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Original Essays.

Romanism, Protestantism, and the Mission of American "Spiritualists."

[The following, from a zealous member of our confraternity, is an important document. The author suggests a novel step for the advancement of the cause, which may seem to some premature, or as too bold a measure for them to entertain. It will no doubt, however, meet with the approbation of a great number of others. It is a question which deserves to be discussed among all parties, and which will likely attract the attention of our European brethren, whom it concerns.—Eps.]

All religious systems—feeble, pure and poor in their infancy, cradled in caverns, barns, or in the wilderness—have invariably shown a serene, angelic countenance during that first stage; pain, suffering alone could distort their features, and even that expression bore the looks of refined and transcendental beauty. Martyrs carried it to the stake to death and its horrors. These systems, or metaphysical embodiments, however, like the individual, by the process of growth are altered in looks and constitutional structure. The light and hazy state of their infancy becomes more tangible and defined as time and circumstances roll over them and roll them over in the substance of matter-of-fact. Persecuted and scoffed by the many at first, they eventually become persecutors and scoffers in their turn.

Moral corruption in a system or in individual man, happens during the adolescent age, or second stage, when show and fancy, more or less extravagant, are called into play. It follows, therefore, that the religious system locally situated almost everywhere and centered at Rome, would have still another stage of existence to traverse. Its material or temporal inheritance spent, wisdom and reform will follow to guide its future steps, and folly—dogmatic and disciplinary—will pass away.

Some sordid minds may look upon that organization as a *matronly* being, divested of all charms, beauty and powers of fascination. What short-sightedness! Collective beings, or governments, see and judge differently, and well they may. Disease lays her now somewhat prostrate on the Roman couch which has witnessed so many festivities of a sentimental and tragic kind; but her looks and elegant form—although wan and wasted to some degree—throw off still that subtle influence which made her the "mistress of the world." The couch is now old, but the tenant is still gifted with power and spirit, despite presiding and menacing appearances.

The religious system of Rome is endowed with a theoretical power and fervor of spirituality which sectarian denominations are found wanting in. As a spiritual fountain, from a small jet in Rome, it forms over the world, dashing torrents which displace many obstacles in its way. Every drop of that stream runs and boils with the same uniformity of purpose and action, while rival streams of its origin, scientifically mad, lakes, &c., are devoid of those conditions. To displace the fountain from Rome will in no wise interfere with the flow.

Artistic and scientific spirituality, as above represented, are cause and effect. The first is inspiration, the other is matter-of-fact. Negative minds, as lovers of art and beauty, will espouse the cause of the former, while positive minds, logically or materially inclined, will become the defenders of the latter.

Thought, spiritually transformed, is both artistically and scientifically modulated. It comes to the brain under the form of fluidic expansion, as a speech flowered with beauty and eloquence, or as a more or less material contraction, as a cypher, as a defined value.

The spirit and body of moral sentiment, of religious principles, represented by these different systems—one affirming infallibility for the meantime, the other protesting against it—are, however, and nevertheless, the same as spirit and body in an individual, where each exercises different attributes, although linked together. That which is the most spiritual in a religious system is always sure to gain ascendancy and to rule over that which is less so.

As spirit and body, these somewhat divided portions of one same system, as to fundamental points, will ultimately find it necessary to come to terms and to be less aggressive in tone, form and substance. From the same inspiration they hold their existence; from it they still draw their sustenance, and from it they expect progressive life in the future. At the outset, when the common system took life and form, all the difficulties or viciousness which have since affected it were foreseen and more or less distinctly defined in the existing record common to both organizations.

When a spirit becomes either man or system it ignores not the phases of the future it must traverse before full unfoldment is attained. An inkling of that prophetic vision, we hold, is to be found in that record.

That the moral form of thought, centered in that religious system, should have had an immoral phase, is not more unnatural or astonishing than that which happens to man and woman individually. Could it have been otherwise?

Wonder not that the Mother Church should have been and should still be, to some extent, wedded to extravagance; that her sectarian offspring should despise her and deny her the power of reform does not in any way prove that Justice is superior to Love, and that the door of new life, or reform, will be closed against her.

Redeemed from a life of infamy, an individual aspires to do good and to efface the harm he has done to others and to himself. The most attractive and the best calculated feature in Christianity to move the heart and mind of all men, is that of—*Magdalen!* It is the fundamental principle of the system.

