back a number of times, the one looking ahead whilst the other guarded the rear.

Etienne burned with a desire to follow them. restrained him by proving that he would risk. compromising all parties, and so we wended our

Happy man! With what an appetite he deyoured time and space, not slighting the chicken ada Marengo! The obstacles, the rivalry, the plots of the Bersae family disappeared before him like the mutton chops; he tasted both the Musigny wine and the happiness of being loved like a true connoisseur. Heate a dozen or tifteen splendid crabs, making quite as many projects more than splendid. At was a double pleasure to see and hear him. He furnished his house, discussed the liveries, stocked the stables, galloped upon his favorite horse in the side alleys of the B is de Boulogne, and designed costumes for, Hortense such as princesses have not. He would open his drawing rooms to the ilite of talent, while the great fords might stand waiting at his door. : All at once he plunged but the very depths of the country, and began one of those idyls which youths dream at eighteen years, gathering violets by the bushed and raising triumphal arches of corn flowers.

Le longesa forge wat felirife

Out to fast pleaver do tendresse?

The world wearled him; he would be all to his wife, in order to have here all to himself. If he found her a little unpolished still (nothing more excusable, poor thing!), he would remold her with his own hands. "It is not a more difficult task, after all, than to create a perfect heroine, as we do every day in our novels. I have fashioned more than twenty women, true as life, to please the public; I would now fashion the best and most charming for my own use. Zounds! Every one for himself. Is it not quite Just and natural for a poor romancer to enjoy the luxury. of a romance for once in his life?

. Lintimated that his air-castle lacked one important thing.

""The study."

mistresses, boon companions, creditors, theatres, suppers, duels, newspapers, lefters-they have still left me the time to write two or three genuine books. You saw this morning that, even with two bottles of champagne in my head, I can improvise merrily enough. Judge from this what A shall be wide to do when quiet, security, happiness, and honorable love shall have given me back to myself, thoroughly regenerated ! I shall produce masterpieces.

"Jean Moreau !"

"Legn Moreon first, and a hundred others afterwards. What is an 18mo volume? Seven or eight thousand lines of print. A can dictate five laindred in less than two hours, as you have seen : one day of a free and happy man's life represents ten working hours at the lowest count, that is five thousand lines. At this rate I should produce a volume every two days, one hundred and eighty in a year, with plenty of time for rest. If this large number frightens you reduce if to a half, a fourth, a tenth : there will still remain eighteen volumes per ammun. Give me thirty years to live, and I shall have at least five himdred and forty volumes upon the shelf. If I diein my prime, fifteen years hence, I shall still leave the booksellers a more imposing stock than that of Voltaire. We know why the writers of our age are all barren, or nearly so; it is because they waste nine-tenths of their time and ink in soliciting favors from a ligurante, indulgence from the tailor, and delays from the bailiff. A million lines are daily lost, in Paris; to the detriment of the provinces and posterity. Take all the men of talent-I know fully two hundred and fiftymarry them to women like Hortense, give to each two hundred louis per month, and the ages of Pericles, Augustus, and Louis XIV, will be but as a day in midsummer compared with ours!" · He continued in this strain till two o'clock of the afternoon, and then he sent me home to bed

without the promised letter of introduction. I, young, and careless, did not awake before nine o'clock the next day.

11.

Five or six days after this revel, I reflected hat it was time to payer visit to my new friend. The porter, in answer to my inquiry, replied that M. Etienne was not at home, and I left my card. I made the attempt again the following week, nothing chills your blood like a sleepless night, and, for the sake of greater certainty, I walked right into the house without inquiring at the door. The precise valet recognized me; he took me neither for a creditor nor borrower, but he was either unable or unwilling to tell me at what bour I should find his master at home. All that I could obtain from him was some paper, a pen and ink, which were on the table in the anteroom. I wrote to the well-hidden man, requesting him as a friend to make an appointment with

The wolf confuges up a bliss which makes him wee with tender emotion.

The request was not answered. A full month had passed since our dinner at Tattet's, the happiest of men and the most burdened of Etienne? They accuse you of suppressing him; joys than would be required to kill a Hercules. nobody has seen him since."

A replied that he was invisible to both great ticles.

bration was worthy of his name, as may be imagined; for one beautiful page, absolutely pure; have him. and classical in form, ten or fitteen ordinary ones. sometimes radiant with the smiles of a happy by thousand francs a year, and twenty thousand man, but oftener reflected the wry faces of an overworked laborer. His diligent readers, the faithful ones who followed him with kindly atto live, in excuse for such irregularity; yet they felt that the greatest writer in the world, must necessarily spoil his hand at this trade.

and the little withered gentleman was tossing about on his chair in the background. Hortense appeared to me not at all out of place in the fashionable world of Paris: I was almost astonished to see that her person and toilet sustained the most overwhelming comparisons. A provincial the matter: we have an admirable steward, sin half as beautiful and nearly as elegant, who: should risk this ordeal in the presence of her lover, would lose him beyond recovery: -Etienne seemed greatly smitten, and proud to witness this triumph of her he loved. Some furtive glances which they exchanged; proved to me that there was an understanding between them, but that they persisted in hiding all from the two grotesques in human shape. A feeling more earnest than mere curiosity projupted me to ask the sequel of a romance begun under my own eyes. I caught Etienne's eye: he made a friendly gesture, followed by a little rapid dumb show, which represented the hunter's "All is welk" and then he entered, the lobby. After the play, I sought him in vain; the Bersaes had also disappeared.

The weeks rolled on; spring gladdened Paris; flower-carts could be seen at the turn of every street; but nobody saw Etienne. He was riveted to his desk, as it were, and gave no sign of life except by three novels in the newspapers, which dragged their lengths along from day to day. I concluded from this that he was eager to settle up his accounts, preparatory to marrying Madame Bersac. The novels which he was hastening to completion were doubtless promised by agreement, and perhaps paid for in advance: Toward the end of May, posters, advertisements and puffs made known to all lovers of art that the celebrated collection of M. E--, consisting of pictures, designs, engravings, bronzes, marbles, ceramies, arms, tapestry and antique furniture, would be offered for sale at the Hôtel des Ventes for two days. Some simple minded persons deplored the fate of the removned writer, whose ing the follies of his youth, and who now despoiled himself of his dearest possessions to safmade it a point of liquer to pay his debts him-

The sale attracted not only collectors and dealers, but artists and writers of every grade. Etienne alone did not appear; but several persons remarked a diminutive old man, in a seedy coat and white cravat, at the auctioneer's right hand. In this mysterious gnonie, who forced up the bids actively, and always stopped at the right moment, I recognized the man of Trinity Church and of the Theatre Halien-the body-guard of Madame Bersac. His presence and zeal-proved two things to me: Hortense had accepted Etienne, and the former husband's family, instead of having an open quarrel with the widow, had taken in hand the interloper's interests.

. This last discovery simply everthrew my hypothesis. If the little gentleman had esponsed Etienne's cause, the passions, the calculating spirit, the thankless part, which I had assigned him—the whole fabric of my argumentation, in fact-would fall to the ground, and I was in the presence of an innocent old man devoted to Madaine Bersac-her father, perhaps; her father, whom I had greatly misjudged, upon the strength of a letter wrongly read and understood, My conscience did not feel very easy, and, to crown my vexation, I thought the good Etienne could not forget such unkind language. He was not one of those who love by halves: would he forgive me for shindering, though for pastime and

foolish sport, a family about to become his own? These scruples soon gave to the most insignificant circumstances a sinister line. 1 persuaded myself that the reason why I could not gain admittance to the great writer was his personally. debarring me his presence; that his escape from the Theatre, Italien before the end of the play was due to a desire to avoid me. . The promised letter-I was still waiting for it. So much coldness, after the friendship, he had so plainly expressed! There could be no doubt; my ingenious commentary upon the text of Madame Ber-

sac's letter had cost me a friend. I was musing upon this subject some fifteen or twenty days after the sale, when I received a rather large packet through the post-office. It was an envelope containing seven letters from Etienne, of which but one bore my address. Here

ten to rap at the editors' doors; the opportunity was never better, my retirement makes room for

"Yes, the young aspirants who accused me of blocking up every avenue will now be able to move about, if so be that they have legs. I have laid aside my pen, the public will no longer hear me spoken of; it is a fixed and settled matter; you may communicate it to my friends and enemies.

"Since our last and first meeting, I have been when one of the company stopped me on the slaves. I have finished a life of drudgery, comboulevard and said: "What have you done with menced a life of love, exhausted more cares and However Landin good health

"Hortense is the most beautiful, the best, the and small; and that he was doubtless concealing a most angelic of women. Blessings on you, who himself to write without distraction, since the read her rightly at the first glance! We love each journals were beginning to overflow with his/ar-bother as none ever loved on earth. If I knew of a man more madly enamored than myself, I would The fact is, he tifled more sheets then in three [go this instant and pick a quarrel with him.] Afor four months than in the most productive year, ter a thousand crosses, the recital of which would of his life. He wrote a prodigious deal of every-take up too much time, all is settled the best way: thing, appropriating more space than any ten-we shall be married next Tuesday at-, her writers of the first and second rank. Not that all mative town. I shall invite no one, not even you. he published during this period of feverish lucu- Hortense wishes one to break with Paris; she wants an entirely new Etienne, and she shall

"We are ridiculously rich; I reddened to the would slip from his pen. The stories, bluettes, very temples when the contract was read. My and fancies, which he sowed broadcast, were wife has life-interests worth a hundred and twenin her own right. All this comes from old Bersac-Dersac the elder, as he is called by the fami-

ly. This excellent gentleman, whose departure tention even in his ramblings, offered his having serves me so well, did an extensive business in wines and brandies; he is remembered by many in the departments of the southwest. 'My portion is limited to the copyright of my works. About the middle of March I met him or rath, Bondidier, who utilizes them, has got into the er caught a glimpse of him, at the Theatre Italien. Jandable habit of giving me four or five thousand He stood at the entrance to the orchestra, persecrowns, one year with another. This revenue is sistently leveling his glass at a box opposite; below, the auction sale having paid all my debts which I had not noticed. My attention was and even the wedding-gifts, which are worthy of aroused. I set about discovering the object he Hortelise and myself. We have, then, an income was eyeing unceasingly, and recognized Madame, of more than one hundred and diffy thousand Bersae, in full dress, glittering with diamonds, france, besides a liouse in fown and the château The big rural phenomenon was sitting at her side, of Bellombre, the latter said to be splended and royally Jurnished. Keep these detalls to yourself, or, should the public evince too lively a curiosity, print only so much as shall appear to you essen

"I have not yet told you the prettiest part of gle in kind, able, honest, perfect, and he costs us nothing. What a prize for Hortense and me, who know about as much of arithmetic as the Hurons! This man, providentially ours, you have seen, but you did not read him at all: it is Bersac junior, titulary notary, and sharp as an old devil but a good devil if there ever was one. His fortune is very moderate. While his brother was making millions out of claret. Célestin-that is his name - courted the rebellious muses, printed a poem on Clovis; brought out a Gallo-Frankish tragedy at a theatre of thearrondissement, which was hissed, made his first appearance in Le Agamemnon 'amid a shower of apples, started a Legitimist newspaper entitled 'The Finger of God, ran aground upon, the inhospitable banks of the notarial profession, a petty clerk at thirty, married a peasant, girl-you have seen her-and for this sacrifice, above my powers and yours, he received ten thousand crowns cash. Buying a poor office in the canton he takes a practice by storm, increases the boldness of his attacks, and rises by dint of his wrist to the highest position in the department. Here his varied accomplish ments and his well-known probity have gained him universal esteem; be is beloved, respected, and rules opinion. I have these particulars from Hortense. Her fondness for him is not blind, as he harassed us a good deal for three months; but she does justice to his virtues, and avers that no one could quarrel with him without rousing the whole province.

"Let us be just. Here is a man who has struggled all his life to gain ausincome of ten thousand francs; it is all he possesses. Rightly prodigies of work had not succeeded in redeem counting upon his brother's inheritance; he sees Bersae senior take a young wife and leave her all his income after a two years' marriage. There isty his greedy creditors. For my part, I began was but one way to repair this injustice: Célesto suspect that the marriage was near at hand, the bas a son, a man of my age, and commanding and that Etjenne; like the honest fellow he was, a battalion of thasseurs it pied; but Hortense flew into a passion at the first mention of it, and replied that one Bersac was enough, that another would kill her-the dear creature's mind was already occupied with your friends. Celestin. who is no fool, knows that his sister-in-law will escape from him sooner or later, and yet he does not use her barshly; far from it, he takes the poor thing's interests in hand, attends to her leases, improves her lands, receives her rents, and invests her savings. Do you know two bourgeoise noble enough to do the same? He followed her to Paris and kept an eye upon her, because he knows that she is young and confiding; but from the day that her choice fell upon an honorable man of some worth he approves it unreservedly, xlends his hand to me without any ill feeling and devotes all his time to arranging my affairs. They treat me like an adopted son, these Bersacs. Would you believe that the good old lady calls me her brother? Such sentiments are worthy of the oolden noe!

> You know me somewhat, though we have eaten little more than a grain of salt together, and you will therefore perceive that these good people are-not dealing with an ungrateful wretch. Good fortune has not perverted my moral sense I feel that this wealth, gained by the labor of others, is not my own. It lies only with me to squander almost the whole inheritance -Bersac has proved it to me by the documents: threefourths of the capital is in securities not registered, and the widow is formally relieved from giving bond or inventories. Such confidence does us honor; but, far from wishing to abuse , we shall not even turn it to account, and I desire to transfer to these poor devils the fittes to the property of which Hortense has the income. As to the small fortune she possesses in her own right, we shall keep that for our children, if we have any. They will have an income of twenty thousand francs from their mother, twelve or fifteen thousand a year from my books and plays, besides all that we shall have saved for them, for I am a man who can be saving when duty requires it. But, should we die without offspring, I mean that all coming from the Bersaes shall return to the Bersacs; it is but justice; neither my wife nor I have any near relatives.

"It is in this spirit, my dear fellow, that I have caused the contract to be drawn up by a "My DEAR FRIEND-I owed you a letter of strusty notary, slightly acquainted with the famiintroduction. It has been delayed; but I now ly, but who has promised secreey. Poor Célestin comply with your request, and send you half a was unwilling even to touch our marriage-artidozen. You have lost nothing by waiting. Has- cles-so great is his delicacy! Fancy his surprise and gratifule, when he shall see himself endowed with these advantages by one whose

> fear! "You can form no idea of the absurd prejudices these provincials have. The best and most intelligent of them think there is little difference between a redskin and a Parisian author. Bersac the younger exhibited a comical astonishment gentleman of this city. upon learning that I neither drank absinthe nor

smoked night and day. He asks me seriously whether we authors and the actors of the Come die Francaise do not live together in the same garret? The other evening he came to me with an air of great mystery, and, after a long preamble upon his monarchical and religious sentiments, confessed to me that his wife, my intended, and he, and all his friends, would be painfully affected if I should write for L'Importial. It appears that L'Impertial, published in my future department, is a diabolical sheet. I had a good. laugh; Imagine me-connected with the crude Importial!

""My dear Bérsac," I said, "I am head and ears in the newspapers already, and you would render me a signal-service by showing me how to avoid vading any.'

"He kissed me upon both cheeks, and resumed, in actone of resignation: I know that your ideas and beliefs unfortunately differ from ours; the kingdom, which our wishes recall, has not your sympathies, and your works, which I have read, o become acquainted with you, in more than one place betray the boldness of the independent thinker.'

" 'And what of that?'

"'Have pity on us; it is Hortense who sues for it. Remember every now and then-that our Husions are dear to us, and that it would be cruel to strike a blow at them."

"Why, the first element of good manners would prevent my doing so! Have you ever in onversation heard me ----

"Cold forbid! There is no better bred man in the world. I was only thinking of the books that ron will write, my worthy friend, of those beautiful books, for all of which we shall be somewhat responsible, the family being jointly and severally liable in the provinces ; and those brilliant works, which you are doubtless going —

"What works? what books? Who told you o? Maye I not produced enough, then? Do you think I am going to get married for the sake Continuing this brutifying labor? Nobody shall know the efforts I have made these three months and more to draw a last supply from my brain. I am worn out, exhausted, disheartened. The little I had to say, I have repeated ten times over; the public is drowning in my prose. I am going to send in my resignation; let it seek its pleasures elsewhere, let it ask laughter and amusement from those who are less tired and

"'What' you are not going to write any

" No. "Seriously, you do not intend to have any

hing more printed?" My Nothing except the notices, which we shall end off next week.'

"'Upon your word of honor?' "'My dear Bersac, the word of an honorable man is always a word of honor.

"I shall make a note of it, my worthy friend! "What a pity that I cannot depict for you the thousand grimaces of contentment which wrin kled his little face! I made a man happy with out any cost to myself; for between you and me, I was only waiting for an opportunity to cast literature to the dogs. When I turn my licad toward the past, I see nothing but follies in action, in words, and in writing. And to think that I believed myself-impelled toward this path by a kind of talent? There is but one road in life, my dear fellow, which is not a breakneck one: it is that on which I intend to take the air with Hortense for the next thirty years, in a carriage and four. To love, to be loved, to live merrily, to look philosophically at the vices and absurdities of others-that is the only enviable lot. You do not believe it? Wait. You are young: your spurs itch; your comb bristles while you whet your beak. Go, my good fellow, and vent your passion; but, should an occasion offer half-way, do as I have done; follow the example of him who, having it in his power to become a lorious game-cock, preferred being a cock in a ETIENNE." field of ripe corn.

This letter should have made me glad for more than one reason. It opened to me tightly-closed doors: it reassured me concerning the feelings of a friend; it rendered justice to my diagnosis it constituted me, in some sort, the spiritual legatee of a living person, since I alone, of all in Paris, was able to announce and comment upon Etienne's retirement. But, for all that, it cast

It imported little to me to know that he would be overreached and even plundered by that old rogue of a Bersac. Business is only business; that is to say, a thing of the third, order in the say, a thing of the third, order in the lives of thinking beings; but that a man with so great a future should have renounced his art, either from disgust or from weakness, to remove the silly scruples of the family—this grieved me If no one had made this renunciation condition, he was indeed to be pitied. Doubtless, the toil of the last few months, led him to believe himself written out; but what was one to think of him if he had sacrificed art to the nable demands of the Bersacs? all his titles to glory for the pottage of Bellombre Even love only half covered the shame of such a bargain; and I asked myself scriously whether Etienne, the renegade and traitor to his own tal-

ent, still deserved my respect. l'ime and reflection somewhat reüssured me "How had the widow been taken with the brilliant writer?" By reading him. Loving his talnts, then, she cannot exact the sacrifice of them without monstrous inconsistency. Little Céles-tín himsēlf, church-warden th<del>ou</del>gh he be, cannot want a man like Etienne to put an extinguisher upon his genius. The ex-notary, the ex-journal ist, the ex-poetasier, the ex-Ragovin still has some respect for letters left at the bottom of his heart. And even though wife, family and the province should unite all their efforts to strangle superior mind, though he should tamely sub mit to the murder, has he any control over the masterpieces which are in him? of genius, in spite of everything that can be done see the light when the hour has arrived: books like children, are born on the day appointed by nature; neither the author nor the mother can adday this happy fatality one moment. The bloss individual who says to you, 'My brain is full of masterpieces, but I-keep the door shut,' might leave the door open with impunity,'' Thus I argued with myself.

I had the particulars published which Etienne confided to me for this purpose; but I took care not to spread the report of his renunciation of literature. All Paris admired the good taste and sense of the fair provincial who indulged the luxury of enriching so superior a man. The newspapers-predicted that the great author, freed at last from every care, would throw all his powers into some master-works; but the wording of the marriage notices quite astonished the brother writers and friends of the bridegroom. I give

"M. Etienne has the honor to inform you of endowed with these advantages by one whose conduct and profession inspired him with mortal his marriage with Madame Hortense de Garennes, widow of M. Bersac senior.

M. and Mme. Bersac junior have the honor to inform you of the marriage of Madame Hortense de Garennes, their sister-in-law widow of M. Bersac senior, late judge of the Tribunal of commerce, late member of the council for the arrondissement, with M. Etienne, property owner and

[Continued in our next.]