The state of reaction in the system gave birth to sectarianism, and made conscience an outside witness and feeble adviser. As that state pro-

gressed, the vitality or moral value of the system became more and more the appendage of the external members of it. At this day it is so evidently the case that none can gainsay it. At previous epochs the core of it was in a still worse state than it is now. The system requires an age of reason. Experience teaches wisdom. Wisdom is a head over a body of corruption.

The slow and fancy rage of a system during its middle age, consists in extravagant ideas, apart from other more tangible corruption. The system of Rome during that age has given birth to many ideas of that sort. Dogmas have taken the room of the only dogma it was founded on, that of "love." Discipline, plain and simple at the outset, has been replaced by fastidiousness and show; acolytes many, servile or arrogant, according to circumstances, defile their sacred character.

Uplifted from that state by the grasping and guiding hand of events, the system will feel sore by the action of serious measures, as every motion of natural resistance on its part will lighten the hold until the pain becomes almost intolerable—when, alas! the guiding hand will become acceptable. This illustrated view of near events, as a sequel to what has already taken place, is not pencilled out with the point of irony. To lighter minds belongs that task. We feel and weigh the importance of the new birth of the system, or change within it, as affecting the future economy of the world, of society at large. By material means the new-born is ushered into the world; by material and painful means his phases of life are prompted into existence and action. A crowd of anxious and sympathizing relatives and friends, even strangers, gather near the couch of suffering, and form around the new comer an atmosphere of love—which adolescence alone will scatter—as if it were then to that be a *nocturnal* mist. He breaks loose, and wounds himself and others with occasional or lasting immoral leanings and practices, of one kind or another, and dissipates in a short or long run, of a more or less wild career, a good portion of the large income he has received from his birth. Few will believe in his practical reform until it has actually taken place; few will remember their own past life, and admit that they also have suffered changes. The life of an individual is also that of a system.

Sectarianism looks upon the loose career of the system to which it owes its birth, and to which it is still and always will be linked by close or distant ties of affinity, as if it were an unnatural process. Surely the sects are blessed with short memories; their past history is not appealed to when they thus allow themselves to be influenced more by sentiment than by reason. As outgrowths, still adhering to the parental idea or system, to a degree that protests of all kinds have never been able to sever altogether; brought to a kind of artificial birth, so far as unity of purpose, means, and even dogma are concerned; living in a sphere that is constantly troubled with divisions, growing greater and greater all the time—these sects who forget to exercise filial obligations, or otherwise to take into consideration the abiding conditions which are necessary for the unfoldment of "love," look still at the parental idea and form as if it were doomed to destruction, and they alone to salvation.

With all its faults and vices, from its regal and reeling throne at Rome, the system has constantly held up the Banner of Union. The sects have all had likewise their regal days, and all are not yet out of them; and besides, none of them are yet normally situated so as to defy change; and furthermore, Union is unto them a thing they have scarcely ever dreamed of.

Division is creation incomplete; Union is the aspiration of mankind and the ultimate it will reach. By the union of molecules, of different kinds, this physical world has been made one, and the continual process of the law of attraction is making it all the time better and better as a tenement for man. Union of any kind never results in confounding action and reaction, in obliterating the efforts and effects of one to the absolute benefit of the other.

The first signs of disunion, either on a small or large scale, in man or in a system, occur when the second age ushers the individual or the system in speculative ideas, not yet matured by them in the hard crucible of age and experience. The lifetime of an individual are but moments in the life of a system. The wildest fancies, carelessly or sincerely entertained, self indulged in or scattered near and far, in meek or violent strains, by the sweet or insidious means of eloquence, or by the gross, passionate and powerful means that seek to overthrow, to destroy, are the kind of production that adolescent age will develop in man and system.

True and faithful to the law of being, when the system attained the first and subsequent days of its second age, it created disunion by more or less violent bursts of enthusiasm that took the shape of ideas or plans, running like wildfire through social and political economy, unsettling everything and bringing a sort of confusion where settled or stagnant order before prevailed. History, even that which is unfavorable to the system, contains a true record of those first and subsequent days, up to the present. Under the form of a scourge, the system, during its wildest bursts of enthusiasm, did indeed run over men and institutions, and wreck over them their dearest and most valued forms of thought and principles of economy, and shed blood and worked devastation whenever it went. But history after all is but a poor and limited reflex of past and even present events. As a physical kind of form of narration it lays more stress on angular events, which cast deep shadows around and beneath them—thus does it happen that it fails to tell many things which form the valleys of events. In the first instance, it signals but few of the horrors of past life, but it tells less still of that which redeems those horrors and encircles them with bright aspects.