## free Chought.

THE TWO SIDES;" OR HOW SHALL SPIRITUALISTS DISCUSS "IN OPEN MEETING"?

In the Banner of July 19th there appears an article entitled, "The Two Sides; or what subjects shall Spiritualists discuss in open meeting ?" The aloresaid article is from the fluent and able pen of our esteemed friend, George A. Bacon, and is written in a spirit the gentleness, candor and eatholicity of which should commend itself to every reader, and set a noble example to the many who sorely need to imitate its tone and temper. There is but one point in which our friend, has failed, and that is just where he leaves off—an omission which I venture to think might be supplied by another essay from his fertile pen on the mode of how Spiritualists should discuss, and that not only in open but also in private meeting, and everywhere else, whether in public or private.

Not to enter the arena of discussion with persons or personalities, to course I have long eschewed, and which no circumstances will induce me to pursue,) but to supplement or suggest a supplement to our friend's admirable essay, I beg leave to offer a few remarks on another and as yet untouched phase of Mr. Bacon's thenie. A. have nothing whatever to add to the two pictures he draws, save this: Why not freely, constantly and openly discuss both sides of the subject? Spiritualism is both phenomenal and doctrinalphenomenal in its modes of communion, and therefore essentially scientific, and the subject of scientific research and discussion.

All that appertains to psychology, or the science of soul embodied or disembodied, should beome\_the subject of thought, teaching, experiment and discussion. On the other hand, the fact that every returning spirit teaches that as we sow on earth we reap in eternity, and that the deeds done in the body determine the status of our condition hereafter, render it imperative upon, us, as thinkers, to discuss every subject at our meetings which may make man better, and help the spirit to become fitter for its life of compensation or retribution.

If the malice and bitterness with which for the last two years. I have been assailed for the promulgation of my opinions in opposition to free love have not entirely deprived me of a hearing from the journals and rostrumwhich I about as much as any one else in America have helped to build un-I would herewith arge that our platforms should be open to the discussion of every subject of human and vital interest, but always with this proviso: that when an abuse is agitated and a reform or remedy proposed, the reformer shall not dogmatically insist that his or her method is the only way, that all that do not conform thereto are not Spiritualists, and that Spiritualism means this or that particular view of reform and nothing else. It may be urged by the timid, the gentle, the peace-making, and the peace-loving, that no true Spiritualists would or could take this violent course, and that radicals of all others should be the most tolerant of all shades of opinion, and the last to label a great and world-wide cause with the idiosycracies of their own peculiar minds. The gentle and the peace-loving wish this generous and just state of things, until that which they wish they finally believe to be the case; but the stern logic of facts proves that this is a mere Utopian view, and that the present broken and divided condition of our ranks, the withdrawal of thousands of our best supporters from the public advocacy of the cause, the difficulty of commanding funds for our meetings, and the general tone of decay and defalcation that prevails amongst us is-not for lack of spirit power or spiritual phenomena; but because the violence of radicalism has usurped the public ear, voice and rostrum, and driven the more moderate from the meetings, and disgusted thousands whose views were in opposition to their

I have been a student of anatomy, physiology and physics. Since becoming interested in Spir itualism, I have from time to time abandoned the wish of my friends in and out of the form that I should practice as a physician; only to de vote myself more sedulously to the public exposition of the cause of Spiritualism; but I have never abandoned my studies of the laws of life health, and the body's relations with the spirit and these studies have led to some singular and perhaps deeply momentous discoveries, amongst which I may remark upon one, which bear strongly on the subject-matter of this article There exists a true, faithful and infallible method of diagnosing disease by a new science, the details of which I have been so highly favored as to become instructed in. One of the disclosures thus afforded is this: out of, say one hundred poor women, whom, at some public clinics held last spring in Philadelphia, it was my duty to diagnose by the new method, at the least average, ninety-five were afflicted with female weaknesses, the result of which must be inevitably to entail disease in new, old and complicated forms, upon their offspring. Now, I will take the opinion of every learned physiologist in the world, including some of my own teachers and all the greatest physiological authorities extant, that impure acts, impure lives, over-indulgence in sensual enjoyments, and impure thoughts even, are the causes which, in nine cases out of every ten, lead from inflamed imaginations to inflamed organisms, and finally to chronic and hereditary diseases. Carpenter, Dalton, Columbat, Meigo, Dewees,

For many years-in fact, from my childhood-

Warren, Combe, Morrill, and hosts of others whose lectures and writings have been especially devoted to this subject, have emphatically declared and analytically proved, that sensual thoughts and over-indulgence in sensual acts, were the inducing causes which, not in nine cases out of ten, but in ninety-nine out of a hundred, laid the foundation of the dreadful diseases to which my unhappy sex have become so fatally and universally liable. Now, Mr. Editor, it was this train of physiological discovery, followed out in deep research, which led me some years ago to make systematic attempts throughout the country to benefit the condition of poor outcast women, and in this particular branch of reform to denounce and lecture against the crying sin of the age, sensuality, and the over-indulgence of animal passions. I did not call my reform Spiritualism I made no effort to fasten my views or-plans of action on Spiritualism, and though I appealed foraid to many prominent Spiritualists, it was only because my acquaintances were among Spiritualists, not because they were such. With the views very briefly touched on above, strengthened and enlarged an hundred-fold by my wide experiences among the victims of sensuality, it cannot be supposed that I regarded or ever shall regard | done for

with any favor, a set of philosophers who strive to excuse what I deem a sin against the highest laws of nature, and open the door of freer and wider enjoyment for those very passions which I know to be debasing to the soul, corrupting to the body, and destructive of the highest human conditions, physical and mental. Still I should never have interfered with the free love philosophers, contented to let every one act out their own lives, and answer for themselves in the same proportion as they elect to live for themselves, ad I not found such a fierce and determined resolve amongst that party to fasten their peculiar modes of action, thinking and speech upon Spiritualism.

Without following out the repulsive theme in its growth or details, it is enough to say that at this epoch, in nearly every city in the Union, Spiritualism and Free-lovism are held to be synonymous terms amongst the community, and are so very often preached on spiritual platforms in connection, that, with some few exceptions, they form the rule, giving color to the whole cause. and inducing, I repeat, to my certain knowledge, thousands of earnest and faithful Spiritualists to withdraw from all public recognition of Spiritualism, lest their families should become indoctrinated with free lovism, or their own names become associated with its advocates.

Now, Mr. Editor, I have no quarrel with the free-lovites personally, no wish or intention to dictate to them. Whenever I have entered a plea against the direct and universal association of their views with Spiritualism, it has invariably been without personality or personal vituneration: but there are two distinct evidences that 🚣 this course has not been reciprocated by them, and that on one point at least, Spiritualists cannot discuss all subjects without the whole body becoming committed to the opinions of the few. These evidences are, first, the universal identification in the public mind of free-lovism with Spiritualism; and next, the fact that 1—the only public speaker, as far as I am aware, who has publicly pleaded against this association—have been so denounced, insulted, reviled and tabooed by the Spiritualists publicly and privately, that I have been driven out of my field of usefulness, and compelled to drop pen and hush voice, and let the storm of abuse and vituperation pass by.

I do not write in any spirit of complaint, nor with the slightest intention of changing this order of things. From the moment I saw how the tide was setting, and read articles and letters of insolent and ungrateful denunciation of one who had been for years the friend and fellow-laborer of the writers, I determined on my course, and shall never vary or alter it.

I have moved, and shall again, at the bidding only of impulses I can respect and intelligences I can honor: but I neither answer whom I despise, nor propose to make the columns of a journal, professedly devoted to the highest interests of humanity, an arena for the exhibition of envy, hatred, malice and all uncharitableness. If I now allude to the fact that I, as an individual, am driven away from the scenes where it has been so long my privilege to devote time, power and incans, it is only to illustrate my assertion that the discussions of the Spiritualists in open meeting have been too one-idead instead of too free; that radicalism has put on the robes of tyranny, and dogmatized the discussion of Spir-

itualism into free-lovism and very little else. A lady is now in our midst—a public medium -pure, beautiful and accomplished, who was distinctly informed by a party of females in New A York, assuming to be leaders in Spiritualism, that she "could be no true Spiritualist, and of noaccount as a medium, if she were selfish enough to wish to keep her husband to herself." So long as public opinion and the United States laws do not interfere with men and women who choose to live like animals instead of angels, I have nothing to say, nor is it any business of mine.

It will make good harvest for doctors and lurs, and society will ultimate right itself, when the wrong is at the uttermost; but when I hear carnest Spiritualists assuring me they dare not take fair wives and daughters to spiritual meetings, or encourage impressible ons or loving husbands to listen to spiritual doctrines, for fear of the most shocking desolation falling upon the home and heart; when my desk is full of the most insulting-articles and letters, heaped upon me because I beg that Spiritualism may not be entirely merged in these doctrines; when I know that for this very article the hounds will be upon me," as a good friend lately wrote to me—then it is that I entreat George Bacon to employ his talents and arguments in suggesting to Spiritualists," not what they should discuss, but in what tone and temper they should discuss every subject that belongs to numan interests, or affects the weal or woe of the human soul hereafter.

I don't know when-if ever in this generation the great reproach of the one idea that has been-

fastened on Spiritualism will be wiped out. I don't know where, as an individual, my place n the great spiritual vineyard will be, or if it will ever again be as the public mouthpiece of my beloved and faithful guides; but reason, justice and whatever gleams of scientific knowledge I may have acquired, assure me a movement so broad, catholic, and all-embracing as Spiritualism will not be forever left in the rude grasp of a clique or party, nor will the angels who recross the precious thresholds of the homes they have left, forever be required to bring desolation, ruin, heartbreak and shame, to the honored ties of husband and wife, before they can be permitted to become "controlling intelligences."

All who have faith in the higher law and the ultimate triumph of supreme good, can afford to whit the resurrection of the beautiful-good only is permanent—right only is eternal—but there are some who are privileged by place or circumstance to aid the unfolding light, and assist in raising the veil which obscures the vision of poor human-

George Bacon's temperate and valuable article qualifies him for a still further advance in the road of reason and the advocacy of justice. Let him push on in the path so seasonably opened, and suggest to the devotees of liberty for themselves that whilst every reform might be a fitting theme for discussion amongst Spiritualists, one set of reformers' ideas might not be the fittest method of defining Spiritualism; but why should I exercise my unpopular pen in pleading for that which is sternly, silently but surely working out the Master's will in ways we wot not of? day of self-judgment is upon us, and men and women, unmasked by the invisible power that is dealing with them, seem to be compelled to appear in their true colors, and reveal themselves for what they really are. If my friend thinks proper to act or write on my hint, well—if not, equally well. I have performed the task allotted to menticed my man as the word is given me for Spirnttered my plea as the word is given me for Spiritualism, and my Master's bidding done, all is done for EMMA HARDINGE BRITTEN.

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## Spiritual Phenomena.

#### Report of Scances held in Boston in the Months of June and July, 1873.

To the Editor of the Bann r of Light: Had I to furnish a report of something which could not by any possibility have happened, I should be beset, doubtless, with insuperable difficulties. I shall preface my letter to your journal, however, with this assertion; that not only did these circumstances of which I am about to write actually occur, but they are just as liable to becur again, at any time.

Jawill broadly state the matter, thus: "That I have been a witness of remarkable phenomena in connection with the spiritual world, from the consideration of which I have only to derive the supremest satisfaction. And that while I furnish my readers with a definite report of what I, in company with many others, have experienced without a doubt, I will, also boldly state that none of the things hitherto presented to my notice are without their full significance to me, and to mankind," so I ought to judge regarding them.

I have, therefore, every reason which an honest man should have to induce him to report with confidence and truth concerning matters that are wholly matters of Yexperience; and therefore as such incontrovertible by those who were the witnesses of them. My acquaintance with the phenomena of Spiritualism has been very short, and very recent: extending over the history of a few of these Boston demonstrations only. I regard it, therefore, as very an spicious for the prospect of my future knowledge in the same direction, to have so much evidence already to fall back upon. As those who know me well can fully testify, I have not been a Spiritualist hitherto, for the best of reasons, namely, total ignorance, never having pre viously realized a particle of the evidence which I am now professing an acquaintance with. If I were to deny what I now know, I should be false to myself, and to God, and as a reporter a willful defrauder of the public conscience, as all my fellow witnesses must testify. And let me here remark that in all ages of the world, the consciences of men have often spoken out, in favor or against the tendencies of Spiritual ism. And like many other species of experience, a tidal wave of influence has swept across the surface of society to enlight. on it, and in return has come the swift recoil of human indicnation or reform. Is there not the hand of God in history: Will any sober mind, whose eye may glance upon the following report which I am making, for a monight doubt but what a vast amount of fraud and misdemeanor which is daily being committed in the name of Spiritualism, shall have its just reward of retribution in the censure of a well-conducted press, and a wise people-and that only that which ought to be accepted for the good and true in Spiritualism will be permitted to survive? As a reporter therefore in the cause of truth only, Thereby notify all for whom I labor in any way, that I am as auxious to expose error as to declare what is true, and that I shall be unsparing in my justice. Having said so much in introduction, I will proceed with my narrative of the seances which I have had the rare good fortune to attend.

At 21 Kneeland street and at Nassau Hall, 663 Washington street, Boston, a lady from Philadelphia-Mrs. Stoddardhas been holding several scances. I have been present at three of them, and have made private reports of two. But the publicare no doubt sufficiently aware of the character of these demonstrations, and will need no commentary from me in explanation of them. The price of admission to this lady's scances is within the easy reach of all, to visit and observe what she has got to show. I consider it due, however, to a lady of whom I know nothing beyond what I have seen of her, to simply say here that I was not deceived by anything she showed me, and that I can fully credit what I plainly understand. And as it will satisfy Mrs. Stoddard horself, I will also say that I have called upon herself and friends at 21 Kneeland street; to bear my private testimony to the merits of the evidence. It remains my duty, therefore, only to commend her scances to the candid inspection of a jealous public, who will naturally seek to learn, and try to judge upon the nature of these demonstrations.

Mrs. Stoddard, at her meetings, announced another lady medium of eminence, who is in the city, and is holding many seances. It is claimed that very powerful proof is given by this lady that spirit-beings act and move among us; and to this effect my reports will satisfy the reader.

Mrs. Maud E. Lord, of Chicago, is the medium in question. Of Mrs. Lord I know but little or nothing, having interviewed her in relation only to the subject of the scances and a few other trifling matters. I deem it my duty, however, to testify, at the outset, to a fact which must be as important to the judgment of others as it is to my own—that this medium is at all times well conducted in the presence of strangers, and, from her deportment, would not be liable to deceive the public, nor to add anything to the stimulus which her scances create in the minds of those who witness them.

My first visit to Mrs. Lord's scances was on the 5th of July There were present about twenty-five persons. We were all collected into a circle, seated upon chairs, and Mrs. L. seated alone, upon a chair likewise, in the centre. There was no table, box, chest, nor anything which could be used as an aid to the phenomena allowed within the circle. Any person who was in any degree inclined to skepticism was requested to make a thorough examination around the room, and report if all was satisfactory, before opening the proceedings. The windows were secured, and the doors also secured by locking, and also by sticking pins into the door-posts, in case they might be opened by stealth during the evening. The skeptical party was allowed to put away the door-keys into his pocket. All being now ready, the gas was turned completely out, and the room enveloped in total darkness. I have noth ing to say as to the legitimacy of this perfect darkness for two reasons: first, that all was settled, in the preliminary arrangements, to the complete satisfaction of all; and, sec ondly, that, from the manifestation of what followed, I should judge the darkness to be indispensable. Mrs. Lord at this functure requests any person present to strike a light at any time during the scance, if he have doubts as to the genuine ness of the manifestations.

While the scance is going on, the several members of the company are uniformly sensible of what is passing, without much reference to their qualifications for mediumship, if they possess any; for the manifestations are purely external, and distinguishable by the senses, as is any ordinary occurrence of every-day life. Mrs. Lord has the distinctive power, how. ever, of being a clairvoyant, and of unusually acute hearing; which circumstance gives her the advantage over her companions, and by which she is enabled to perceive the approach of spirit-forms, and to hear utterances, before announcing them to her audience. I would imagine, by this, that there are ling to us. Some of the whispering was very loud and disspiritual senses to discern things spiritual; and the science of | tinct. The words, "I am here-I am here," were heard by psychology is clear upon this point, being sustained by the evidence of somnambulism and mesmerism. But in the case of mediumship, like Mrs. Lord exhibits, there seems to be no mental abstraction of any kind, but a normal condition of all the senses and faculties; and I, for one, as a witness of the phenomena, was likewise careful not to allow my own mind to be abstracted with anything so unusual, as these seances were of necessity, to me, out of the common line. At the scance of July 5th, we had four out of our five bodily senses satisfied by the spirit-presence.

Sight.—On this occasion, although many persons requested that the spirits would show us the sight of their hands, they would not comply. A number of remarkable lights were seen, however, to observe which, I should think the darkness was necessary. These lights were of a kind as yet unknown and unfurnished by science, unless science has admitted spiritual illumination. I would here suggest that all light is not the result of combustion, neither does all light emanate' from a focus and extend itself in the form of rays or streams. Material lights generally assume this character. But as a case in point of what I am saying: There is a light emitted by the human eye, upon the pressure of one's finger at the side, of the eyeball. Many people are familiar with this, as also with the phenomenon that a sudden fall backwards on to the head

will producy a Bash as of stars or of fire, we say. Now the optic nerve may be cognizant, of these lights, but from what optic nerve, if it be not from the spiritual nature which is concealed within our organism?

esemblance to that which was exhibited at Mrs. Lord's segance, These appearances were so unearthly and spirit-like, defy them to be counterfeited. I was going to say,

No one present could avoid a sense of lawe, and 'a sudden chill from creeping over them, as the lights appeared and moved around us. Taking various directions and turns in the air, these different lights-for there were sometimes several came at once-were carried, now near our feet, and over our knees, and now over our heads, and swiftly round the circle. Fitful and full of demonstration, such motions were suggestive of nothing only the work of disembodied spirits. I amunable at this point to raise the slightest defamation either as o the genuineliess of what we saw, or to the ability displayed or in the management of such objects. If there had been the chance of fraud, I should have tried hard to point it out here: but not so. All these lights had a sort of self-attachment out of which they came and grew as it were, and into which they. again retired or vanished, going entirely out of our sight, the same atmospheric conditions prevailing all the time. All I say is, let science go and witness what I saw, and let science make its own hypothesis, and determine for itself. I protest that unless it will do this, there can be no value in my testimony, for the truly scientific mind is not content with hearsay, but must have experience, by way of proof. As I know, so do I judge, and so also do I believe; will-any one condemn

It appeared as if there must have been some intelligent and et some invisible agency, in charge of the manifestations at his scance; for the lights were carried around at "will," and without, reference to "intervening objects" on their diglif. in my requesting the spirits to "please bring one of their lights over to me, and to put it in my open hand, 2 it was done. This light arose from some person's knee, half way round the drele, ascended into the air in an opposite direction to myself. and after reaching an altitude of about eight feet in the air. descended gracefully and deliberately into my hand, as if was held partly open to receive it. All in the room were witnesses of this fact, and heard my request. It may be proper to say that the lights we saw were solid or globular, and of various sizes, from say five inches to half an inch in diameter, the smallest ones perhaps being the most brilliant. This particular light which was placed in my hand, was about three inches in diameter, and I noticed it was impalpable to the touch. As all these illuminations came and went away at the will of a foreign agency to our own, I could do no other than merely. remain passive in regard to this one which came into my hand. It remained with me about five or six seconds, and then vanished a viv where it was, as if into my own bodily hand, in an instant of time.

and, man instant or time.