That display of vitality and power on the part of the system in its past history cannot be taken as signs portending evil to it for the future. Had the main seat of the system experienced alone that arduous and arduous process, history would present a blank surface, and sectarianism would still be waiting in the womb of time for favorable (or evil) conditions to take birth and existence. The enthusiasm of reformed Rome was uttered with violent and blasting peals, that took effect on surrounding points at first. It confounded and held in rein the wild barbarians who swarmed over the finest parts of Europe, eager for despoil, for the vent of their own conser enthusiasm. It transformed them and made them spiritually inclined, and bent them in the ways of civilizing pursuits. That work could not have been performed by sectarianism, because it had not then an existence, and because, as an *expanded* vitality of the system, it would have been unfit to achieve such herculean exploits. As children are added to the world, they come with less and less power—hence the existence of machinery.

As time rolled on, these reformed portions of humanity and part and parcel of the system, became aware that the system itself was susceptible of being reformed, and henceforth they styled themselves the "Reformers." As the world grows and progresses by individual unfoldment, in a measure that is almost imperceptible at any given time, so it happens with a system.

Love incarnated in classes and individuals of many kind, takes different aspects or polarities, so that action and reaction may form the result. Long before the advent of Reformation, the system of "love" had endured other changes and established other ganglions of that sort within its economy to work out the objects of its mission. Sectarianism of any kind born since, either out of the main organ or other portions, although antagonistic to the system, are its helpmates, whether religiously or philosophically inclined. That general aspect is witnessed from elevated and unprejudiced grounds of observation.

Those who repel the religious sense of the system out of their convictions, may look upon the above assertion as a meaningless charge against them. Attracted by no religious centres of any kind, and condemning them all with their doctrines, they may think themselves independent of common humanity, not bound to it by conscience or other laws, and free to look to and work for their own development and welfare only. Egotism is a shade of the mind well-termed self-love. Let it be scientific, religious or philosophic, it is none the less unwise. No philosopher can look on love as an unnatural and unworthy attribute of the universal or incarnated mind, nor desire that it should not experience phases of growth, and become a matter-of-fact fully demonstrated on a large as well as on a small individual scale. That love should have been incorporated within one single system or organ, at first; that even in its first stages of purity it should have been wanting in many qualities; that afterwards, up to these times, it should have become expanded into many sects, social during the first age and religious during the second—it does not follow that it will not take a higher development—that of Philosophy. No reasoner will contend that individual action can always be isolated in its efforts and effects; that groups representing both will not grow, and that general systematic action is not to be looked to and worked for.

Reasoners will treat religious ideas with contempt as a rule, just as if thought had been born unto them whole, or without any phases of growth and development. Adverse to mysteries, they would thus advocate one which reasoning cannot uphold. Self-complacency makes them believe that mankind is a myth, and that the individual alone is a being. They do not realize that mankind is the product of man, and that both live the same life; the first an expanded one, the other a contracted one. Just as a reasoner will embody his ideas and enframe them within a system, having several parts and points, just so will mankind do. If it is wrong on a large scale, it must equally be so in the first instance. The parts and points, doctrinal and disciplinary, in the system, which are condemned by reasoners, will on close search be found to exist or to have existed in their individual systems. The individual grows and collapses in a very short space of time; he attains maturity in all his departments of selfhood, when a system begins to be. Made up of individual parts and points of transferred opinions and convictions, the system has gradually expanded. That the *reasoning* faculties of the individual should not yet be transferred to the system—that it should not yet see through that light—it proves simply that individual unfoldment is not a general thing yet. That reasoners will not find in it any tangible reflex of their high plane of thought, in any part or sectarian portion of it, we admit. It would, however, be wrong to pelt it with abuse, or wish to destroy it because that function does not yet exist there.