Theed hardly say that all who were present in the room were mightily impressed by what they saw, and were highly rewarded for being at the scance, and that we all felt willing to accept the demonstrations of spirit light as so many actual glimpses into the realin of spiritual vision, adverse reflections to the contrary not with standing. In regard, to the lustre of these lights, I may say that they were not enulgent, and therefore gave no light away up into the room, so as to make objects discernible to us. They had no such character, but were purely translucent. I am at a loss for an antidote to such an observation. But I will here state that never in my life before did I see anything which could in any sense be called a "ghost," or spiritual apparition. Although I have frequently read and heard, the most vivid description of such things, yet I thought myself not sufficiently superstitious to realize them. A knowledge of actual phenomena of this order, visible to the bodily eye, I thought was surely going to be forever a scaled book to me; and the faculty which science. claims is cognizant of spiritual things, I thought would always find itself condemned to disappointmente? At Mrs. Lord's séance, however, a change of programme came: the substance of things hoped for? was produced, and the "evidence of things not (previously) seen;" was brought to light and offered to my observation.

Being unable to say more about the sights we saw, I will now invite the critical attention of some of our shrewd newspaper men to these facts. I do not wish-them to handle my report, for that will not elucidate the matter at all. I will only direct them to No. 27 Milford street, so that they may visit the scances for themselves. There they must report being by professional renown experienced adepts at the art of exposure. I hope they may meet with full and satisfactory determination. Guesses at truth will not do! Let these clever gentlemen-be clear, and show us up the truth itself, for no unfairness will suffice, no false hypothesis be long sustained. If there is no fraud found at Mrs. Lord's scances, then let the "absence of fraud" be the cry, and let prejudice get no foothold. I for one mean well, and confess the sentiments with which I am impressed, and I fear no scorn, nor satire, nor yet will I abandon reason:

Hearing:-I will now advert to what we heard at the scance of July 5th. In the circle were placed, when the scance began, a number of musical instruments of different kinds. Those who were now holding them all at once began to lose them, for they were swiftly caught up from their knees into the air; and, strange to say, we heard the strains of spiritmelody produced upon them. Wild, fitful sounds, now loud now softly falling on our ears, sometimes plaintive and sol emp; sometimes ludicrous and harsh with discord—what were we to make of it? And the wonder was, that every instrument, was operated upon simultaneously, and in different quarters of the room, by hands unseen. The hurricane of sounds was certainly appalling; for the instruments were whirled around with great velocity and force. In the wildest days of witchcraft, surely, nothing so incredible-otherwise considered—could possibly have happened. But here was the evidence of "powers that be, which are ordained of God," and whose activity is not of mortal origin, so it would seem.

Then, after having played upon the musical instruments, the spirits dashed them violently upon our knees, thrust them into our hands, or thumped them vigorously, but not to hurt us, on our heads. One gentleman, who had said how skeptical he was, caught a fair share of this species of repartee, or spiritual admonition, and did not go away sorrowful, I guess. with such an increase to his great possessions.

But by far the most interesting features of the sounds produced was that of spirit-whispers. With voices audible as those of mortals, there were unseen beings positively speakmyself and those near me; also, a voice saying "Willie, Willie!" More words I could not fairly catch, although heard muc'i distant whispering, and the utterances were often very rapid.

Now, let it suffice the reader to know that Mrs. Lord re quests the company to test-the genuineness of these proceedings at any time while the séance is going on, giving them leave to strike a light, or in any other proper way to seek the cause of these phenomena. It is therefore useless for an outdiscover so much unanimity of feeling between the audience, who were mostly all strangers to each other. The force of thout. I wish for no bias here in favoy of the demonstrations, provenient, are men of equally various denominations. which my report may raise within another's mind. Ventrilolately which the world never yet saw equaled. I, myself, to the advocacy of the Cause. It is as follows: have heard samples of the best ventriloquism which the present century has produced.

In regard to the whisperings, I will say, finally, that several voices might be heard speaking at once, and at various distances, and in different directions within the limits of the fessed, was composed of delegates from nearly all parts of the

circle. Mrs. Lord was scated all the while in her chair, in the | land, and represented nearly all the different Christian denomcentre of us all, and was speaking aloud to us almost condinations. Barely indeed is it that so many earnest and truly source do they come, in order to present themselves to the stantly by which there could not be any possible collusion on her part with anything improper to the purpose of the seance. I therefore ask instinctively for any rational solution,

I consider that this species of illumination bears a strong by an apponent, of what is possible to be performed in counterfeit of all these things. If we say, Surely the darkness shall cover us, even the night shall be light about us; for there is One to whom the night shineth as the day, and to every variety and shade of color, when blended, shines out whom both darkness and light appear alike. So let it be with "Criticism." 'I demand the best endeavors of the opposition to produce a valid proof that all we heard on this occasion. was but "a mere delusion." A visif to the scance will suffieg. Believe not my-words until you understand the cause which gave me liberty to testify. My thought is not as your thought

> The Seas of Suc Head Without a mental sense of faculty of smell, the mind could never relish perfumes. Noses would he useless on that score. But one would wonder where the arce of perfume was, if flowers and certain other creations did not yield their fragrance. At this scance there appeared; suddenly a most powerful scent of roses, and yet no roses. nor seent bottles were there. This perfume was carried around the circle instantaneously; and all persons present perecived it very strongly. It was then as quickly wafted all away. This is altogether an unusual occurrence, and leaves : the mind of a witness entirely helpless for a plausible hypoth, would that have been in which to creet a throne for a pure and esis to the contrary of Spiritualism, for it is the character of holy God who hates robbery and abhors oppression: It is esis to the contrary of Spiritualism, for it is the character of perfumes to linger long where they are shed. I can say no more therefore upon this.

The Star of Touch.—Imaginary sensations were not experi-nced at this scance. Besides the striking, as I said before, of the musical instruments upon our heads, there was also the phenomenon of removing of articlesheld in the hands of differ ent parties. Nowshere again darkness is the necessary test for what same person will presume to say that human eye. could see where objects lay in a room enveloped in darkness Yet here wore persons sitting still and finding that their fingerrings were snatched off, and dadies fans were stolen; other atticles also, such as a key and a handkerchief, were taken, and all these things were deposited and interchanged into other persons hands. All done in a momenit of time. Talk about sleight of hand! Go ask the spirits about that, for I never saw such legerdemain as this in my life!

What on earth am 1 to make of such phenomena as those which come in Mrs. Lord's scances? Here were assembled a large growd of strangers, who simultaneously felt the touch of other hands upon their own. Mighty clever steight of hand must that have been, if done by mortals. But I am prepared for anything of this kind, anytime, if any one will only prove elever enough to do it, so as not to call if the touch of We don't know what a day may bring forth in this astound ing age of wonder and of art. We might as well give up wondering, altogether. Most of these spirit hands resembled those of children, and yet there was not a child present at the se unce in hodily existence. These hands were all dangible ye vanishable and their touch appeared as though they hinted to us, "Handle us, and see, for the spirits have not flesh and bones as you find jus to have." And then they melted into nothing in our grasp—were self-annihilated.

What kind of materialization will you call this? Motion.

too, seemed as nothing to them, such vitality they had. Here one moment, gone the next. They would tap on our knees, pull our hair and beards, and put articles into our hands which they snatched from the hands of others. Anon they would amuse themselves, to our great 'pleasure and comfort, by Janning us yigorously with the ladies' fans they took away from those present. Such sweeping-velocity possessed the fans, it was positively the force of a young whirlyind, sensation did indeed come over us as of a rushing mighty wind, which filled all the room where we were sitting, until they ceased faming us. What must we make of that—Mrs. Lord seated in her chair conversing all the time :

Pinally at this scance, Mrs. Eord, gave proofs of her clair, voyance. She announced the arrival of some of, our friends, who spiritually came to us: Some of the whispering was done by them. The descriptions given of some of these persons with the truth as it was when they corresponded exactly were conversant with mortals in the flesh. To myself, at any rate, the descriptions were exceedingly correct, and, poenli-arly unimaginative. What about fraud here? I should like exceedingly to know?

Again I attended another of this lady's seances—at the same place, on July 18th/ A friend came with me. There was first of all a scance held as before in total darkness, so character similar to that of July 5th, that I forbear giving if in detail. In the present report. But after a short recess of a few minutes, a cabinet source was opened, which gave all the spirit manifestations of hands and arms and living faces, in the gaslight, and even more light was asked for than what we started with, for at first the gas was somewhat lower than was pleasant to our eyes. The additional turning up of the gas enabled me to write in a fine hand in my note. book, and that is very small. So that skeptical people may well wonder at a spirit manifestation of this kind, given in such conspicuous circumstances. Proof was given by these snirit hands that they were not as our own, fleshly human upon the phenomena in all faithfulness and honesty; and, hands, but were capable of being clongated to extraordinary length, and were bessessed of great vitality and subtilty of motion. To see them is the only way to properly conceive of or believe them. I suppose the public want what the spirits did, more light on the subject. This second scance of July 18th, was given to the high satisfaction of all that were present.

At the first seemed of this same evening (1 qualit to refer to the fact before concluding) the whispering was very remarkable in regard to what was uttered. Several voices spoke to gether, saying: "God is in everything." "We love you," "This is strange you say, but true:" and many other singular sentences besides. "A case of spirit writing was also given in my note book, which I now preserve. Accountable my self for nothing but the truth, I charge this history to your account, and leave the subject in your hands. 1 am, &c.,

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN COD, JESUS CHRIST AND THE BIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER TEN. BY W. F. JAMIESON.

1870. The plot thickens. I have not mentioned all the Conventions: only some of the most prominent ones.

One of the most important and influential in the history of

the Movement was that which assembled in the Academy of Music, Pittsburg, Pa., on Thursday and Friday, 3d and 4th of March, 1870. It gave a wonderful impulse to the work of organization. The fact that "four handred, and fire persons enrolled their names as members of the Convention, and that one laindred and eighty-six of these had been appointed at pub-His meetings, or by other boilies of their fellow-citizens as delegates, tells the story of a great success." The smallest ses sion any time during the sittings of the Convention was eight hundred, and on Eriday afternoon the audience numbered a thousand, the evening still larger. The Piffsburg newspapers will afford a clearer view of the assemblage. Il quote from the editorial of the Commercial on Monday after the adjournment of the meetings:

"There are, we think, sufficient indications that the move ment which has begun is likely to become the subject of wide-ly spread and carnest discussion. Those abstract principles which underlie all government will be illustrated and debated -and as the result, clear and well-defined views of the relation between religion and government, between civil and spiritual power, will, in many minds, take the place of blind as sout, or of vague and erroneous images. In this way, and in other ways, good may flow from the agitation. • In-blo-Con-vention which met in Pittsburg, last week, the proceedings were marked by quiet, earnestness and dignity. Several of the speeches made were very eloquent, and evidently the pro-duct of much thought. The tone and tenor of the resolutions adopted and the addresses delivered, and the ecclesiastical sider to object to what transpired. I, for one, was happy to relations of many of the persons conspicuous in these preliminary proceedings, indicate a very broad Christian movement.

The force of the vidently comprehends the so-called liberal, or heterodox, as well as the orthodox seets. On the other hand, among the sen-cymence appeared to characterize all the phenomena, and prominent public instructors and leaders of the people sho thus the result produced upon the audience was brought have declared themselves either indifferent or hostile to the

While the Commercial was non-committal, it recognized the quism could not accomplish this spirit whispering. I am satis- importance of the Movement. But the Gazette's editorial was fied, unless there be a new kind of ventriloquism starfed welcomed by the Christians as frankly committing the paper

> "The Convention which met and deliberated in this city on Thursday and Friday last, on the important subject of an amendment of the National Constitution, so that the Divine Being, the source and centre of all rightful authority and gov-

able men are drawn together; and never, probably, has any deliberative assembly been marked by a more copions flow of solid (hygieth) and pointed argument, conclude in eloquence born of the combined powers of intellect and heart. Made up as this Convention was of the most diverse sectarian elements, the harmony was perfect and entire. Not at jar, not the slightest controversy, are segunded the members from first to last. Its light was like that of the Sun, which, composed of purely white, and with a brilliance which only this blending

elemental colors can produce. "When we spoke of this Convention in advance, in the Gazette of Wednesday morning, and discussed the great question, which would engage its attention, we had be conception of the magnitude of the movement, or of the extent to which this sentiment had spread. We remember welf the time when a more handral of earnest men met, some six or even years ago, in one of the churches of this city, and set this ball in motion. It was like the little stone out out with out hands, spoken of by the prophet; but now it seems as if we could already see it growing in magnitude and twee, and teel that it is destined to break in pieces all that opposes its gress, and uitimately to fill the earth.

This movement is well timed. Had the recognition of the

as the source of all rightful authority sheen inserted at first, it would have been well sout to have introduced such an amendment twenty years ago, when the Constitution was made the basis of the Fugitive Slave Law, and when it was used as a fetter to bind alike the souls and bodies of would have been monstrously incongruous. A foul temple well-timed, because it was not done until our regenerated nation, made perfect through suffering, had not only broken the manacles from the limbs of the bondman, but had, in imita-tion of God, reached down to the boor and the despised, raised him up, and ser-him among princes. "We may now, without thypoerisy and without danger of 'rebuke, set up that throne or the Most High."

With what remarkable assurance the Church now claims to have freed the Nation from Slavery! And as if their Bible does not sanction Slavery.

During the succeeding fall and winter, organizations sprang into existence throughout the country. The exact number has not been ascertained. Information was received of thirty with a membership ranging from twenty to three hundred. Within only year as many as two hundred meetings were held; addressed by some of the most eloquent Christian speakers. Abolitionism did not make so rapid progress in the same length of sime. And there is fix less projudice among the masses against this Murco at than there was against Aba-Illionism. To the great body of Christians the arguments in favor of the religious amendment are admitted to be perfectly onclusive. Mundreds of the most intelligent or them, without any predisposition to favor the Movement, have acknowledged that the logic of Christianity favors it. Mr. McAllister says at the conclusion of a discussion of the subject in one of A our cities an able professor of science said, "I regarded the arguments against slavery as conclusive; but the arguments in this movement are even more cogent and irresistible. The Spiritualist, Free Religionist, Liberalists all, will awake to the fact that they have no mean or insignificant foc to deal. with; and they will discover, when the maller comes up for general discussion, that the popular sentiment will be against

In May, 1870, at Boston, Francis E. Abbot, in unnistakable words, warned the people of the impending religious struggle. Said he, 94 see an irrepressible conflict between the Christian-Church and the modern world, which has got to be fought out here in America. The question of the life or death of the Christian Charch will yet shake this nation to its founda-

### AND HAMPSHREE

Report of Merciniae and Sutlivan Counties Convention. On Friday, August (s); the Spiritivities of Merrungesind Suffivant Com-les Association convened at Lemper (1), N. H., and ejecued their fifst session 13.6, m. Thadeence of the Secretary of the Society, Mrs. M. F. B. Saw-et was appendictal Secretary proclems, and sluvy sworp as prescribed by the

who were softspassed were invited to sparticipate in the everelsex of the hour.

The meeting was opened by a song after which Wesselluli effected a Mirring speech. The said the que tion of the nay it. "How are we tend for the last and we notify solar, and we waste in present; Mr. and the nay the desired the many bleas in regard to experimental trip on, which were enterprised to and appreciated by all present; Mrs. Calcama, the weight and the form of the many the desired to a not appreciated by all present; Mrs. Calcama, the weight and the control of the many that the weight of the solar specific solar, and the weight of the solar specific solar sections, which were belowed by a soing that Mrs. Calcama and Mrs. M. E. R. Nawyer, "Will you come to need inc. Darling; Mosselluli again arose, and said the end was to keep him when then we for some one else to talk, and as the spitt moved none other, ignineasy-gained and held the undernor nagnetically by the sont enthicks analyzation which the Winni Men's Christian Association was formed; and that it had become accompanying his words. The labeled to show the obsect for which the Winni Men's Christian Association was formed; and that it had become according to an another and in the mention of the first in a drone among all the rives of our adversaries, and we must ourselve with a drone among all the rives of our adversaries, and we must ourselve with a summer of the dangers into which the nation was diffusity the said, "They is not a drone among a little rives of our adversaries, and we must ourselve with a cancel to the Constitution of the Vinted States, whereby a (Prossign) tide innest or a knowledged, and Association and the land who listened to them.

The session continued for about two hours; a song concluded the ever-

Rule of Nations, Alls penales were needed as one concluded the exer-ing who listened to them.

The session continued for about two hours; a song concluded the exer-cises, and if was voich to adjourn until the following day at one 3, M. Affancially hour on Siturday morthing, people same in from the adjacent towns, and ere it was time for the opening of the Conference, this half gathered under the olden root, align audience.

Conference was opened by singing and short speeches were made by dames Shernid. Meses Hull, B. F. Richardson, Harvey Huntoon, G. S.

James Shenrid. Moses 1140, 6, 1, 1, 10 hard on, 114 ver, removed Morgan and Frank Chase.

A song improvised for the occasion upon a subject presented in the morning, was rendered by Matthe E. B. Sawyer, and by request we forward it for publication in this report:

ention in this report:

"The LAND OF THE SO-CALLED DIAD."

(The words and true original; There is a bendifinitum or it to way, we are told, a With givers of silver, and mountains of gold; The air is sweet with thousands of flowers. And their tragramic tales to this world of ours; Their perfume around my anti is she.

And I comes from the land of the so-called Dead, And if comes from the land of the so-called Dear There's a spot where the weary soil shall rest. Failted in love on an angel's breast; Faint glimpose we have of that glorious shore. And we yearn to cross those billows o'er. A hale of light to bell my jailt is spread. It comes from the land of the so-called Dead, Thenri a voice, all my soil was stirted. Twas gentle and pine as the soing of a bird; It falls each day to his soul of mine. And hoff-toottal acount, including They come sund the hand of the se-called Dead.

And hely host alg around me tread.

They comic Stand the laint of the socialist Dead.

Oth I know there are dear one sover there.

They re swinging the silvery gates alar:
I know I will leave this world's rude din.

And the heautiful angels will bet up in:
So on, still one I yet must tread.

This reach the hand of the so-called Dead.

This peach the hand of the so-called Dead.

The so-called peach of the same; sold in legand to this stantix, that the Church had swainwood the preach of the called the Christianity, that the Church had swainwood the preach of the called the Christianity, that the Church had swainwood the peach of the called the confirmation to this subject into one discourse, and would take up the thread of argument in the eventure.

Mostling-closed with a song, "The Beautiful Hills,"
Agreeady to adjournment, the Conference opened at half-past one p. M. Ten minutes speeches by Dandel Brown of Walpade Wright Wood of Ashuela and chiers, Sawyer, after which she addressed the hild energy in the song the called the dead of the called the call

one of the grandes Chains of argument ever given in the name of spirit or angel doctrine.

Song "The Hillod Man and lifs Harp." 6.

The afternoon session was op mel by conference, continuing one hour, song and bettine by Mrs. Sawver. Mr. Harb's closing address was a continuation of "The Doctrine of Angel-Ministry." He referred to so-cathed whenever prayer was answered, it was through angels or spirit influence. Want of space afti time to take in the relatal. Ere Mr. Hall left the restriction, be tight the antience he was glad he had been a Methodist and a Architist; that he had hence he was glad he had been a Methodist and an Architist; that he had lend him into perfect mailtood. The leat was intense, for "Spiritualism, and that he wanted to touch verhound that would lead him into perfect mailtood. The leat was intense, him "Spiritualism," the hall packed, but through the whole meeting the closest attention was given and a fively intense awakened. We trust the morression made by this Convention will long be remembered. the benches bard," the hall packed, but through the whole meeting the closest attention was given and a Bretz thrieses awakened. We trust the Impression made by this Convention will long be remembered.

The Convention closed its last session Sunday 2, M. August 3d; with au adjournment to meet In November. HARVEY RUNTOOS, President.