Reasoners will admit that the system has had in their estimation a good point, in its primitive age, when social reform stood as its foremost doctrine. That it should have since advocated and brought on that continued result, in an inconsistent manner, and that the main point of its doctrine and action should have been altogether religious or fanciful, it follows that negative effects are the logical product of a negative age, both in a system as in man. The order of Nature cannot be controverted.

Individual reason which can and will leap over social and religious systems, and assert itself above and superior to them, is, however, constantly called to leap back and to contribute to their erection. Giant power condescends to rear small fabrics and to dot universal space with them. It builds social and religious systems and works them out through all imaginable degrees, shapes, shades, colors and hues, before it asserts itself as the architect. Impatient reasoners, do

learn to reason; learn to leap back, to work at small things, so as to increase their value.

That the principle of love should now beget a moral philosophy, framed and formed out of past experience, from the sweats and sacrificed blood and labors of earnest and bold reasoners, from a hecatomb of less conscious but more numerous class of co-workers, it follows not that *special* laws and enactments have anything to do with and preside over that revolutionary state of things.

As an organization, moral philosophy has a mission to perform, and that consists in coördinating and assimilating the two general set of ideas that have made and marked the two elapsed ages of love.

The birth of moral philosophy is being characterized with a *miraculous* or physical aspect among the larger and less developed number of its disciples and adherents. It is the logical effect of all inept stages. It was so at the dawn of Christianity, or of the moral era. The exhibition of spiritual power is an elementary process which always precedes great movements. The transitory abnormal state of individuals, or communities, during which the ordinary course of life's events are propelled into great activity and assume vivid and external displays, proves not deception, fraud, imbecility, on one part, nor miracles, or the existence of special laws, on the other. No distinction exists between the birth of moral philosophy and that of moral *infancy* in the way of abnormal *proofs*. Modern times see the same wonders that were witnessed at the commencement of this era, with the difference, however, that now they are not presented under the patronage of ignorance. Investigation endorses their existence, and knowledge classes them as effects of abnormal conditions.

Introduced to the world under those auspices, moral philosophy appeals not only to the senses of man, but to his higher faculties also. It leads him to investigate various evidences that all have weight, charms and open features as positive conditions. When the human mind radiates into abnormal conditions, it acts with great power on supermundane life, and causes that invisible copartner to become then a tangible actor. The concrete becomes fluidic-like at times, and vice versa. These exhibitions, seldom witnessed on a large scale, happen, however, daily and at every moment among individuals. Revolution and rotation are two movements that exhibit life under different aspects, or degrees of manifestation; the first shows power, the other order.

As a final development of the era of love, moral philosophy is fully adequate to solve the mysterious problems that religious inexperience has amassed and preserved in their primitive, uncouth state. Knowledge is a sequence of faith. Knowledge comes now arrayed with power, with a well defined purpose, and not as heretofore, when, as a culprit, its feeble state was its condemnation. Burned at the stake, or otherwise disposed of, its individual ashes now form a high mound, that ignorance and superstition could not assail with any chance of success. On that mound now appear millions and millions of freed minds, towering over all steeples, and the mysteries they represent.

The new age has dawned in the New World under the official title of "Harmonical Philosophy." Men, women and children, to the number of many millions, are there its propounders. That nucleus, formed in the short space of twenty years, bids fair—according to reports from Europe—to become there also a power of regeneration too strong to be immobilized upon any altar.

The moral, or harmonical philosophy, in the United States, has until now progressed only by the means of private and public circles, by local and State Conventions. No central organization has yet been established. That practical and unavoidable culmination of individual and collective action, is looked upon by many with disfavor, as if that measure would entail more evil than good to the cause. Executive action is a necessity, and in this case every effort of the mind to discountenance it can only put it off for awhile. Cohesion is a natural law and process which organizes parts and functions in all things; therefore it must be expected that the present movements which establish everywhere in the Republic a somewhat uniform plan for the education of the young, and divers other measures for facilitating common action and direction, must necessarily culminate in forming an official tangible body, whose life, spirit and intellect the members of the whole family will be.

It must also be contemplated that the European members of the Harmonical Philosophy will soon wish to establish with their American brothers intimate and official rapport, to promote the local and general interests of the cause. It evidently falls to the lot of Americans to take the first step in that direction. Until a Central Organization is founded to carry out systematically and permanently these views, and others of equal importance, nothing would hinder State Conventions from sending delegates to Europe, at a given time, with preliminary and necessary conditions fulfilled, to do what is needed under the circumstances.