### FROM THE RIM TO THE HUB.

Over the broad spanies and along the valle i horse through Patty bangle and up the Allegham's resting at the pleasant retport at the Annie the new and elegand Men's in House. The seed we the Fastern store, today as the vincing way of while Jees, ta," where the forgran of co roved the Inc. h gas, the while Visite has we skined Philade plane asting a program and to ward the blosed ham of our kind broth ti Dr. II. I't hald that we consider stop till we it we lead at the old batti consider Tricten, where we re-twidow of our dear departed brother. David Linkens. Fast in the hotigmart, we sought the Store and city to me of X. J. Davis and found a near and well tilled store of liberal attenuture, and the pleasant-tage and jolding voice of Jackson. In . one corner of the first store sat a stationary over it a regulest-for all espitters to expectorate there, and the pair in plain print, "Tiose who expectorate on the floor myst not expect to rate as go nthemen." Such a motto ought to be conspictions in every home and office and car and store of the country. It is time the tobacco haisance was turned out of all decent society. We left and received the blessing of encouragement at Jacksson sheadquarters, and sought the next place of interesting attraction the other of Whodhull & Clarker, Is Broad street, which we found tilled with life dorsiness, animation and hope. We have seldom's en so much real, carnest life in a new cause, as we found by re. We met several familiar faces that we have labored with on the rostrum and in the encles of spiritual development. All seemed full of hope, yet stringeling with the fyrannical powers of sectarian bigotry, Late at night we were a sleep at the U.S. Hotel, in Boston, and tell sufferive had once more reached the Hub; found the Lame r. fike many other estab; lishments that were burned out of elegant places, slowed away in close quarters, but waiting for the completion of new and convenient rooms. make the opening speech in the new, degant sonable possibility do so. The Banner of Light is and magnificent Silver Lake campegrounds, near to be represented there by Mr. Warren Chase, (within eight unless the old Plymouth Rock ... on which our Buritan tathers landed. It will Spiritualists. There are many important questions. ers to assure them that on Sunday, 10th, therewere between twelve, and fifteen thousand persons on the ground, and over three hundred perso how to make it up, a But among them all, there is manent tents, pitchial. Jennie Leys and Wm. and all others kept quiet as they could with various anius enemts. It is a new and improvedfeature of this great camp meeting and the life Lere." We were fully paid for the long join- recognition of Jesus Christ as God. The bigotry

#### VARIETIES IN SPIRITUALISM,

with the poisoned air of St. Louis.

Every shade of thought and great varieties in life are to be found, in the ranks of Spiritualigm, and some of the extremes are ever in attendance at our great gatherings like the recent camp meetings. Chauncey Barnes represents one extreme bordering closely, on insanity, and roaming in the wildest vagaries and most ridientons prophotic absurdities, full of self-importance and ship, and on this he bases the actions that attractin various ways a few persons who sometimes urge him forward as a representative of Spirit, nalism-which, of course, tenders it ridiculous in the estimation of intelligent minds who are strangers to its truths and boauties. On the opposite extreme stand such minds as Wm. Dens' ton and Dr. Gardner, who require solid, seiendeas for the disteners. They have no marvels, who seek the marvelous will go to some source come all medians, of whatever shade; and each, no doubt, has some good and some work to do.

Our religion has so wide a range that Parker Pillsbury says it is the only bow of promise in the religious horizon of our country. He seems i to see that free religion has too much of forms. and ceremonies in its "cultured, tree thought?" and that it is too much wedded to dead issues and the removal of old forms to build the temple. of the future. Perhaps he is right, although we to the end that religious liberty may be preserved. have had much hope and confidence, in tree reli- inviolates gion and its progressive character. One point is certain Spiritualism has life in Its even though much of it is a fungus growth of absurdities, and much is mistletoe and moss growing on the deadcarcass of Christianity, whose spasmodic efforts to throw it off are utterly ineffectual. When we witness the various manifestations of medium; ship, and the various feachings of those who exnound and confound it we do not wonder that it cannot be centralized and organized for consistent and efficient action. No sooner does one class of believers put forth its views or opinions than another is ready to repudiate them and present others; and we are inclined to the opinion lights for the truth and humanity already, and that the most intelligent spirits that work in the come off victorious at last. And so shall we opening intercourse wish to, prevent, at present. any central organization of our forces, perhaps fearing we will go into the ruts of the Christian, cheering aid and encouragement of the angelle system and become sectarian, as they are not perhaps, with its persecutions, but with its banners at the last. It is not the time to show narrow-gauge rules on all subjects but that of spirit intercourse. On the social question, Spiritualists are occupying all points between the extremes of absolute freedom and the strictesf Christian system of undivorceable marriage; and on this there is quite a disposition to divide and discuss, but, no chance to settle upon a policy, because there are all shades of opinion. As the discussion goes on, the necessary changes will Cavendish Rooms will be gratified by an address no doubt be made in the social system and all. others.

SPIRIT PORTRATIS — We had the picasure, solus, of a private thew of part of a gallery of portrals, purporting to be like each of venerable and moved persorage, who lived apon earth at various periods of the past, from stytem thousand sears are to within a few hundred years. These pictures are two within a few hundred years. P. Anderson. They are epabled to penell "for our heighfor, Mr. J. Winchester. The part of the gallery just received by Mr. W. consists of twenty-ly-life-streen the received by Mr. W. consists of wenty-ly-life-streen fifty; We will make a more evidended notice of these remarkable productions of art in a future number of the Miner. — Miplia Miller, Manufar, Ital.

A London manager has offered Miss Lillian Edgarton, of this city, one thousand pounds and expenses for fifty fee tures in England. Yates, Fronde and Bellew, all of whom have heard her lecture, say that she would make a profound sensation among the stald and presy oratresses of the

#### Banner Contents.

First Page 5. "Letters of Travel," by J., Mg Peebles; "Stadows from the Dark Age," by G. R. Schölmer, "Recorded by H. Brider," Sony "Effective on Laying restriction for Dark Ages, he to the Sebblins of Hymrel by Hi Bridet, Sony betterment of Laving and east, "Son of Same continued; "The Twe side as affects of How Sha's spiriteries by a self-time decrease of the solar state of How I are state of the How and the Hard and How I are the solar spiriteries. For the How are the solar forms of the How are stated to the Section of the How and Progress of the Movement filter the Alberta, Arona, etc., Ann. M., and D. par Verralli, and a sufficient from E. G. Poole C. and H. D. Chen, M. D. C. Poole, "Phys. Design. "The accept draw A graduated a Report of Sparities of Council Meetings."

• In quoting from the BANNAH of Liberty, care de

# Banner of Light.

BOSTON, SATURDAY, AUGUST 23, 1873.

Office 14 Hannver Street, Up Stairs. AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, HO NASSAUST

COLBY & RICH. thate Wm. White & Co. . )

тевыбания хви Риориплоня; 

• Letters and communications apportaining to the ditorial Department of this page, should be addressed to r rithe COLINY, and addition VISSEL PRIES to "SAAC". Life B. BANNER OF LIGHT PUBLISHING HOUSE, Bos-

#### Penth National Convention of Spirit-

- unlists. The interval to the Convention being so brief-September 16th, at Chicago-all Spiritualists who think of being present would do well to begin their preparations in earnest for the interesting which are progressing rapidly. Friday, Septems and important events: Every Spirifualist should atber 5th, we reached the camp grounds in time to "once resolve to go to Chicago who can by any reawhose presence is welcome in all assemblies of securlike exaggerated news become Western read, awaiting treatment and discussion by the Convention, which they will reedive it that body is constituted as intelligent and liberal Spiritualists know tio doubt that the one question which ought tore-Dentoy for all that could hear from the stand. evive special and thorough attention, and delinite and decisive action upon it afterwards is that legarding the current design, fast ripening. into a determination on the part of ecclesiasticism, grounds that a dancing platform is used, as well. To engraft upon the Constitution of the United as one for preaching, and those that cannot enjoy. States as clause compelling the people, let their one can have the other; variety is the espice of religious belief be what it may to make legal new and dusty ride by the shady green and clear that is intensely bent upon this is to gather a lake water and earthly magnetism in contrast? Convention to that end in New York in October, and the opportunity is thus offered Spiritualists and all truly liberal minds to after a protest in advance which will arrest and fix the public-

thought An union of Church and State in this counry should be impossible on the very face of the proposition. It would be, if the power of the Church were not engaged in influencing people to its design by those well-known methods which have wrought such lamentable results in history. The older nations are all giving signs of a deteregotistic nonsense. No one doubts his medium - mination to throw off the theological shackles which they have worn so long; but the priestfood in the United States, the youngest and most promising among nations, are at work through that semi-political organization the Young Men's Christian Association," to wield. what power they may possess, in shaping and directing legislation by furtherance of their ambitions seliemes. All that the people of this free. tille and rational truths or their minds are not country require is to be fairly warned of the realsatisfied, and they will not give any unserfied. Ity, magnified and the imminence of the danger. See to It, then, Spiritualists, that you perform who seek the marvelets will be to some sure of the first they only faithfully and well by concerting the pretext of putting "God in the Constitution," who seek the marvelets will be to some sure of the string measures that shall be going illy against in order to compass their end. At first they only strong measures, that shall be generally acceptwhere they cair be feel. Between these extremes, able, to retard this onward march of bigotry in an epoch which makes its loudest boasts on the side of personal and mental freedom. Liberal Leagues have already been formed in many sections of the country to organize an effective opposition to this jesuitical and threatening movement. It must be met aggressively, and not merely on the line of self-defense. We earnestly hope that the coming convention at Chicago will lend these Leagues its countenance and support,

Let us, as Spiritualists, keep in mind that we are working for the liberty and happiness of generations that are yet to come. We are required, therefore, to labor with a single eye to harmony. and unanimity, that none of our efforts may be wasted by distraction. Let us come together resolved to lay aside all petty jealousies for the surer and more complete achievement of the object in view. The bigots already fear our power, and their words sufficiently confess it. From their juurnals we are treated to slanderous vitus perations and false accusations. But, as Spiritnalists, we have passed through many fieree now hope as to the impending contest, veterans. as we are in a good and holy cause, and with the hosts about us, that victory will perch on our signs of faltering when the foe is evidently putfing forth a spasmodic effort to rescue and revive his waning power.

Rooms. The London Medium and Daybreak of July 25th says: "On Sunday next, the audience at from Miss Hay, who left London for America about two years ago, and lived at Moravia during the wonderful manifestation of spirit-forms which achieved a world-wide celebrity. Miss Hay also became the subject of very extraordinary mediumship in her own person, all of which partienlars we must allow to await development on Sunday evening. Miss Hay will be supported in her, their midst to which her earnest labors in the testimony by her friend, Mr. S. T. Pomeroy, of cause of truth so fully entitle her. New York, who has opportunely arrived in London with letters of introduction from Mr. Lyman, Dr. Holbrook, etc. 'This gentleman is conversant with those features of American Spiritualism which will form part of the flieme of Miss Hay's remarks; and, altogether, an instructive and interesting evening will be spent."

### A State Religion.

The founders of our civil Government were far from being as oblivious of the Supreme Director of all things, and of his beneficent and paternal care of men, as the medile some people in certain modern churches would have to suppose. They were by no means an ungodly race of men, nor was their conduct any more strongly marked by a want of religion than that of the public men of these modern days. The Declaration of Independence included a sufficient recognition of God to satisfy all but such as would presume to have The first temperature of the second of the spirit of that reverent acknowledges the second of the spirit of the spirit of the second of the se edgment just as far as was proper. In his Commontaries on the Constitution Chief Justice Story remarks of the mist Amendizent: "The dreamed of in some men's philosophy. same policy which introduced into the Constitue: . What is the late disclosure of this fact, which tion the prohibition of any religious test, led to this more extended probabition of interference of Congress with religious concerns. We are not in another and more impressive form, that the to attribute this prohibition of a national religious establishment to an indifference to religion in thetic methods? Straight-jackets and bolts are general, and especially to Christianity (which not the means for healing mental maladies. The the Constitution), but to a dread by the people of the influence of cocisiostical power in northers. This is a matter that will some day be better unof timerument-a dread which their ancestors brought with them from the parent country." It We have long advocated in these columns a plan was then only to guard against one sect's getting for the spiritual treatment of ideanity, and this an advantage in the Government over another. Kentucky case of suicide by an asylum assistant lishment call religious?

Judge Story goes on to explain, in reference to the religious sentiment that nevertheless had founded in ignorance, that have been the parent possession of the minds of the framers of the Constitution, that probably at the time, of the adoption of the Constitution and the amendment under consideration the general sentiment of the people was that Christianity ought to receive in some way the encouragement of the State, as certain laws in different States amply certify; but freedom of religious worship. Still, headds, "an attempt to level all religious, and to make it a matter of state policy to hold all in utter indiffer; ence, would have created universal disapprobation, if not universal-indignation." No doubtwhat the learned commentator on the Constitution says is indisputablys true. Ha gave expression to it only after a protracted study of the Constitution and contemporary history and opinions... And the conclusion he reaches is simply that, while not intending to be, indifferent to religion, the founders of the Government never intended, either, to do anything that leaned toward the establishment of a State religion. And they would have repelled with energy the jesuitical attempt making in these times to smuggle into the government a church which was to dominate and direct its will. Any one will say, in the intervals of reason, that it is something besides religion that inspires a movement so exclusively

in its name. As before stated, the recognition of the overruling providence of Deity is amply recognized in the foundation of the Government. It could not have gone further without betraying ecclesiastical rather than civil designs. And had it been more positive and pronounced, it would have excited so much suspicion as to have made the establishment of civil freedom impossible. The Declaration, the Articles of Confederation, and the Constitution, which were drawn up within twelve years of one another, and by the generaion of statesmen and patriots, are but the three stages of our growth as a people into a common nationality. And each contains a specific recognition of the divine Being who rules the universe, and whose creature man is. I'p to this time we have managed to become as religious as if Government had made it a special work to compel men to be religious. There has been no trouble between sects, because all were allowed to remain unmolested. But just now a few uneasy men, gathering to themselves such personal influence as they can from cliurch, bench, bar, and business, have determined to destroy this freedom among men concerning religion, and they adop say that a Supreme Being is not sufficiently recognized; but at the last they only mean that they are not sufficiently recognized themselves And all lovers of civil and religious freedom are summoned to unite forthwith to oppose their efforts with the full strength of their honest defer-

### The Globe Reporter.

The Banner declines to adjust any questions of veracity between a reporter for the Globe news paper of this city and Mr. Foster. In the temper that appears to be habitual with the writer in that aimless and uncertain publication, it would be worse than folly to argue a question of that September. Will accept calls to spend his week-day even-nature, or even to drop the kindlest of courset has in the vicinity of Boston. His motto is: "Wear out, rather than rust out," Keep him at work. the writer in that paper chooses to consider himself abused by our prompt retort to his own indefensible abuse of Mr. Foster whom he now assumes to champion, he will not be interfered with in his unaccountable pleasure by us; but we are quite willing to offer him the balm of our assurance that 'everything but" abuse." was inended by the Banner's reply, that not happening to be an article employed upon any one in these columns. They are devoted to higher ends; though they are ever ready with sympathy for one as low as a falsifying scribbler, who confounds the simple telling of the truth upon him with an act of blackguardism. We cannot undertake to be responsible for what may be mostly in his thought. And as he appears, too, to have conceived an equally unaccountable dislike to our grammatical construction of sentences, we are charitable enough to charge it to the same A Lady from America at Cavendish morbid belief on his part that what he cannot master is of course abusive. 🗀 🦠

### . C. Fannie Allyn.

This indefatigable worker in the field of reform was at last accounts at Waterville, Me .- the "Mail" of that place giving flattering notices of her labors. It is announced that she is about to visit California. She has reaped golden opinions, in all localities where she has been, from Maine to Texas, and we hope the Spiritualists of the Pacific Slope will give her the warm welcome to

Mrs. HARDY .- This excellent trance and physical medium, who has done so much to spread the gospel of truth throughout the world, is at present in the country resting from her labors. Due notice will be given in these columns when she resumes her public work.

#### Contagion in Lunacy.

A Kentucky attendant in a lunatic asylum went crazy after (twenty years of devoted attemwhether configuity to dusane persons for a prolonged term of time is not liable to bring on the very manady which it is desired by the faithful attendant to cure. It is more than probable that conscientions devotion to the care of the insane, especially when the person giving it is of assympathetic nature, may induce the same condition of mind which it is sought to alleviate. The press is engaged in commenting on it as if it ! were a new and strange phenomenon; but thereare a great many more things that were never

it required an act of suicide to excite popular attention with, but the promulgation of the theory. cure for insanity is only by spiritual and sympanone held in more reverence than the framers of sick mind is to be treated with healthy mental forces, not with blind and dumb material, power. derstood; indeed, the light is dawning already. the plan. The world will some day wonder at its own blind patience with erroneous practices, of so much needless suffering and wrong.

#### Gerald Massey's Visit to America.

We observe, from the lists of the "Literary Buréau," that Mr. Massey is to spend the coming winter in America, lecturing on various subjects, including Spiritualism, and giving readings from his own works. He is to receive one hundred dolonly so far as such encouragement was not incom-patible with private rights of conscience and already nearly occupied. It is gratifying to observe that Spiritualism is one of the subjects an-nounced, and that a poet of Gerald Massey's standing and the "Literary Bureau" should thus be so intimately associated therewith. We hope our American brethren-will give Mr. Massey a cordial welcome whenever he appears amongst them.—London Medium and Daybreak.

A person so justly distinguished as the poet Gerald Massey, will receive an enthusiastic welcome when he comes among the American people. His yerses are the eloquence of the soul's sentiments, and have long ago achieved a worldwide popularity. The most and best that can be said of them is that they are singing their way through the hearts of the people. Mr. Massey is a true Spiritualist, and we sincerely trust that his religious faith will but clevate him the more in the affections of Americans whom he is to ad-

137 THE LATTLE BOUQUET for August-issued by our enterprising brother in the spiritual faith, S. S. Jones, Esq., at the Religio-Philosophical Publishing House, Chicago, Ill.—furnishes thirty wo pages of choicest reading for the rising generation. "The "Miscellany," "Home Circle Varicties," "Lyceum," "Correspondence " and "Editorial" Departments are full of sparkling thought, and many pleasing effgravings add point to the articles. Parents and Lyceums will do well to add this, sterling-magazine to the attractions of home and hall.

137" Articles in this issue under the heads of ' Free Thought," by Mrs. Einma Hardinge Britten, and "Spiritual Phenomena," from the able pen of S. Fox, a candid investigator, are worthy of special attention:

237" We received a pleasant call from our genial friend, Dr. J. R. Walker, of New Orleans, last Saturday. The reports the spiritual philosophy as progressing slowly but surely in the

The London Spiritual Magazine for August is at hand. It is crowded full of interesting matter pertaining to the Spiritual Philosophy,

27 Read Bro. G. B. Stebbins's short pithy letter in this issue of the Banner. He gives a bird'seve view of "Shadows from the Dark Ages.".

The Spiritualist gathering at Compounce Pond, Plainville, Conn., Aug. 13th, was a grand

7-W. Thanks to Mrs. A. S. Hayward for an ele-

### Movements of Lecturers and Mediums

gant bouquet of choice flowers.

Warren Chase will becture in Pittsburgh, Pa., Sunday, ept. 14th, for the Radical Club, at their hall, and go thene direct to Chicago, 10., where he is engaged the last two Sundays in September. He may be addressed in Chicago, care S. S. Jones, from Sept. 14 to Sept. 21; after that at Lawrence Kansas, 4111 further notice.

Moses Hull speaks in Lynn, Mass., the four Sundays of

Mrs. M. E. B. Sawyer will lecture at Washington, N II., 24th inst.; will take part in the services at the Moun-tain House the 21st; will lecture in Alstead, N. H., the two last Sundays of September; In Plymouth the first two Sun ever requested, she will take subjects from the audience for the improvisation of songs, tendered in tunes original. The two first Sandays of September are as yet disengaged. Address, until further notice, 27 Milford street, Boston, o

Hudson Tuttle lectures at Brunswick, O., Sunday, Aug Ath. Subjects- "Who are the Heathen?" and "Of Suirt;" Mrs. Emma Tuttle will give a reading in the evening.

Mrs. Jennett J. Clark will speak in West Burk, Vt., un til the first of September. Address after that time Hart-

Mrs. A. P. Brown is ready to answer calls to lecture, by

iddressing her at St. Johnsbury, Vt. Bryan Grant, of New York, resumes lecturing in Sen teinber. He is about to bring before the public ba popular science becomes, to be delivered week-day evenings. Socletles desiring to engage Mr. Grant for Sunday lectures. m Spiritualism, for the fall and winter months, should write at once. His permanent address is No. 131 East 112th treet, New York City.