We would hail that event with joy, as the most conducive measure to help on the march of the cause and give it a great development. American enterprises can be exercised with profit in the mental field of Europe. Enlightenment of this kind, diffused by cooperative means, would beget powerful and practical effects. A single glance at the future shows the last as the first at the helm; and so we find the rational believers occupying there the helm of social government. Religious ideas have moved the world; but it belongs to free thought to make men free, virtuous and wise. Active means, however, are the necessary conditions to bring that about, and the most ardent apostles must find out those means and set them in motion, in operation, not only among themselves, but everywhere where

opportunity offers. Leaders are always expected to be somewhat omnipresent, to inflame, to counsel, to direct those who look to them for protection and with other views. Attracted Eastward by expectant coöperators, American movers—looked upon as leaders by Eastern coöperators—must also among them operate in an active and permanent manner, as if they were part and parcel of themselves, which relation none can ignore nor put in doubt.

American genius bore spiritual philosophy and the system it lives in and acts by. That manifestation of power seen across the Atlantic appears in its right aspect, delineated in proportion and form. Those who, at that distance, look at it stupidly, and those who are inspired by it, can appreciate the effect it would create among them by a delegation, coming there in a practical and official capacity. Gigantic Conventions among European nations are practicable and practical ideas, which American spiritual power need not be afraid to undertake, to propose to itself and to those who would derive the first benefits from that undertaking.

The excitement that such a movement would produce would be highly propitious to attract great numbers of wavering minds who seek for convictions that love and reason can sanction and uphold. The heralding of the moral or spiritual philosophy, under such auspices—by the inspired and practical genius of the New World—would assuredly move the old Mother Land, and set her spirit an example that many out of every class would find good and proper to receive and to follow.

Public demonstrations in favor of a cause, which the conservative spirit will try to frustrate, must necessarily be made in accordance with the importance of the subject and the opposition offered. Therefore, in viewing the above proposition, it seems to us that no pains should be spared to render that movement a grand spectacle, both as to the number of envoys, as to their mental attainments. Each State should be represented, and a certain number of the general delegation should be of various origins, so as to act efficiently among the different nationalities in Europe. No difficulties would arise on that score, as the cause in the New World counts members of all origins. As a son of Michigan, we would volunteer our services as a delegate from that State to France. A central organization exists there, in Paris, under the able presidency of Mr. Allan Kardec, with whom we are in correspondence. The cause there has made such rapid strides, among all classes, that many papers and reviews have been founded in different parts to propound the doctrine and answer its assailants.

Americans in an European Congress of this sort would appear in a prominent position, according to the rules of usages and etiquette, and their words and acts would naturally attract greater attention than if they simply proceeded from home prophets. This point of view is not a fanciful one, and deserves to form one of the principal objects of the argumentation on the subject.

The distinguished men who have written, spoken and worked in other ways for the progress of the cause, and who exert a wide and well-deserved influence as counsels and movers, will, we hope, see fit to bring this matter before the State Conventions and elsewhere, so that it may receive a thorough and mature consideration. As an earnest believer and lover of all good and great enterprises, we have much faith in this proposed plan, and ardently wish it were adopted and carried out.

It will be found upon a close inspection of the state of things in Europe, that a real reform movement is everywhere perceptible, and that revolution in the domain of ideas from which all those reforms spring, means not only political transformation, but moral and mental revisions and changes also. The new age comes over the world, and its spirit invigilates even those who would not be expected to be influenced by it. A clearer atmosphere now settles over the heads of humanity, and although that substance is not chemically analyzed and shown to be different from what it used to be, still we would maintain that the great visible changes on earth are due to atmospheric, or spiritual, changes of a radical kind. Were science to apply its investigating powers to the study of atmospheric components, less gross skepticism and ignorance would obscure the external and internal field of many men.

As the "Declaration of Independence" preceded the "Rights of Man," as the United States took the lead in former times, and that Europe was inspired by them to act its part in the same sense—that active power has since been for Europe a point of attraction and of direction—in a great measure—at the same time, and that too plainly demonstrated to be denied; as renewed flesh adds to the vigor and efficiency of a body, and gives to its spirit fresh conceptions and progressive ideas—so has this New World Power grown to be. Thanks to Europe, in a great measure, it is what it is. But, thanks to it, Europe is becoming renovated, and her *emigrated* sons are unto it as spirit is unto flesh.