Wm. Bruaton Is engaged to speak in Troy, N. Y., during February and March.

C. Pannie Allyn will leave New England Sept. 22d for California, via V. and C. P. R. R. She will be able to stop a few evenings and two Sandays on the way. Societies on or near the route desiring her services, will please commu-nicate at once. Address her at box 20, Stoneham, Mass California committees may address her at San José, Cal. Dr. H. P. Fair and will speak in Marlow and Lempster, N. H., through the month of September,, Will engage to lecture week evenings. Friends in Vermont and elsewhere

destring his services will please address film at once care of Mrs. E. Shepardson, Marlow, N. H., or Ancora, N. J. Miss Jennie Leys will becture in New York during Sepember: in Vinciand during October; in Boston during November: In Philadelphia during December: in New York during January: In Springfield during February: h Washington during March: in Lynn during April.

Mrs. Lora S. Craig, of W. Claremont, N. H., will speak at Felchville, Vt., on the fourth Sunday of August and the first Sunday of September; also in Woodstock, Vt., on the fifth Sunday in August.

Miss S. F. Nickerson has returned to this city, and will receive her friends at her rooms, 35 Dover street,

### ALL SORTS OF PARAGRAPHS.

SHORT SERMON .- When virtue and modesty enlighten her charms, the bistre of a beautiful woman is brighter tion to his patients, and committed suicide: than the stars of heaven, and the influence of her power it whereupon it is monthed among scientific men is haven to resist. The whiteness of her beson transcendeth the lift. Her smile is more delicious, than a garden of roses. The himocenic of her eye is like that of the turtle; simplicity and truth dwell in her heart. The kisses of her mouth are sweeter than honey; the perfumes of Arabia bigathe from her lips. Shut not thy fosom to the tenderness of love; the purity of its flame shall empohe thy heart and soften it to receive the faires; impressions,

The wealth of Win, B. Astor is computed at the enormous sum of \$500,000,000. A New York paper states that, the property of oid John Jacob Astor, the father of Win. B., was left by him in trust for the benefit of his helrs. After the expiration of the trusteeship, which will occur ébildren have passed away it will then be divided among all the descendants of the old man, the lay not allowing a trusteeship of that kind to extend for a longer period of

Smith, the Hampton Beach coachman, is a very affable, kind-hearted ma<del>re tit</del>e has a smile and a low for everyone. During the present season it is estimated that he has bowed at least thirty thousand times, . We like Smith,

Some people have a wonderful capacity for squabbling about things which they frequently admit are not capable of demonstration.

The female guests at the "Ocean House," Hampton Beach, call Mr. Yeaton, the landlord, "Philip." invaria-bly, "he is such an obliging, good, nice man!" No wonder this hotel is crowded with visitors,

MRS. FRANK CAMPBELL. - We have taken occasion heretofore to speak in commendatory terms of the excellent an advantage in the Government over another. Kentucky case of suicide by an asylum assistant mediumship of the estimable lady whose name heads this or setting up something like a artifonal estab-furnishes a foreible illustration of the aptness of paragraph; and we do so again because we know whereof we speak. Then again, her terms for a sitting are so very moderate that none can find the least fault on this score. Her address is 616 Washington street, (up stairs.)

"History repeats itself," absurd traditions are cothed with truth in this age of marvels, and romantle fiction is represented in prose that is staid and stupid. Wan instance, it is only necessary to compare the recently begun warfare on Spiritualism. In the columns of a Bostor morn-Ing newspaper, as limited in its circulation as it is comprehensive in name, with the doughty Don Quixote's thit with an unconscious windmill, or the pugnacious ball's contest with the unterrified locomotive.

To talk of contraction in the Cause of Progress at this time, when "Freedom's morn is breaking," is rank treason against Mental Liberty, and characteristic only of a fossilized if not ossilied relie of a post mort m and antednivian age,—Boston Investigator.

A sensible paragraph. There are too many narrow-conracted people that demand everything for their own pecu-Har views, without one single expanded thought for others who do not coincide fully with them.

M. Thiers is very popular in the French departments, where he is credited with securing the liberation of the ountry from the presence of German troops.

A citizen has donated a set of the Trio Books, "The Mental Cure," "Vital Magnetic Cure," and "Nature's Laws in Human Life," to the Augusta Library Associa-tion. These books calan to explain the subtile laws of life, health and happiness,—Keancher Journal.

"I have just been reading ' Plashes of Light," and have seconic interested in Spiritualism," writes a lady from Minneapolis, Minn., who asks for more light.

"My girl is a Catholic," says a Protestant mistress, and so I keep her away from church all I can; " Such nterference with the religious freedom of any individual is wrong, altogether. It is fortunate the Government is re careful about such infringements than Orthodox Christlans are.

"Monarceasily deluded, "says the ex-Empress Engenic; they are duped on every hand. The same arts succeed with all of them, and the woman is a gentus who strikes out a new way to get the better of them. In Switzerland, it is stated, twenty thousand girls gain a

ivelihood by making watches; or, in other words. Hve on The late George W. Barton, of Philadelphia, once himself a judge of a local court, renutated one of his stuple successors that he had often seen agreat ass in judicial robes, ... You speak from experience, I suppose? was the angry retort. ... Not at all, was the reply of the witty

angry retort. "Not at all," was the reply of the will barrister; "I am speaking directly from observation," Out of 202 deaths from lightning in this country, in the

year 1870, there were only 51 females. Several wealthy Boston ladies have been raising a fund to to devoted to giving rides into the suburbs of the city to invallds whose limited means do not allow them to procure. iny such indulgence.

Since the marriage of Nilsson, her voice is said to have "gained in volume, evenuess and richness." Caudle no-liced the same sort of gain in his own wife, but he didn't ike it.

Wilson, the celebrated vocalist, was upset in his farriago near Edinburgh. A Scotch paper, after recording the ac eldent, said: "We are happy to state that he was able to appear on the following evening in three pieces,

Agitating the mind of the world-Spiritualism.

Miss Frances Willard has been appointed. Professor of Esthetics in the Woman's College of the Northwestern University, at Evanston, Ill., at a salary of \$1800, which is to be increased to \$2000 in 1874, \$2200 in 1875, and \$2400 in

A Philadelphia merchant vowed he would never advertise his wares, and he did not; but the other day the sheriff dyertised them for him.

The Utica Herald says men will never know what effect. it would have had on Job If cleven little girls had called on him, one after another, and tried to sell him Sunday School picnic tickets...

A pleasing figure is a perpetual letter of recommenda-

Gall Hamilton observes that " Not the least of the many benefits wrought us by the elergy is the sweet somnolence which so gently and benignly broods over a weary and happy congregation on a sultry Sanday afternoon.

It is not until the flower has fallen off that the fruit begins to ripen. So in life, it is when the romance is past that the practical usefulness begins. A substitute for rubber is said to have been discovered in

the gum of milkweed and kindred plants, which is mixed with flax and other seeds, by a Canadian inventor. A floating cannon ball is one of the sights at Vienna. 15 veighs fifty pounds, and floats in a caldron of quicksilver

To destroy the idea of dimmortality of the soul is to add leath to death.—Madame de Sonza. A rural editor, in an oblivary notice of a respectable fire Issurance agent, was made by a rathless compositor to say: He has gone to that undiscovered burn.

Boston may well be proud of the honor received at the VIenna Exposition, having received the award of honor for her contribution to the educational department. This is the highest award in the Exposition, and to no other Ameri-

can city has it been given. Connecticut, according to the census, is the heaviest hardware manufacturing State in the Union.

### The Dawning Light.

The following letter from one of the original Fox girls" will be read with interest:

MR. R. H. CURRAN: My Dear Sir-Permit me to thank you for the beautiful engraving of the dear old place where Katy and I passed the innocent days of our childhood, or rather babyhood. I never fail to visit the strangely fascinating old place whenever I am in its vicinity. The engraving is a perfect fac simile of the original from which it is copied, and you need not fear comparison, even on the very spot, for not a child in the neighborhood could fail to recognize it. Any one who has once seen the place would im-mediately recognize the engraying.

Very sincerely yours,
MARGARET FOX KANE. 162 W. 46th street, New York, Aug. 17, 1873.

MRS. SARAH A. FLOYD spoke at John A. Andrew Hall, Boston, on Sunday afternoon and evening, Aug. 17th. Her remarks received the attention of good audiences, and the interest of the injectings was heightened by excellent sing-

Received of James Burns of London, Eng. Donations from Clement Pine, The Willows, Bridgewater, Eng., \$5,50; Mr. Davis, India, 27,50. RICHARD ROBERTS.

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Brookseller; No. 1926-Seventh stroft, above New York avenue, Washington, D. C., Keepsconstantly for safe the BANNER OF LIGHT, and a full supply of the Spirifund and Reform Works published by Colly & Richelate William White & Co.)

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anity."
The book contains

June 21

#### New Publications.

THE NEW THEOLOGY, - Messrs, Lippincott & Co., Philadelphia, have published a neat volume of 18 pages, hearing the following title: "The New Theology, or Advanced Truths on Spiritual sublects," edited by Henry B. Browning, M. A., Rector of St. George with St. Paul, Stanfords, England, author of "Words in Season," The "new theology" here meant is simply Swedenborgianism. The following extract from the preface will sufficiently show

following extract from the preface-will sufficiently show the drift and purport of the book:

"At 1s the settled convection of many, grounded on observation and experience, that the spiritual conditions mankind is being changed; that, by the quickening and development of those spiritual faculties of thought and feeling which open into the unseen world, men are becoming more and more feeepity, either of Ale true light which descends to them from on high, or of those false and extrapets unstans which come to them from beneath. It this be the case, we may expect naturalism and includely to abound, while, at the same time, we see on inherent improbability in the idea that the Load is now granting to men of receptive minds to discover in its Holy Word treasures of spiritual wisdom which in past ages the church was unable to perceive."

We confess that we do not find in the Swedenborgian the ology that great advantage over the old evangelical system Emerson's views of Swedenborg which is often claimed. are, we think, about right. Though undoubtedly a seer and a clairvoyant, Swedenborg was at heart a Lutheran; and so, when he finds in the spirit-world that such mands Calvin, Melanethon, and the leader of the Moraylan sect are in hell, we can only conclude that he is a victim of that espiritual insanity? which he so largely attributes to others. Compared with the arching heavens of a Spiritualism," the Swedenborgian system is like an artificial canopy contained within the confines of a human tent, navrow and confined. "The New Theology" may be read with profit by all the Christian seets, as it contains many valuable truths, though we think Spiritualism can point out the more excellent way. "

LOVE IN THE NINETEENTH CENTURY, by Harrlet W. Preston, is styled by its author a "Fragment." It sketches with much grace and skill, if not with a certain Impression of power, the story of a young journalist and a young woman, who met with the not unusual result; ke supposed himself in love with her, and she, like a sensible girl, encouraged him to restrain his desire to find a wife in her until they could become better acquainted; for, as yet, they were practically strangers. So each goes lifs and her way, and continues about the work allotted by circumstances. Both are dependent on their own exertions, of course. The "couriship" is complised in a series of letters exchanged between them, of which the book is the embodingent; and from these one may learn how the au-thoress (bluks love ought to be made in the nineteenth century. A variety of matters is discussed in these letters, and well discussed, too. Culture comes in for a leading tople. He advocates the power of money: she pleads for a modest state in the teaching the grace and beauty of that. The book is not high-pressure, in any sense, on the subject of love, but it carries an abundant store of pleasant and profitable suggestions even for far more ardent lovers than were these two. On the whole, the girl is a good deal better than he is, and he will have to work diligently and Jong to become her real equal. Published by Roberts Brothers, Boston.

THE VOX HUMANA, published monthly at Cambridge port, Mass., by Messes, George Woods & Co., has come to hand for August. Six pages of music and much valuable miscellany compose its table of contents.

THE POINT, for September-White, Smith & Perry, 298 and 200 Washington street, Boston, publishers-contains stories, poetry, editorials, musical items, well selected miscellany, and eleven pages of choice music. A fine ifthographic likeness of Ayonla Bonney accompanies the num-

"A new novel is in press, from the pen of the popular writer, Mrs. Caroline Fairfield Corbin, entitled "His Marrlage Yow." It will be Issued in October by Leo's Shep-

We print below a card from the President of-the-American Association of Spiritualists, the significance of which will become apparent on its perusal. The Spiritualists in the West, we understand, are actively engaged through their State and local organizations in electing delegates to attend the convention. The New England, Middle, and Southern States should be equally prompt, for the time to act is limited, and the magnitude of the work of preparation corresponds to the importance of the issue involved.

### About the Convention.

DEAR BANNER-Will you permit me, through your columns, to impress upon the several State Associations of Spiritualists the importance of the coming Annual Convention, to be held in Chicago, III., on the 16th of September next?

A time is rapidly approaching in this country, when it will be necessary for humanitarians of all shades and names to act together for self-defense. Spiritualists, as the largest of these several reformatory bodies, ought themselves to be so organized as to be able tooffer a grand organic plan, when the time shall come, that will serve the necessities of that time, and prove the then needed neucleus about which all may aggregate

7

So important does this appear to me, that deem it almost incumbent upon every State and local organization of Spiritualists to be represented in the approaching Convention. Many States, especially in the West, have already named tlelegates; but the East is as 'cet backward. It is not yet too late, however, to do the required thing.

The expense will not be large. There will be half-rate tickets issued from Boston to Chicago

and return, which may be used by delegates and others all along the line of the road, and the un used coupons to and from Boston sold, thus part

ly reinbursing the purchaser.

I am also in receipt of a letter from Dr. Avery,
President of the Chicago Association of Spiritu-alists, in which he agrees to a suggestion of mine:
that the hospitalities of the friends there should be extended, in preference, to delegates from the East, in consideration of the extra expense of distance over those from the West. Delegates and others desirous of visiting Chicago at that time, should confer with me at once, so that arrangements with railroads may be completed.

VICTORIA C. WOODHULL,

President American Association of Spiritualists.

## New York Delegates to Convention.

DEAR BANNER-That there need be no misapprehension among our friends in regard to representation at the American Association of Spiritunlists soon to convene at Chicago, it may be well to give notice, on behalf of the New York-State Spiritualist Association, that, as no meeting of this organization is to be held previous to that Convention, no delegates will be chosen to represent it; and that the only delegates from this State will be those sent by local associations. Those associations are much better prepared to

act understandingly and efficiently in this matter than the State; therefore it is to be hoped no loss to that Convention will occur on account of this non-action, and that local societies will act with more promptness and send full delegations, and thus the representation from this State be made much better than has heretofore been the case, When delegates for the entire State have been selected at State conventions.

wishing the Chicago Convention a harmonious and profitable session, I remain,
Fraternally yours, J. W. SEAVER, Fraternally yours, J. W. SEAVER, Pres. N. Y. State Spiritual Association.

Delegates to National Convention. At a meeting of the Executive Board of the Connecticut Association of Spiritualists, held at Compounce, Aug. 13th, the following named persons were elected Delegates to the Convention of the American Association of Spiritualists, to be held at Chicago in September next: Mr. George Burnham, of Willimantie; N. Frank White, Seymour; George Geer, Plainville; Mrs. Bes-sie Avery, Mystle; E. Anne Hinman, West Winsted. Those accepting the delegacy and wishing to attend, should confer at once with Mrs. Victoria C. Woodhull, so as to arrange for half fare tickets.

E. Anne Hinman,

President of C. A. of S.

### To Correspondents.

We pay no attention to anonymous communications. The name and address of the writer are. In all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

E. F. B., WINTERPORT, Mr. - The prophecy you allude o was copied from a work entitled "Ravalette," by P. B. Randolph.

HENRY T. CHILD, M. D.,
631 Race street. Philadelphia, Pa., has been appended agent
for the Hanner of Light, and will take orders for all of
Colby & Rich's gate Wiltiam White & Co.) Publications,
Spiritual and Liberal, Books on sale is above; askely
918 Spring Garden street, who will self the books and papers, at his office and at Lincon Halt, corner Broad and
Coates streets, at all the spiritual meetings.

Grove Beeting.

The Can Lake Progressive Spiritual Society will hold a Two Days' Meeting on West Bank of Gon Lake, Saturday and Sunday, August 35th and 314, 1832 commencing at to o'clock. Good speakers will be in attendance. Refreshments to be had on the grounds. All are goodlaby invited to attend. o attend. Jos. G. B. MANCHESTI R. Secretary, A. A. Abbot, Cor. Sec.

### Spiritual and Miscellaneous Periodi-

cals for Sale at this Office: AN'S JOURNAL of Spiritual Science, Literature, Inspiration, Published in New York, Price 80 J. BURNS.
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thrue life are not already destroyed.

Mrs. Morrison is an unconscious Trance Medium, Clairyoyant and Clairaudient. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power. Front the very beginning, her's is, marked as the

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DYER D. LUM'S BOOK, "The Spiritual Deluston; Its Methods, Teachings, and Effects; The Philosophy and Phenomena Critically Exam-ined," is for sale at-this office. Price, \$1,50; postage 16 cents.

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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.

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HENRY HITCHEROES

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June 21.—13WIS\*

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monds.
Answer to a skeptic at Mrs. Contain's civile, from Wm;
Answer to a skeptic at Mrs. Contain's civile, from Wm;
E. Jindon: "Yes. I did write that article. The sentice intense contained in it are my sentiments, and the truth such as I have gleaned from the split-tworld.

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## Message Department.

EACH Message in this Department of the Bartner of Light we clash was spoken by the Sprit whose name it bears shrough the instrumentality of MRS.Q. H. CONANT.

while in an abnormal condit acteur d the transf-These Messages indicate they pure earry with them the characteristics of their earthcale to that beyond -whether thregood or exil. But those when

leave the earth-sphere in an undeveloped state, eventually progress ritto a higher-condition.

We ask the teacher to receive no doctrine put forth by sparts in these columns that does not comport with his or her retson. All express assmuch octruth as they perceive no more.

#### The Banner of Light Free Circles.

The questions are wered at these Scances are often proposition by individuals among the audience. These read toothe controlling intelliaudience. These read toothe controlling intelli-gence by the chairman are sent in by correspond-

2.67 Due notice will be given in these columns, of brimstone fires, angry Gods, and tricky develor and where our Public Free Circles will be its. He held in his hand with saintly reverence

#### Invocation.

Initial name, oh Good, we are here assembled in the name we ask for blessings sin the name, in thy made we ask, for blessings—in thy name, gors, I met a monosyllable rebuil. Finding my we bring our lamentations—in thy name weasks, enorts tutile, I took out my God-Brether Moses's to be bed out of the halls of Ignorance into the halls of wisdom. Weask to a sound from the val-y and was soon oblivious to everything save the leys of darkness unto the mountain tops of light. We ask for the haptism of thene on ishely splitt that shall give us all we needs. Thou who hast taught as to pray will be it out prayers will understand our field sand will bestow upon us that for which our souls are an bungefed. We jouise thee, oh Mighty Spirit, for all this blessings, though they have sometimes come to us through the dark. moss. We praise thee that the number between right and wrong has been decided in our favor by thine angels, by thine holy ones who understand better than we do what is right and what is wrong. And, oh Holy Spirit! we bow our heads hi all hamility because of our weakness, and ask That their girdus strength to Amen. March 265

#### Questions and Answers.

Controlate Sofier. It you have questions. Mr. Chairman, kam ready to answer them.

to know if the controlling spirit can fell us how slying tool. dar off \* Purgatory to 5

(ASS - The Church on earth misunderstands: the location of the place Purgatiffy. The Church " Pothe location of the place Purgatory. The Church—This lie followed with a forment of abuse, in one arith has because it become the followed with a forment of abuse, in one in the constant of the place affigre is just as much spaces between purgatory line which separates the two conditions of being. I opened fire upon him very much as follows: One instant fam here talking with you, the next this term 'witch 'you use somach'?'

I am there, out of yourguithly conditions. The transfer I understand it to be one who, in 'opposition church icaches that saints and angels and archament dead, as did the witch of Embor.'

into pargatory to teach and give cheer to the integer of the last saints and situation at general death as the last saints and situation at general death and lost is some with Moses and Eliast habitants thereof. Now here is an exhibition of sprotest to hold converse with Moses, and Ellist power, it was so unecremonous that it, hore myit. No more faithful one was ever given here, as appoint the mount of transfiguration. Indeed, the
self and sent back to the wall and conveyed us
an exposition of the condition that the church. Toldstholese, a work of that age, applies Your obs. habitants thereof. Now here is an exhibition of vainty endeators to portray to its members, be-Tilse it has made a mistakein the beginning. It has located this purgatory beyond the tomb. It has taken its one from old mythology of suffering after death, of a general, judgment, of a general's punishment, of an intermediate condition after: doubt. Now, that intermediate condition is here. Moses, These but conjure up that which pro-right here. You poor souls are suffering in pur-tieses to be the souls of the departed." gatory all of you are suffering, some in one way, some in another, some by loss of friends, some by loss of property, some by loss of health. You are all getting your legitimate share. Some of

It is vain to promise when the execution of all promises lies with the gods." That is, the test by which I am to identify myrelf to my friend, He says, "Fome back to me, if you can: and if you will speak to me the last words you act of charity it would be well for this world if to communicate all that transpired during her, over uttered to me on earth, I shall believe in her calmonators should initiate. She fed her ends more protracted stay. \
Modern Spiritualism, and will defend it to the her calmonators will be fed by the fed her ends more protracted stay. \
Modern Spiritualism, and will defend it to the fed by t death." He requested that, when next I came to New York, I would abide with him. That was my answer, and the last words I ever uttered.

It is exceedingly amusing, and not a little annoying, to see with what ignorance the departed spirit is besieved on its return here to earth. That is not for the good of my friend, however, -but it will answer the turn of many thousands who think they know the all of Spiritualism, and can't be taught anything, not even by God himself, providing there is such an intelligence,

I have been employing a portion of my time in visiting the places where spirits discinbodied are wont to congregate, hoping to find an instrument through which they can communicate, and sometimes finding such instruments through in power and glory," or did the perfect one ask which they can listen and hear what is said consening this Modern Spiritualism; and I have cannot be heaten anywhere." been astounded at the Ignorance displayed by those who have been studying its philosophy for the last twenty-five years or more, Some, who tell us that their belief in it, their knowledge of it, dates back beyond the Rochester knockings, display as much ignorance as the newly-fleilged convert that has just heard of it and received a first lesson. . I cannot account, for this want of knowledge, except it be that they have either started at the wrong end, or are tramping round. in the half-bushel of their own conceil, and never get beyond it. But enough for today; and so, good-day. Edwin Forrest. March 26.

### Margaret Sullivan.

My name was Margaret Sullivan. 1 have left three children that I am anxious about. I have hewspaper, and I heard no more from him dur two sisters and a brother, and they think of ditwo sisters and a brother, and they think of dividing the children amongst them, each taking had heard our conversation, undertook to turn

answered by William Berry,

### MESSAGES TO BE PUBLISHED.

Thursday, March 27. Emily Howe Watson, of Nor-wich, Conn.; Will, Thackerny; Hetsey Cooper, of Boston, Tursday, April 1. Ellen MeAvoy, thed at Carney-Hos-pital, to been mother; Bill Brownlow, of Milmesona, to his sister; Eleanor Kelsey, of New York City, to her mother, Wednesday, April 2. Emma Sincialr, of Boston, to Mathematics, April 2. Emma Sincialr, of Boston, to Wednesday, April 27 Emma Sinelair, relatives; Matthew Kelleys to his brother,

Very Interesting Letter from R. G. Éccles.

Thoughowing entertaining letter from Mr. Ecdel, written from Andover, Ohio, was mi laid, or if would have appeared sooner. But it has not hear its daver, asofthe reader with find on perusal. I Drivin Bayer in For the first time I make my how to yourself and joiners as some. A ratiog, studying, corresponding, the mending cycle of a speaker's labors have benefited to engrossed may entire attention, and as a nesult, at this late date

my hy Copathe comes. Since leaving Boston, the usual checkered leavperience of an itinerant has fallen to my lot. Now scenes, new Jaces, new ideas Lave oblighand flowed like the restless waters of the surging main, and now I would pluce upon their rippled to gather shells and pebbles to string anec-

upon the resary of title.

When, I entered the cars at the Old Colony Depot on my contnex toward Fall River, I tound nearly every seat tilled with passengers. Direct him, in which tests of the most convincing of vin front of the vacant place the lates resigned bacter were given. Everything happened in to me sata middle aged would nam, whose an tique garb, grave demeanor and mons book, stoke

Colorana bialsed void Me." from which he seemed to extract words of erm fort for his soul. How I longed for an opportumity to open are upon him. To my every inquiry and remark upon the country, wenther or passen-"question surricity."

contents of that interesting volume is contents of that interesting volume is the was not long before I was roused from my pensive reveries.—The newshoty in intering for sale the story of the "Newbory port Ghost," started all around me some spirited discussions upon the awtul problem.

" Modern's spirity veish."

It was really ludicrous to hear some of, the com-ments and sage(2) conclusions of that mother throng of passengers, tinetured as they were by prejudice and superstition, the two unfocalized lenses of reason's camera. At first I thought my letered triend would persist, even now in his dogged silence, but when a lady near Join unde-the remark, that it was a subject she had not in-Asstrigated, though anxiously willing to do so, could she be fully persuaded in her own mind there was no harm in it; his reverent pieckness could stand it no longer. To think that this good Christian lady should be so presumptuous as dare "prove, all things;" was to him sacrilege. • He must speak! INDIVIDUALISM TO A STATE OF THE STATE OF THE

must be trampled upon, or another soul has gone. Ques - [From a correspondent.] As the Cath-olies say they believe in Eurgatory, Ushould like the read in solemit tones, like thylast gasp of a

Aying Coul,
And the soul-that turneth after sell as have tauntiar spirits, and atter wizards.

A will even set my free regainst that soul and will cut him of atternment his pro-

This he followed with a forrent of abuse, in

noxious epithet when speaking of him. Have you torgotten, sir, that ! The how was given by Moses, and that it contained neither grow nor treath, since these going by Jesus through distant part of the room, played several tunes uphis bringing to all end, the greenless truthse law you quoted to that lady, in the presence,

of the third witnesses. Poter, James and John's "Jesus actually conversed with the spirit of

Doyou suppose the Lord, after refusing to speak

"By the confession of Spiritualists, themselves "like attracts like," This being the case, a holy man fike Samuel would not come through so wile relate the particulars of this visit but that my let-

I noticed that by this time my meek and pious opponent began to look daggers at me, while eager listeners from all sides strained their gars ear what we had to say. After a pause he broke forth thus:

Pliese are ever the fruits of such communion. Spiritualism makes infidely of all its votaries And so you would apotheosize this *loop* for, one deed of charity in, a lifeting, and ask me to be guilty of the blaspliciny of contrasting lier with the Saviour. Before the closing prayer upon the cross of, "Father-forgive them, they know not what they do, all such deeds pale into Insignifi-

Yes, so you would have us believe Jesus character has ever been presented as a perfect one. This text has been the burthen of proof. You forget that this prayer was never answered. Jerusalem was destroyed and the Jews condemned. Did God fail to hear his son and equal

Drawing from my pocket a Greek Testament. 

verse, the very antithesis in meaning to that which tricky translators would have us believe. When confronted with the passage, in its literal reading, they escape by saying, "T is not in the oldest manuscripts, and therefore has been in-serted by transcribers. This agrees precisely with his conduct upon other occasions, such as when cursing the Jewish priests as liars, hypocrites, etc., and cursing the figtree because it had no fruit in cirty spring. (I have wondered whether he did not accomplish this feat by damming the sap.) This from the Prince o

Before I had concluded my last sentence, not clerical friend became suddenly interested, in a

one. I would rather that the three would go to the laugh upon me by referring to the crudities gether to the Catholic Charity School that is my tof mediums, lack of dignity in manifestations, wish. I wish the priest to tell them that I would rather the three would be sent together to the dignity of some Bible examples. God's Ghost inspired a braying ass, making if speak to Balanin. Joek speaks of a time when this same Scance conducted by Eather Fitz James: lefters mayored by William Borry. this dignified power (Joel Ji;28.) Our worst mediums I thought would favorably compare with the lying, thieving, murdering, adulterous writing medium, David (1 Chron. xxviii: 19), whom the Lord sald never did any rrang all his life, not even in the case of Urlah. Vide I Kings

to teelings of pleasure; and b taking myself to my state room, and throwing myself upon my bertled was soon lost in the arms of Morpheus. By the time Amora kissed the orient, I was tip, the time Autora kissed the entire, was up, gazzing upon the gategoores centry of Long 1-find Sonigh. Burns once remarked that he must indeed be stapid whom the noises would not fire amid-the beauties of Dumbarton Castle. What would have been the rapture of my illus-trious countryman had the dates tayored him with a journey through this panelise of grandeur." Methinks he would have said, in parnest:

During my brief Stay in New York, under the kind ho-pitality of Dr. Palmer and his amiable wife. I had the pleasure of making the acquaint-

ance of Bro. A. J. Davis, Col. Fox, H. Slade and Cel. Blood. Calling one morning upon Dr. Slade at his home (210 West Gal Street). I had a gance with him, in which tests of the most convincing char-

BROAD DAYLIGHT? in a room and with furniture previously examined. Tam perfectly satisfied there was neither mechanical nor chemical apparatus in the room. There was no incarnate contolerate present, I am positive. Upon Joining hands with the Doctor, (the only person except myself in the room,) a slight shock as from a battery was felt. Soon the rappings , began, first on the table, then on the back, bostom and sides of my chair, next on the floor, and lastly on my boots. The Doctor now with one hand took a small plain; school state, previously cleansed of every mark, bit off a piece of pencil half as large as a pea, placed it upon the state, which he then held beneath the table, bringing it in contact with the under surface of the leaf.
Three audible ticks were made by the pencil as a sign for its removal. This alone, considering the

impossibility of liftman agency having anything to do with it, would have startled the most stubborn Pyrrhonist; but it was but assign given to: the medium for a

MORE CRUCIAL TEST.

Again I examined the slate. The only marks pon it were the three dots made by the ticking before mentioned. If was now placed near my left arm, the molety of a pencil put beneath,  $i, e_i$ , between the slate and table. Within three sees onds' time I could hear the pencil writing upon the state, and knew, by the pause and direction of the sound, just when a new line had begun. Soon the ticks were heard again, and turning the state I found the whole side filled with writing. The chirography was perfectly legible through-out, neat, accurate and feminine. Capitals were used where necessary, every t was crossed and every i dotted. The following is a replation

eppy:

1. 6. Freeds: Brother, we hope your coming here will help you on it your layestigation, and, by your receiving it light you only give it could us that are yet in darkings. We reed to bless our good brother, Moses, for, having you came here for this investigation, and many thanks to our worths brother, damleson, for the great good he is doing in blessing buganity. May that and angelseer, help him and all that are doing good to other.

1. Good, my brother, and continue to spread the light that comes to you from the summer Land. Land.

2. W. St. Yu.

pened fire upon him very much as follows:

"sir, will you be kind enough to define, for me of the Doctor's honds in my own! Remember also that this, and everything else that occurred, was in open, bread daylight, between 11 A. v., and 12. M. 'From the most distant parts of the rooms.

CHAIRS WERE MOVED up to and back from the table, and, whatever the

distant part of the room, played several tunes up-on an accordion, the Doctor held with one band under the table, drew the slide, from it, which it held up for me to see, and then picking up the bell from the floor flang it violently to the far corner of the room. We next stood upon our feet, the doctor with one hand over the table, when lot that heavy walnut article of furniture arose and

HUNG SELF-POISED

in mid air for several seconds.

At the close *Ogasso* controlled the medium, and are all getting your legitimate share. Some of your seem to have more than others, and your to come to a wicked, toathsome witeld? "

You seem to have more than others, and your to come to a wicked, toathsome witeld?"

"What, pray, can be made out of such language as 'Samuel, said to Saul,' 'Moses' falking with him,' then said Samuel,' And they were talking they of this I had two aching arms till after midting the state beyond it lies but a step on the office with Jesus,' Berauso of the words of Samuel, etg.

"March 26.

"March

where I had another glorious good time. I would a creature. It must therefore have been a wicked spirit, and not Samuel."

Sister Laura Cuppy Smith, whose acquaintance I she whom you villify; without cause, did an there had the pleasure, of making, has promised.

that I might view the monarch of cataracts in his pathoply of ico and snow. A more terribly majes-tic scene cannot be conceived of. Thence I made my way to Andover, Ohio, via Clyde and Cleve-

In Andover I had the pleasure of celebrating the twenty-lifth anniversary of the advent of Modern Spiritualism. As speaker I reviewed the history of the rise, progress and prospects of our cause. Your co-laborer,

### Letter from H. T. Child. M. D.

Meetings were held at Liberal Institute, Carversyille, Par, on Sunday, the 3d inst. Addresses were delivered by John M. and Caroline H. Spear, bf. Jacob L. Paxson and myself, on the necessity of rendering Spiritualism more practical by the establishment of proper Educational and Hygienic Institutes.

gionic Institutes.

In the evening a business meeting was held.

Watson-Kenderdine was called to the chair, and
Henry T. Child, M. D.; was appointed Secretary. The Secretary stated that proposits had been offered by Wm, R. Evans for the establishment of an Educational and Hygienic Institute, adapted to a practical education that shall meet the demainds of the age, and furnish the means of developing the Juman system to the best condi-tions, and of improving the mental and spiritual ystems. In connection with this, it was posed to have a department devoted to lealing cording to the most approved plans.

The following resolution was unanimously

adopted, and the persons therein named were

actopted, and, the persons therein named were elected:

\*\*Reacted\*\*, That we proceed to chect a President and secretary and six or more Conisolors, consisting of persons of each sex, who shall constitute a fload of Managers, whose duty it shall be to confer together from time to time and devise such pains as shall promote the interest of Execision Liberal Institute, at Carversellie, Bucks Co., Pa., as an Educational and Hygiente Institute, Sald Counselors and officers to reach in office until their successors are elected by persons having a bectmaint into the histington, and contents and such others as they may call upon to vote.

It shall be the duty of the President to nominate such persons as he or she may select tor such positions as may be determined upon by the floard, and, if approved by a majority, they shall be appointed.

The Secretary ipall keep records of the meetings, attend no or respondence and such other duties as may be assigned to bey or him by the President or Council.

Three members of the floard, shall constitute a quorum for the transaction of business, which, however, must be submitted to the other members to writing, and when confirmed by a majority, shall be adopted.

\*Preside of when it, Evans, Carversytile, Bucks Co., Pa. Secretary Many W. E. Richerly. Secretary Many W. E. Richerly. Secretary Many W. E. Richerly. Secretary May R. E. Sarah M. D., 631 stace street. Philadelphia Caroline H. Spear, Hild Callow hill street, do.; Susan G. Waters, Bordentown, N. J. T. Dutton Madden. Mechanicksburg, Cumberland Co., Pa.; Isaiah Mirchener. M. D., Carversylle, Backs Co., Pa.; Watson Kenderdine, Lumberville, Bucks Co., Pa.; Watson Kenderdine, Lumberville, Bucks Co., Pa., Elimberthy Landelphia, Lumberville, Bucks Co., Pa., The Cardine H. Spear, Hild Callow hill street, do.; Sec. Co., Pa.; Wa elected:

The organization of the Institute will be com-The heavy rolling of the boat on the rough pletted as soon as practicable. Applications should waves of the Atlantic, giving that peculiar sen-

FEW."

BY MES. C. A. K. POORE.

Alf day, along the crowded street, Is heard the sound of busy feet. In ceaseless tramping to and tro-While, in a merry roundelay, The voice of labor, jocund, gay. In measured numbers seems to flow: But yet, we catch a minor strain. Bearing along this sad retrain: "The dead are many; the living few."

We pierce the lonely forest dell, Where silence holds her magic spell: We scale the mountain bold and high, And question if the calm profound Was ever broke by mortal sound; And still, there comes the same reply From mossy turf beneath our feet. From lichen gray and floweret sweet, "The dead are many; the living few."

We seek the mighty ocean's side, And listen to the surging tide, With its wild, restless monotone Afar the white-winged sails we note, That oneits waters broudly float : And yet, we can but heaf the moan; Coming from all its countless graves, Far down beyouth its glassy waves, "The dead are many; the living few."

Backward we turn to Memory's halls, And trace upon their silent walls The faces that are mirrored there-The faces known and loved of old." Now laid beneath the churchyard mould\_ The old, the young, the good, the filir, The household friend, the playmate gay;

And all in mournful language say, "The dead are many; the living few," With timid touch we draw aside The voil; whose mystic folds now hid The dearest treasures of the past; The earnest faith—the hopeful trust,

Alas! are crumbled into dust; ... The joys that were too bright to last, Lie erushed and faded at our feet, And still the selfsame tale repeat, "The dead are many; the living few."

We turn to those who at our side

Walk in the strength of manhood's pride, With firm, unwavering feet;-The cool of nerve, and clear of brain, ? Who might to heights sublime attain; And make their lives complete: But they, with dim dust blinded eye, Still turning earthward, can but sigh, "The dead are many; the living few."

Oh soul of mine, is there no ray That heralds in a brighter day, When life alone the sway shall bear?

When Heaven's sunshine, clear and bright, Shall chase away the shades of night, And pigree the mists of doubt and care? When notes of braise shall drown the strain That trembles through that sad refrain,

The dead are many; the living few." Oh soul of mine, canst not thon hear The joyful anthem loud and clear, That's ringing down the aistes of Time,

Whose tomes immortal echoes wake. That flirough the night of error break, Attuned to harmonies divine .... The burden of whose glad refrain, Shall be this loud exultant stgain, All who are dead shall live again?

Official Exposure of Frauds on the

Indians. THE RESULTS OF A THOROUGH INVESTIGATION-THE NAMES OF SOME OF THE SWINDLERS AND THE AMOUNT OF THEIR PLUNDER. The report of the investigations of the Indian committee of the last House of Representatives

into, the extensive and fraudulent private contracts with various Indian Tribes for the collecn of annuities negotiation of treaties and other services in Washington, has just been published by the government printing office. The investigations extended over considerably more than a year, being incomplete at the expiration of Congress, and the report, with portions of the testimony, makes a volume of nearly eight hundred pages. The most wholesale and unprecedented frauds on several tribes are proved, and recommendations made that the contracts be annulled. suits for the recovery of the money instituted; and important general legislation for the better protection of the Indians inaugurated. The committee announce in large capitals on the title page of their report, that they hope to do something to rid the Indians and the Indian service of those heartless scoundrels who infest it and who do so much damage to the Indians, the settler and the government. The report proper occuples over two hundred pages, and concludes with a statement of hineteen distinct measures upon which legislative and executive action is advised. Among the specific recommendations are the following:

To cause John H. B. Latrolie and his accomplices, Douglas II. Cooper, John T. Cochrane and others, to return to the Treasury of the United States for the use of the Choctaw people one hundred thousand dollars with interest from 1866, being the amount fraudulently obtained from that nation, and also to return to the Treasury three hundred and sixteen thousand six hundred and six dollars fraudulently obtained through collusion on a contract between Latrobe and the Chickasaw delegates; to cause J. B. Luce to deposit in the Treasury of the United States thirty-four thousand and eight hundred dollars collected of the Creeks in 1866, the fee having been divided with the delegates who made an allowance to him; to compel the heirs of Perry Fuller to return fifty thousand dollars received for professed services in making a treaty in 1866, between the Creeks and the United States'; to cause James G. Blunt and his accomplices to return one hundred and twenty-six thousand and one hundred dollars received by him out of the payments to the Chickasaws and Onapos, literally-plundered from those people, whose complaints are many and severe against this wholesale fraud and greed; and to cause D. II. Cooper, Indian agent for the Choctaws and Chickasaws, to return one hundred and forty thousand nine hundred and thirty-one dollars, with interest, the amount in his hands when he joined the rebel army in 1861.