Uninterrupted and active exchanges are *cannative* sources, whose flow grow greater and greater with time. Good-will comes from exchanges, and that also grows and grows until it forms peace or right understanding.

There is in reality nothing foreign in the action of the New World in the old one of Europe, nor even in other quarters of the globe, where its action is less felt. It is nothing else but component parts returning to refresh and enliven the original organs which exuded them during their hard laboring, sweating process.

The grand spectacle of the Eastern Exodus—of all nationalities, Western bound—is a subject of thought that fills the mind with the brightest aspects. It bears not only a political view, but it embraces all views imaginable. The virgin Western soil, with its bright and bracing sky and simple institutions of *liberty*, attracts great numbers

from the Eastern hemisphere. They come and expect to see the realization of the wretched dreams which humanity for ever so long has indulged in, and by their labors that realization is there constantly and vividly taking form, a theoretical and practical form.

The Western hemisphere is not an enemy to the Eastern; its prosperity of every kind flows outward and inspires all humanity with new hopes and new means to realize them.

The representative States of America are conscious mediums of progress; therefore, they resort not to violence or gross means, in their endeavors to better the various conditions of mankind. An open policy of good-will to all attracts everywhere to their shores all those who have faith in that good and wise policy.

"Activity of the mind" is a product of the Republic, which needs to be exported to all parts of the world, just as well as the material merchandise that represent it in a gross form. It falls not to our lot at this moment to give a detailed view of that vast and important question. We can but barely broach it and show the principle on which it stands. The good and normal conditions of power exist solely in influence! What means influence, but external expansion and action? That is the principle alluded to, and it is the principle face of the question which we present to every "active" and earnest mind to dwell on.

The "Spiritualists" in the republic represent not only the moral and religious form of "active" thought; they not only represent the "last importation" from the great depot and furnishing sphere which keeps the globe in expansion and progressive life, but they also represent the future and its destinies. Their rapid growth, unparalleled in the past history of this world, points out to a practical purpose. The heavenly award has singled out in the republic a mediumistic power to work out not only that country's progress, but also that of others who are in less happy conditions. The "chosen millions" in the republic stand not only in the relation of ornaments, but as citizens to it. They embody and represent something else of greater importance; they are the light which will work out the world's regeneration.

It belongs to the pioneers of the new work to be "exporters" as well as "importers," to become an influence external as well as internal. Summing up within their substantiated faith all the revelations of the past, in a form made more perfect, none need apprehend that an outside missionary work would not redound to their credit, and operate great practical results.

The hidden, unseen affiliation of minds, which circumstances and the existence of creeds would seem to (externally) denounce as untrue, and which is none the less a patent and potent fact, enables the most positive to become a guiding power unto others, and to lead the way to far happier positions for all. Expectations that would go to the extent of "absorption" on a general scale, as an effect of action in that case, is a view that none would look at seriously, and which we do not present as a stimulant to urge any onward. The modern development of moral ideas, which the spiritual sphere has extended to earth in a spiritual form, tangibly demonstrated for those who need and call for sensuous proofs, is a law-abiding process that will produce a change within all, but overturn no faith or creeds of any kind. Change, a happy change, which time will show to prejudice or external mind, under its true and beautiful colors, is the only kind of revolution that will take place under the new order of things. It is the only ultimate which wisdom calls for and which action will bring. It is necessary that moral ideas should be grouped into separate and distinct organizations, and that each one should represent a platform, a body and a spirit of its own, however much they may agree on general points, and form one common family.

The work of pioneers involves duties and obligations which have to be attended to. It is a cause and course which cannot be transferred by a mediumistic power to another that is not as much so—by the chosen to the unchosen—by the strong to the weak, &c. We arrive at and present these practical conclusions as a straightforward statement, becoming those to whom it is addressed.

Individual missionaries, acting in an officious capacity, have already opened the way through-out all parts of Europe, and have foretold there, by their more or less powerful action, what may be expected from those who will follow in their footsteps. The prestige of the Pioneers is already established and acknowledged in the Old World; but official action will make it a much more startling and striking fact, and establish there powerful means to millionize the thousands who await for those means, that help, and that increase of number and power. Gifted with "developing" faculties and capacities, those who are so called to act, will find glory as well as tribulations in their way.