Samuel S. Smoot, now a member of the district legislature, having surrendered to the committee there is no necessity for further recommendation in his case. The Smoot contract, the fees under which, had it been valid, would have been over

sation tell onga very high swing, admonished me Written for the Bunner of Light.

that a reclining posture would be more conductive "THE DEAD ARE MANY: THE LIVING 26th of last March in the presence of General Shanks and Cowen and Solicitor Smith of the Interior department. The committee state that the . contract was a most villianous one, and needed burning. The whole report is comprehensive, and exhaustive, and by far the most thorough exposare ever made of the frauds of Indian attorneys and claim agents.

### PUBLIC MEETINGS, ETC.

The Tenth Annual Convention of the American

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 Thesica the 16th day of Sept. next, and continuing three days. Each society, association or hody of Spiritualists in America is respectfully solicited in send delegates to this Convention according to the procisions of Article VI., section 3, or the Constitution, as follows:

slous of Affiche VI., section 3, or the constituents as cospose; by See, 3, Representation. Each active Side or Territorial torganization of Spiritualists within the limits of the l'inited States of America shad be entitled to as many delegates at large 3s such State or Territory has representatives in Congress the District of Columbia heing 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 Progressive Lyceum shall be entitled to one delegate for every fraction of tity members. Lycenin shall be entitled or con-tayenin shall be entitled or con-of fifty members. By Order of the Beard of Trustees! VICTORIA C. WOODHULL, President,

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, Lindlow, on Friday, Saturday and Sunday. He fall, find always of September, 1973. Bend at the Ludhow House 8(1,8) per day. Carriages to and from the Railroad Depot free, Free return certificates over the lines of the Central Vermont Hallroad to those alto gay full fare one way.

It is designable that the corporation named in the "are to incorporate the yermont State spiritualist Association." A incorporate in the Water to incorporate the organization of make this the occasion to perfect the organization of macordance with the provisions of that act. Will Danfel Rabbwin, Charles Craic. Thomas Middleton, E. A. Smith, E. R. Jenny and D. P. Wilder, please take notice 2.

Come, thends, spiritualists, Liberals, Infidels, by whatever name you are known, but as assemble ourselves together once more in the spirit of fraterity and harmony for a pleasant regulation and communion with angels. Able stockers will the present, and a "feast of reason and flow of sout." will be sine to follow.

By order of the Executive Committee. Yermont.

The eighteenth Annual Meeting of the Friends of Human Progress of North Collins, Including the Mediums' Quar-terly Meeting of Western New York, will be held at Hem-ock Hall, Brant, Eric Co., N. Y., Aug. 20th, 30th and 31st,

1873, Lyman C, Howes GHes B, Stebbins, Prof. E. Whipple, George W. Taylor, and other able speakers, are expected. Persons from the West will take the Lake Shore Railroad to Angola. From the East and Hoffalo, the Buffalo and Jamestown Railroad to North Collins.

MEDIUMS' AND SPEAKERS' CONVENTION. MEDIUMS' AND SPEAKERS' CONVENTION,
Mediums and Speakers of Western New York will hold
their next Quarterly Convention at Hemitock Hall, Brant,
Eric Co., N. Y., Inconjunction with the Yearly Meeting
of the Friends of Human Progress, commercing Friday,
August Zath, 1873, and continuing three days, A corollal
invitation is extended to all who love truth, and hopefully
labor for higher good. J. W. SEAVER,
A. E. THEDEN,
Committee,
G. W. TAYLOR.

Notice is hereby given that a Quarterly Meeting will be held under the anshiers of 2 The Indiana State Association of Spidinailsts, 2 at Oxford, Benton Co. Ind., commencing Friday, September 12th, 1873, at 73, o chock p. Michaul continuity over Smalay. All triends, of the cause are certified by the Committee of Arrangements, they will proceed at once to the Ohio Rouse, or Treasurer's office where they will be directly in the Committee of Arrangements, they will proceed at once to the Ohio Rouse, or Treasurer's office where they will be directly in the Committee of Arrangements. They will proceed at once to the Ohio Rouse, or Treasurer's office where they will be directly in the Committee of Arrangements. They will be directly in the Committee of Arrangements. August, 1873.

The Next Regular Quarterly Meeting The Next Regular Quarterly Meeting
Of the Hanry County Association of spiritualists will be
left at Independence Half, in Arkinson, Henry County,
Ill., on the 36th and 31st of August, 1873, 27-Y. Wilson
will lecture before the Association. All friends are hydred
to attend; and as our accommodations are limited, there
being only four Spiritualist families in the neigh ordbood,
all who can detsewill, please bring the substantials of dife,
and also blankers, robes or quilts. Those who cannot do
so, will be welcome, and will be provided for. Strangers
will inquire for Mr. Dufur.

John M. Follitte, Secretary
Henry Co. Association of Spiritualists.

Spiritualists of Oregon will hold a Grove Meeting at

The Spiritualsts of Oregon will hold a Grove Meeting at Woodburn Station, on O. C. R. R., seventien miles north of Salem, to contifue three days, commencing October 3d, 1873, E. W. Shortfulfer and other good speakers will be 1873, E. W. Shortfulfer and other good speakers will be 1873, I. W. Shortfulfer and other good speakers will be 1874, E. W. Shortfulfer and other good speakers will be portally to mediatins throughout the country. Come one, come all, and let us have a good time.

E. C. COLLY, Chairman Committee of Arrangements.

Woodburn, Orgon, July 29th, 1873.

The Shellrock Association of Spiritualists will hold their regular fall grove meeting at that place on the 2th, 13th and 14th of September. Several of our able speakers will be in attendance, and every provision made to render it, equal to its predecessors, which have always been amplig the most enjoyable and successful meetings in the Sifite. Friends from a distance bring well filled baskets.

[10] 10. Shaw.

### Picale from Philadelphia.

The Spiritualists of Philadelphia and places adjacent will have a Plente at Atlantic City, on Wednesday, Aug. 27th. The last load leaves Vine-street wharf at 6 A. M., and rethens about 73, P. M., giving eight hours on the beach, Moetings 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.

### Grove Meeting.

There will be a two-days' meeting in Leonard's Grove.
69 Oak street, Blinghamion, N. Y., September (th and
7th, Hon, Warren Chase, id-st-tootis, and other speakers, will address the meeting. Friends and opponents of
Spiritualism are invited to come and hear. Meetings at 10
4 N and 9 N. seich day. A. Ma and 2 P. M. each day.

V

### Passed to Spirit-Life:

From Weston, Mass.; August 1st, Frank Patch.

The decrased was for a long time an earnest worker in the Childhen's Progressive Lyceng of Cambridgeport, his former residence. The circumstances attending his transition from the physical were peculiarly touching: Arriving at his home after the farigues of the day, he said to his wife that he had an unaccountable decad of a thunder storm then arising, and as she shared his feelings, they betook themselves to a piace considered by them to be the safest in the house. About a o'clock at alguit, the storm being nearly alated, his wife went to the kitchen and took up her infant child with a view to preparing it for its evening rest. She called to her husband to come and see the baby in its bath. He responded to the invitation, and while in the act of stooping over his child, in a fond caress, the husband and father was stricken to cart ha lifeless mass of quivering flesh by a holt of light hing. The mother and lumin, together with other persons in the houseart he time, were prostrated and deprived of sensation for a brief period. The young wife and fatherless little one have the heartfelt sympathy of a wide circle of friends in this sudden hereavenent. From Weston, Mass., August 1st, Frank Patch.

From North Grosvenor, Dale, Conn , - August 1st, Mrs. After much suffering, which she hore with patience, knowing her spirit friends were around her waiting to hear her home, often conversing with them while in a chairyoy ant state, she passed away, without fear of death, For the past sixten years she was a constant reader of the flanner, and profited much by its feachings.

E. KINGSBURY.

From Osseo, Hennephy Co., Minnesota, July 28th, Mrs. Luella M. Handy, däughter of Clark and Lydia Ellsworth,

aged 23 years...

In this event the parents mourn the departure of the last of their four children. But they have drank deeply from the Gountain of spiritual truth, and look forward to a happy geniton with the dear ones in the better land. A large company of neighbors gathered on the funeral occasion, Discourse given by the writer. MARY J. COLDURN. From Johnstown, Fulton Co., N. Y., August 5th, Birdle

#### Alice, daughter of John and Mary C. Jeffers, aged 11 months. LIST OF LIBERAL LEAGUES.

Boston, Mass.—J. S. Rogers, President; A: Davis, J. W. Smith, Vice Presidents; J. P. Titcomb, G. A. Bacon, Secretaries; J. A. J. Wilcox, Treasurer; R. B. Rannoy, F. W. Clarke, H. B. Storer, Executive Committee, JEFFERSON, O.—W. H. Crowell, President; Miss Jano E. Curtiss, Vice President; Ehenzer Wood, Treasurer; Miss Anna E. Gildlings, Serretary; Executive Committee Carry, Lida B. Crowell, Mrs. Mary A. Gildlings, D. D. Bohnes,

Holmes.

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## Mew York Advertisements

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GREAT NERVINE AND REGULATOR,

A Complete and Reliable Family Medicine, PURELY VEGETABLE.

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The Magnetized and Electorized. Combining these great elements with medicine, makes them screly the Holiny Power of the age.

The Magnetic Power The Electric Powders derscareall Positive or Joule care all Negative or Chronic Discusses, such as Neadagia, Discusses, such as Palsy, Par-Rheimatism, Headache, St. alysis, Deafness and Blind-Villas' Bance, Fits, Convulsiness, Domble Vision, Sunsions, Code, Craume, Dyseps-stroke, all Congestive Fevers, sta, all Inflammations of Live Chronic Discusses, the Secretary St., all Inflammations of Live Chronic Discusses, Indianosa, Indigescer, Kidneys and Badder; F. tion, Scrotula and Glandular errs of all kinds, Measles, Discusses, Cutaneous Erupsmall Pox, Dysentery, Piles, Long, All negative conditions of all kinds, and all discusses thous of the system, as Coldarising from a disordered ness and Chiliness, Exhaustropid Liver, Famile Discition, Belaxation, Languor, cross, Nervousness, and Sleep-Super, Depression, Nervous lessaess, Palus and Aches of and Museular Prostration, all kinds, All discusses his discovery, Constitution, and Alliscasses in the Chiliness, Exhaustropid Riccions, Surfaces,

For Chilis and Fever, both kinds are needed, and never fail to cheet a crue.

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Each lost of Masherite and Electric Powders contains two sheets of highly Magnetized Paper, to be used as an ontward application, where there is pain or weakness. It helps remove the pain, and choling the system. Agents wanted everywhere, particularly Medicines, A large and libertons and an ontward application, where there is pain or weakness.

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(14-Aug. 2.

### SPENCE'S Positive and Negative POWDERS.

THE mingle control of the POSITIVE AND NEG-SATIVE POWDERS over disease of all kinds, b

-Tille minute control of the POSITIVE AND NEGATIVE IPOWDERS over disease of all kinds, in wonderful beyond all precedent. They do nevidence to the system, causing no purpling, no manuscating, no vomiting, no mercolizing.

The POSITIVES cure Neuralgin, headache, Rheumatism, Pains of all kinds Diagrheas, Dysendery, Voniting, Dyseposia, Flatalence, Worms; all Fernate Wenknesses and derangements; Figs. Cramps, St. Vitas Dance, Spasnis; all high grades of Fever, Small-Pox, Mensles, Scarlatha, Erysleas; all Inflammantions acute or chronte diseases of the Kidneys, Liver, Lunes, Heart, Radder, or any other organot the body; Canterfu, Consumption, Bromebills, Coughs, Coldes, Serofain, Servousness, Ashrima, Sleephosaness, &c.

The NEGATIVES cure Paralysis, or Puby, whother of the muscles or senses, as in Bilindricas, Denfiness loss of faste, small, feeling or motion; all Low Fever, such as the Typhold and the Typhos.

Both the POSITIVE AND NEGATIVE are needed in Chilis and Fever.

AGENTS WANTED EVERYWHERE.

the Post-master New York City. PROF. PAYTON SPENCE, M. D., 37% St. Marks Place, New York City. For sale also at the Banner of Light Office, 14 Ikanover street, Boston, Mass. (f-July 5,

JEANNIE WATERMAN DANFORTH, TRANCE MEDIUM, Residence 78 West 48th street, New York City. CLAIRVOYANT HERB COMPOUNDS.

PRESCRIBED by MRS, DANFORTH for the cure of Chronic Diseases, sent pre-paid on receipt of one-dollar, Written diagnosis, including remedies, from lock of hair, \$5. ROBERT DALE OWEN SAYS:

\*\*They have been used by a relative of intine in a case of bronchial derangement and threatened pulmonary complaint with excellent effect; and 4 should be glad to hear that the sale of these remedies be sheated, both because of the good they have shown themselves capable of effecting, and because of the evidence they furnish that practical aid may come to us from the next world. Sw\*-Aug. 2.

A GREAT OFFER! HORACE WATBrondway, New York, will dispose of 100 PIANOS
and ORGANS—of first-class makers, inc using
WATENS'S, dt. extremely low prices for cash, or
part cash, and balance is small monthly pagacuts,
New 7-Octave first-class PIANOS, all modern inprovements, for 8275 cash. Organs 855, 873. DOURLE REED ORGANS, 8106; 4-STOP, 8110; 8STOP, 8125, and operates. STOP, 8125, and openeds.
WATERS'S CONCERTO PARLOR ORGANS
are the most beautiful in style and perfect in tone
ever made. ILLUSTRATED CATALICITES MAILED. A liberal discount to Ministers, Chareless, SundaySchools, Lodges, etc. AGENTS WANTED.
July 5.-38W

### A CARD.

DUSINESS of importance calling me suddenly and un? "Respecielly to attend the "World's Convention of Mechanics" at Vienna, I would say to my patients that I shall be absent in Europe till October 1st, when I shall returning testing my practice. Persons destring my Remedies, "A. ". B. "C. " D. "can obtain them, and also Circulars, by addressing as before,

F. A. PALMER, Magnetic Physician.

No. 23 West 27th street, New York City.

July 25.—If

12,000 ACRES GOOD SOIL.

TARM, Fruit and Cramberry Lands, one hour from Long Rranch, in Monmouth and Ocean Counties, N. J. On rathroad 4 infles from New York; 50 from Philadelphia, CLIMATE, CURES THROAT, AXD LUNG DISEASES, NO FEVER AND AGUE.

In lots to suit purchasers and easy payments. For particulars, circulars, &c., address ROBERT CAMPRELL, 153 Broadway, N. Y. June 25, 138

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Brow Legs and Deformities of the Body. Dr. Glover's
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Aug. 16, -3w

Aug. 16.—3w

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MRS. H. S. SEYMOUR, Business and Test M. Medlum. 109 Fourth avenue, east side, near 12th street. New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. 13w\*-Aug. 9.

### Christianity:

Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.
Price 25 cents: postage 2 cents.
For sale wholesale and retail by COLBY & RICH, (late Win, White & Co.,) at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass.

### Mediums in Boston.

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

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Written for the Banner of Light. BREAKING CAMP, AUG. 18th, 1873.

Farewell, ye shores of Silver Lake! Ye waving pines, ye oaks, adieu' Oh moonlit mirror of the stars, Sweet Silver Lake, we turn from you! Oh sunbright waters 'neath the noon! Oh fairy bridge down from the moon Oh eastern dawn and sunset glow. Afar from you we wandering go

How we have watched your beauty burn, As swiftly passed the hours in turn, And seen the night so sweetly rest. Soft yearped in mist, upon thy breast. And hearts that best while time eyes shope

As faithful-hands eigelasped our own, Are scattered, distant, far and wide, In city street, on mountain side ! Sweet maiden lips that touched our own, The wife and matron noble known,

True lovers fond, and children fair, Have left the lake -gone everywhere, On Friendship's aitar burns a flame That lights a shrine where each dear name,

Engrayed in memory, shineth clear, Until we meet another year! But if no more on Walden's breast, Or Silver Lake by woods caressed. We, Il gather in a Congress free

On the shores of Immortality.

\*The beautiful pend of two cord, where form a camp, incerting have been held.

The Fough Annual Spiritualist Camp-Meeting: Concluding Sessions: 16.-

Bejegte I to the Bruner of Light by John W. Day.

picnic took place at the grove; About four thou, the people assembled upon the beauty of the day, saind persons abuilted themselves of the various! special trains arranged. The labor of the Company's working? showed fruition in the completion of the bowling alley; an added attraction; the fleet of boats was found by the visitors to be increased in humber and quality, and dancing was an important feature in the enjoyment of the

Those attracted thither, met at the speakers' stand at about half-past ten, where Hon, Wafren Chase presided. D. Howland Hamilton, of Maine recited one of his # rough-shod," thymes, which Jarmony in creation.

Anthony Higgins, of New Jersey, delivered a radical speech, declaring his belief in progression rather than conservation; he would accept and follow truth, wherever its led, He made earnest reference to the claims of the views championed; by Victoriasta Woodhull upon the public atten-

Song by J. Frank Haxter.

Parker Pill-bury was then introduced, in ans swer to repeated calls for him from the audience, a seets had reared to keep mankind from each other. He desired ever to be identified with the forform | Spiritualism in its practical phase was pledged to hope of reform. After referring in terms of com-imendation to the independent spirit manifested progressive movements in fields social, political, by Mrs. Woodbull, he said he had been in the lagreed; it also agreed with him in opposing all church and in the pulpit, and was glad of it, be bigotry, priesteraft, sectarianism and every other cause now hercould look priest and minister in form of tyranny that stood in the way of univer-The eye and tell them they knew they were preaching talschool. Carlyle had said "Roman" sal mental freedom. Upon this common ground preaching talschool. Carlyle had said "Roman" our common humanity. preaching falsehood. Carlyle had said "Roman" our common humanity, ism had orders to quit three hundred years ago.? If Spiritualism was a fact; of Nature, then it Judaism received its orders two thousand syears inust be truth: and until it was proyen so, he since, and now Protestantism; its work being done; had also received its marching orders from the same proyen the swas willing carefully to peruse the destimony adduce; had also received its marching orders from thing when proven true, for the truth could inthe same source. Spirifualism he believed to be jure no man. The idea of a continued existence the religion of the future.

meeting adjourned for dinner.

drossed the people, his remarks, treating of the othern in that other life, which was a great remove psychologic and psychometric influences - or from the contracted selfishiness inculcated in Orsespiritual footprints - which all individuals in the third was amounted about a title the ways amounted the contract of the con spiritual footprints—which all individuals in the He was specially pleased with the work which march of life bett behind, to tell of their existence; spirituals in was accomplishing in the fields of and which were as much more lasting than the propulsas regarded labor. The temperature quesphysical relays of Alfe, as the spiritual was above tion, and last, but not least, woman's rights. It the physical. Each generation had a direct in was folly to circumscribe one half of society with a hope of benefiting the other. If woman fluence upon succeeding ones. They of the West adid not advance in knowledge, she would perhad to come back to New England to get inspiration troin its men and awomen, as they took it from the generations gone before. They had to admit, that New England was the brain of the country, not because its people were better or more industrious or frugal, but because they had being the thirty-fifth anniversary of the day when that stanch advocate of free thought, Abner Kuessinder and the country is the distribution of the land. Once out of his cell in Leverett-street jail. Boston, in which Christian bigotry had confined by him hereause he declared, the Gul worshiped by the advantages of the influences of a clorious s of liberty stronger than life with them, and it

woman suffrage, bidding its advocates look well. That led to his incarceration. He had now passed to the details growing out of the grand fact. Man had not achieved the milkennique through the ballot, and woman would fiot probably ac- grander patriof complish any more in the same direction by the mere right of easting a vote. The work involved rich fruit of that brave man's, deeds. Liberal much more than that. He wanted to ask for all thought was gaining headway everywhere; pubmuch more than that. He wanted to ask for all he could see, and then take if for granted there. was a universe beyond he could not see, and ask for that, foo.

At the conclusion of his rentarks the meeting dispersed, and the visitors made the best of their way homeward; while supper, and a conference presided over by J. Wm. Eletcher, and addressed by Mrs. Amelia Colby and Mrs. Agnes M. Hall, also test circles at the tents of the various public mediums on the ground, interested the regular dwellers till the manager's bell anflounced the hour of 10 P. M., when the usual quiet for which this camp was especially noted supervened, and all sought their rest, fulled by the whispering Dines.

Thursday brought clouds and storm. The lake rose in white breakers, and lashed its shores like a Miniature ocean; and the sheefed rath enveloped the landscape in a robe of silvery gray. The time was mostly spent under the sheltering canvas, in social converse or the reading of chosen volumes. The tents stood the test finely, and but few persons found occasion to complain of dampness inside their habitations,

Friday, 15th, was the last regular pienie day, but the lowering skies prevented a large attendance of visitors, A conference occupied the morning—those choosing other enjoyments find—uttered, that earth's martyrs had bled in the ing music at the dancing hall for their benefit, past—that Jesus-was slain, Copernicus and Gali-

ses Hull and E. S. Wheeler, and D. Howland Hamilton of Maine regited a poem.

In the evening Chas, W. Sullivan of Boston, assisted by Mrs. Ella W. Ford, J. Howard Richardson and some thirty-five singers appropriately costurned for the oceasion, carried on an Old Folk's Concert of a most pleasing character, the programme comprising some twenty pieces-mostly old favorites with those who have attended in the gast his musical levees at John A. Andrew Hall. The stage was elegantly arrayed with evergreen and flowers, the work of Mrs. Maria-Adams and others.

Adams and others.

Saturday's services comprised a conference in truth to man; science and human experience had the morning, addresses in the atternoon by Anthe morning, addresses in the arternoon by Anthony Higgins and Abeelia Colby, and an animated meeting in the evening, in which Dr. H. F. the New Testament had been in existence among Gardner, Victoria C. Woodhull, Col. Blood, Mrs. Amelia Colby, Mr. Higgins, Hon. Warren Chase, Hattie C. Robinson, Mr. Needham and others took part. Miss Smith favored the audience with a song, and the following resolutions, intro- | man,' duced by Dr. Gardner, were passed:

"Resolved, That whatever is inherently and naturally right cannot be made wrong by legislation." Resolved. That whatever is inherently and naturally wrong cannot be made right by legisla-

SUNDAY SERVICES.

The closing Sunday brought pleasant skies and cool winds. Seventy seven cars fully laden with their freight of humanity brought to the ground from various directions a crowd, which, constants ly receiving accessions from numberless carriages, was estimated at full 46,000 people: The Davenports and Mrs. R. K. Stoddard and her son demonstrated during the day the physical phase of spirit communion, while the mental was displayed at many scances at the tents of public medi-

Those who did not attend the speaking, passed 000 People Assembled at Silver the day as on the preceding Sunday. Those who Lake. Plympton. Mass.: Addresses desired sought entrance-which all could not obby Hornee Senvey. Esq., Victoria C. tain-beneath the great tent, where six thousand Woodhull, Hon. Warren Chase, Miss persons crowded to listen to the ideas about to be Lizzie Doten, I. P. Greenleaf and advanced. The platform was beautifully decorated-Mr. Needham of West Newton and others contributing floral offerings for the purpose. The meeting was called to order at a little after 11 Oh Wednesday, Aug. 13th, the second regular coclock by Dr. Hest: Gardner, who congratulated the meetings which many persons could not accept, but that this was a free platform, mon which the speakers could give forth their views as seeined best to them-no persons ave themselves being responsible therefor, and the management only desiring to see that the right of free speech was afforded, and good order preserved. After calling the attention of the people to the Banner of Light and Woodhull and Claffin's Weekly, the scances of the Davenports and Mrs. Stoddard, he introduced as the first speaker of the morning,

HORACE SEAVER, ESQ. This well-known gentleman, editor of the Bos had for its object the demonstration of universal, ton Investigator, and chainpion exponent of the farmony in creation. a compliment to the management, and to Spirif-galists generally, for the liberality displayed in inviting lim to their platform. This world was the only one of which his knew anything, but if there was, as his friends the Spiritualists told him, another—and if coming events cast their shadows before, the best way to become fitted to enjoy that other world was to make the best use of this. Spiritualism--which was immersurably superior to the theological systems of the day-was exerting everywhere a liberalizing influence, breaking down the partition walls which the moral and religious and with it in these points be

Boston, in which Christian bigotry had confined him because he declared the God worshiped by the Universalists to be a more chimera. He had from the struggles of life, and this remains were in a fur off grave; but the western winds sounded in their march the requiem of no nobler man or

lie libraries were opened on Sundays, and, materialist as he was he was forced from sheer gratitude of heart, as he, thought of the expan-sion of public opinion which allowed such a scene on the "Lord's day," to join in "Old Hundred" with the people congregated on Boston Common at the late sacred concert performed there on Sunday by a military band,

Every generation surpassed its predecessor: the world was going forward in light and knowledge: if it was not so, our eyes would have been put in the back of our heads, that we might constantly review a happy past, rather than in-front, that we might pectanto the great, grand future. The world had arrived at the knowledge that human reason was better than theology, and that fact prophesied the mightiest benefits for humanity

Song by J. Frank Baxter :- "The Golden Age," Dr. Gardner then presented

HON, WARREN CHASE

HON, WARREN CHASE,

In introduction Mr. Chase affirmed that he had been picketed out upon the field of reform for The last thirty years. He had suffered in that time more from the shots of the advancing columns of free thought than from those of the enemy, and could hadly realize the presence of the lost of friends who were now moving to his side. Positions regarding religious and social the hostor, friends who were now moving to masside. Positions regarding religious and social questions which he had phoneered in those early days, amid even the scoffs and censure of his fill-eral friends, where now receiving the widest aftendants. tion of the peoples. It was not for the lies they had told, but the unanswerable fruths they had In the afternoon Hon. Warren Chase lectured on the social question, taking for his text, "The Water Lily." Remarks were also offered by Mo-

he (Chase) had been often privileged to receive assurances from him that he was living still, a hard working apostle of reform. The speaker though a medium "The North Star," the reason being assigned that that was the star by which the marginers set their compasses. The disclaimed the waste to make the star by which the marginers set their compasses. The disclaimed the valuable considerations were lost sight of or sach hold followed. iners set their compasses. He disclaimed the honor implied, but thought if men had followed which had never received his tellowship.
"Direct Revelation from God," as detailed in the

discovered what was known on earth to-day, men for untold ages, and were embalmed in the Sanscrit tongue long before "the star of Jacob" sent forth its primal rays. The Uhristian, in answer to the question as to what God had revealed, would reply: "He has revealed himself unto man," But what kind of a God had revealed himself?" If it was the Jehovah of the Jews, the speaker thought the less men knew of him the better. Was Jesus Christ to be considered a source of revelation, whenfall the moral senti-

ments he preached were in existence before his appearance on earth?

He considered that the action and reaction going on between the workers visible and invisible was bringing about an advanced condition of liberality among the people. Spiritualism had, during the first twenty-five years of its existence, spread a thousand times further than Christianity in the same time from its advent; and he thought that the social question, which had started a little later than Spiritualism, would travel\_faster still, because of the liberality of mind which the spir-itual philosophy had induced in society. Christhinkphilosophy had induced in society. Christianity was doomed to fall, and with the free would go the branches. The social, political and religious systems which were its offshoots must perish with the parent stem, but the future held. n its hands the materials with which to build a better and purer and holler system, for whose advent on earth he looked forward with hopeful-

her stated that spiritualish embraced the energy futural family, and therefore that every question in which that family could be interested, directly for indirectly, had a right to be heard from its platform. The did not agree with the opinions of Mrs. Woodhull in all that she might say-she was responsible alone for them. As far as himself was concerned, he believed that whatever was natural was, ight, and no legislative enact-ment and make it wrong. He then introduced to the authorice

MRS. VICTORIA C. WOODHULL

In commencing, her address she said she was going to tell some plain truths. She could not hope by their enunciation to satisfy all; she prized the good opinion of her heavers, but she valued the fruth more, and would not for a moment think of sacrificing it at the demand of public opinion. She felt that all before her were friends of the human race, and as such they were her friends, even though they looked upon her with the ex-tremest hate. Public opinion she would stamp upon—it should not in her case prevent the utter-ange of truth. She would be heard, though those who listened should kill her afterward. She de-sired in her work to uplift the downtrolden of earth, and to bring good to the world. She had no kindred, other than the whole race of humanity, which could claim her attention and aid. She was about to speak words which she felt would look toward the bringing hereafter of great changes in social relations. She thought she could see in the future a time when the entire, human race would join in unison in singing the grant song of the redeemed; but before the advent of this glorious day other and terrible sufferings would have to be undergone, for the bitter pangs now endured could be expiated only by the atoning blood of millions of martyr soils. She should speak on the present occasion of "The Seargerows of Sexual Slavery?"

After describing in a few words the "man of traw" which the farmer uprears in his field to frighten the grow fram the upspringing corn, she said that there were theological, political and social,"men of straw," set up in their respective domains. In one case the owner of the corn strove to save his property—in the latter the enemies of humanity invaded the field of truth and strove to after death was not intrinsically unpeasant, and it was rendered more attractive now by the broad showing adjourned for dinner.

Song by M15, M. K. B. Sawyer, after which the charity of Spiritualism, which, extended by its disciples in this world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to the whole mass of unbounded in the world to th and the social field had many of like lik creeted in the interests of absoluteism in its contest with freedom. But the person passing behind the straw images of the farmer would discover their true nature—nough the crows had only sense enough to seein them a resemblance to their great enemy—nam—and in a like manner true hearts, whose spiritual perceptions were opened beyond those of their fellows; saw and, exposed—despite the anathemas of interested parties—the lideous mockeries set up in the world's mental and moral fields. She hoped during the time at her command to unveil in some measure those of the social system.

The battle fo-day was between tyranny and individual freedom; and the only question was as to the point where an intelligent, people should ston after having shaken themselves doose from the advantages of the influences of a giornous past. The Puritan Fathers brought over a love of liberty stronger than life with them, and it has so impressed itself here that every child of Nature: but bloomy, on the very auniversary of the battle of Bupker Hill; condemned thin as a liberty, as she perceived and held it to be, consultantly then offered some tamarks on our more firmly than ever attached to the views that of a first on the battle of the property of of the pr absoluteism. If individual sovereignty was the her own proper person, of all the powers, faculties and capacities possessed, as he or she might elect. Anything less than this was not freedom it was restriction, and restriction by any person or aggregate of persons was despotism.

Here came in scarcerow number one, as urged by society as now organized: "If every one be allowed to do what he or she wishes, all will be in a state of anarchy, while civilization will sink into the blackness of the dark."

But the miserable viscours when the civilization will sink into the blackness of the dark. But these miserable wiseacres who echo the cry did not see that where all were equally free, the rights of all would be equally protected, and the safety of all secured with certainty. If not, such fact would arise from a fault of the exceptional individual, and not from the great rule

Scarecrow No. 2, which she denominated "expediency," was 'next' considered. People were generally willing to look favorably upon personal freedom as far as they were concerned, but had a cowardly fear of according it to others. What horrible deeds might pot their neighbors commit if the right were given to them? No one should say how, when or where she should eat, drink or sleep, or for that matter whom she should love; to such intermeddler she would reply: It is simply none of your business what other people do—nor is it the business of society what any of its members may do, unless they infringe upon the rights of others. Freedom as a basic principle must be adopted, and all the rest would take care of it-

As the third scarecrow, next rose the melancholy tones of an objector saying, "If there be no law to compel people to live together, every thing will go to the bad; our families will go to pieces! It will never do to break up our fami lies; they are the safeguards of everything that is good and pure?" She began the treatment of this accusation by denying its statements in tota. No family truly in heart united would be divided, even suppose there was no law compelling hus land and wife to live together. She referred to the many darkened homes where seeds of devil-ism were being sown in little children yet to be born as the fruit of such fatal unions, and considered the present marriage system to be charge-

He desired to assure his friend Seaver that his able to a greater degree with the sickness and friend Kneeland had left his lowa resting place crimes of the community than any other source on the banks of the Des Moines river, and that a system from whose ill-framed provisions hu-

"What is to become of the children?" was the honor implied, but thought if men had followed rificed in the search for, or establishment of, this him they would ere this have been far beyond useless knowledge. It was not so much matter the borders of Christianity—an order of belief as to whether the child knew its father or not, provided it was better born under the new re gime than under the present—than which nothing could be worse; and this divine consummation of a childhood whose source was love, not ill-mated and jarring inharmony, was, to her mind, to be the sure fruit of social freedom in coming time.

She held that undesired maternity was the curse of the present system; many females being toreed to perform its offices while they were abs the same time obliged to devote their entire energies to daily labor. What did become of the children? One half died before five years of age, by reason of parental ignorance, and fifty thousand poor, unwelcome little waifs were to day picking a slow starvation from the swill-barrels of New York. Right and expediency demanded a change. Under the new order of things which was yet to come, children would be born only when desired, and a mother, during the periods of gestation and lactation, would be considered as a ward of society, and be supported and paid for the work she was doing for its advantage. Said child, at the expiration of a proper time, would receive that education, mental and physical, at the hand of society, which it would need in the battle of life. The idea of ownership of children would be exploded +proven false by our experiences even now, when clubtren are free upon-attaining their majority, and minors are held responsible to society for crimes com-mitted, and in some cases are made the subjects of compulsory-education laws; and the true mother's love would let its darlings forth to that sphere which would be best fitted for their development. The relationships of the future social state would be based upon the kinship of souls rather than the clauship of families.

"License!" was, the next scarecrow, which frightened everybody by its ominous name. It

Adjourned for dinner.

In the afternoon Dr. Gardner called the meeting to order. J. Frank Baxter sang "Jessie's Dream; or, The Relief of Lucknow," and "Mother kissed me in my dream."

In prefacing the "remarks of Mrs. Woodhull, the regular speaker for the afternoon, Dr. Gardner stated that Spiritualism embraced; the entire bosonic family, and therefore that every question to many the model of the commissioned disciples of promise uty. And this was said with assurance in defense of the present system of marriage, which was truly the only condition wherein woman was sexually bound, sold and delivered to man was sexually bound. without the protection of the civil law con-cerning some of the most delicate conditions of her nature! The new order of things would en-fold all in its provisions, so that there would be none left outside to throw critical stones.

All homes were not hells all wives were not enforced prostitutes, all largenands were not sexual monsters, but there were enjoyed of the darker caste to make humanity shudder and grow faint. at the misery which crouched hopelessly in its bosom. In the defense of her views she feared not the prison nor any physical ill. She could preach more cloquently from Sing Sing (whither the Y. M. G. A. had intimated their intention to consign her if she did not abandon her course) than she could outside its walls.

Her life was of little account anyway, and if necessary, it should be sacrificed for the cause of woman's enfranchisement from sexual slavery and her elevation to the true standard of intelligent motherhood.

Mrs. Woodbull's discourse continued upward of an hour and a half, and was attentively lis-tened to. At its conclusion J. Frank Baxter sang: "Isit anybody's business?"

Miss Lizzie Doten said, that she did not rise to make any extended remarks; that she had not intended to take any active part in this campmeeting, first, on account of her poor health, and, secondly, because she had pledged herself to a work which required all her mental and physical energies. She, did mot accept. Mrs. Woodhull's yiews, nor approve of her course of action; but she believed in freedom of speech, and was glad that Mrs. Woodhull (or any other person) was allowed to speak her convictions. As for herself, she recognized the Tact that the marriage law, with all its imperfections, was the outgrowth law, with all its imperfections, was the outgrowth of our highest civilization, and was an indication of progress. We should find no release from our present difficulties by abrogating that law and submitting ourselves to the uncertain guidance of "natural attractions," which, as they now exist, may be the result of natural perversions. As life was a science, we should doubtless find a scientific solution for our difficulties, but judgarance.

our peng. In present marriage law, it not the best, could only be safely changed by an educa-tion of the people into clearer conceptions of the true relationship of the sexes, but she did not think that the sacred alter of home would ever o overthrown, the family relationship ever be broken up, or the union of one man with one woman be any other than the highest order of society. Nevertheless, it was well that the question should be considered from every point of view, as a satisfactory result would be arrived at more speedily. She concluded her remarks by repeat-ing the following inspirational poem, which was given through her mediumship at Music Hall ome two years since, and has never before appeared in print :

THE SOURCE OF POWER. The noblest lesson taught by life
To every great heroic soul,
Whotseeks to conquer in the strife,
Is self-control.

Truth grants no sceptre to the hand, Where pride and passion hold the sway; He who with honor would command, Must first obey.

An honest doubt is oft the seed Of truth, that bright celestial flower, And weakness, through some noble deed, Is changed to power.

The brave of heart, the pure in mind, Will-dare to see the truth aright, While coward souls, perverse and blind, Will shun the light.

But though unnumbered eyes were closed, Still would the sun as brightly shine; And truth, by all the world opposed, Is still divine.

The servile reverence of the past, Which marks the worship of to-day, Before the truth advancing fast, Must pass away.

And strangth of mind, and breadth of thought, And inspiration from above, Shall be by earnest spirits sought In truth and love,

A voice, whose word of power sublime Transcends the might of human law, Shall in the truth's appointed time The world o'crawe. Then "Tyranny, which oft unfurled

Her blood-stained banner to the sky," Shall from her throne of power be hurled, And, helpless, die. The world is sick and sore at heart, With patient hope deferred too long,

And seeks forme who knows the art, To make her strong. The man who dares to think, to live Frue to his soul's divinest light,

Will to the world an impulse give For truth and right. The cross may meet his noblest deeds,

The faggot blaze at every word; Yet o'er the angry strife of creeds He will be heard.

Thus through the fire and through the flood, All bruised, and scarred, and battle-worn, Baptized in sweat, and tears, and blood, Great souls are born.

That which is crucified to day,

The distant future shall adore, And Truths which Error seeks to slay, Live evermore. Great souls e'er set their standard high

And toiling on through storm and hight, They wake the nations with their cry, For "Light!" more "Light!"

The world will learn, when wiser grown, This lesson gones with every hour, That Right is Might, and Truth alone The source of power.

The meeting then adjourned, the vast multi-tude of pilgrims sought their distant homes, and & the regular occupants of the camp gave their attention to the caterer's supper-bell.

In the evening a lecture was delivered at the speakers' stand, by I. P. Greenleaf. In commencing, he stated that in his opinion Spiritualism's true object was not entirely comprehended in the demonstration of continued existence beyond the change called death, and the possibility of spirit communion: it was not its whole intent to prove the relationship existing between man in the physical and man in the spiritual states of life; whoever thought so had failed to read the book of its revelations aright; we must, in addition, under its benign tutorship, discover our relationship as individuals to the whole, learn the kinship between soul and soul in the life that now is. The first phase of Spiritualism as regarded the relation of mortals to the world of souls was only a John the Baptist proclaiming the coming of the glorious era when the highest benefits for humanity while yet clothed in flesh would be sought by all. The doctrine of social freedom had been given by the spirit-world in answer to man's demand for more light, but would be conservatists turned their backs upon its teachings. Spiritualism, however, could never be fossilized nto a substitute for Orthodox creeds-its shoulinto a substitute for Orthonox creeds—HS shoulders were broad enough to carry all the reforms that sought its aid, and it would go forward on its conquering mission unimpeded by the load. He closed by giving thanks to Drs. Gardner and Highest for its the body and Richardson, in the name of those in the body and the attendant denizens of the spirit-world, for the happiness which these gentlemen had been the instruments of affording them through the camp

Inceting about to conclude.

Remarks appropriate to the final scene were also offered by Dr. A. H. Richardson, Hon. Warren Chase, Ed. S. Wheeler, and Dr. Gardner, who stated that if circumstances were propitious who stated that it reministances were proposed a camp meeting under the same management would occur at Silver Lake next year—which announcement was received with appliause. After a song by J. Frank Baxter, the camp meeting

was declared closed.

A night of rest, a new day arowned with a crimson "rose of dawn," and the white fented streets and avenues melted like a vision from the wooded slopes along the lake; to live foreyer in the memories of those who had in its sweet social companionship and mental unfoldment found the camp a "home of the blest!"

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