The philosophy that belongs to moral development and to the age that has now dawned on the higher portions of humanity, is included within the substantiated faith we speak of. It is the easy lesson and simple expression of past experiences of the moral era. In no other light can it be viewed, and as such it is susceptible of being understood by all those who occupy a moral plane, by all those who possess a spiritual unfoldment of any sort.

Those who profess that kind of philosophy, which acts its part within and over the moral sense of the world, ignore not, however, that far future destinies will have a new law, and bring on another understanding. In the meantime the course of action must have a moral bearing, a moral development and a moral understanding; and as such, the new faith, so hopeful in all its external and internal parts, must appeal to the best and highest faculties of all those who have faith of a moral kind.

The new class of workers within the moral field, although springing mainly from Protestant denominations, are, however, closely linked to the parental form of ideas, or Organization, which first inaugurated this era. Extremes meet. None can ignore the fact that the parental organization of moral ideas still exists, and that a large portion of the population of Europe and America belong to that compact and undivided group. The other portion forms classes where the theoretical and perspective views of love wear more a material than spiritual aspect. The moral law first began its existence on earth as an "inspiration," as a theory, and it continues to exist under that form, and will continue to exist for a long time to come.

The Protestant representatives of the moral law, in juxtaposition and contradistinction to the elder group, have hewed materials to form a basis for it to rest on. They have in reality erected no basis; none of the blocks or works prepared by them, and lying here and there, have yet been brought together in any spot, to be joined together, to be cemented. That is a view well borne out by facts, to whomsoever can embrace

the past and present history and contract it within a small and clear focus.

Masons can well imagine that there should be "many mansions," or divisions, in the basement of the construction they work at or prepare; but they cannot, as a rule, fancy and define, nor take any interest in the question of upper divisions; and so it happens that Protestant workers of the MORAL BUILDING are very well able to hew and prepare materials for its lower parts, to define "love" properly in material aspects, but not in spiritual ones. Hence it comes to pass that Protestants, as a rule, are practical in spiritual questions affecting the material welfare of mankind—that they systematize love, so as to exclude poverty and ignorance out of their ranks, much more so than those whom preliminary inspiration has given an existence to. But as a contrast to these, when they undertake to transfer their practical qualities into a different drift, when their un-winged minds try to fly, to ascend, they fail to do either to any extent. Looking to and working for a basis only, all superstructures appear to them as unrealities, as vain fancies, at best. Love construed by them into a sense is positively made to mean happiness or unhappiness, heaven or hell—nothing else, nothing between. Heat and cold are two distinct principles that act on one another and produce, or engender, a result. On a physical plane that is understood by them, but not so on a spiritual one. Contraction of love produces material results; thus it is found that since the Protestant representatives of "love" have had an existence, that social prosperity, in its material aspects, has become a fact—a printing, steaming, railroading and telegraphic fact—a result which expansion could not have produced.

Love, during the course of this era, it is noticed, has undergone two general phases of existence: of expansion and of contraction. The first phase, or age, agglomerated a promiscuous mass, that divided during the second, a part devoting itself to practical purposes, the other acting as a check over the first. Up to these late times that has been the general history of love, and of those who were its representatives. The contraction of love has so far expanded the number of its adherents, that a THIRD DIVISION has happened as a new and last result, and inaugurated a NEW AGE.

The new group is being formed out of the two who represent and work for expansion and contraction, and therefore it is a *fac simile* of both—artistic and scientific, theoretical and practical. The new group, as a friend to the two others, takes from one its spirit, and from the other its body. Coming from both, a true and sincere friend to both, it is fit to work for and among both.

It cannot be for one moment supposed or imagined seriously that the inspirational and practical works of the two former groups have been of no avail, and that the quality and amount of thought which both represent, are in any way worthless, and that it can be so considered by those who now come, as offshoots of both, to love and respect both. As new generations are called to represent more thoroughly former ones, and to continue their plans and labors, so it falls to the lot of the New Group to develop the ideas and works of those from whom they spring.

SPIRITUAL GIFTS.

Paul mentions nine of these gifts, of which he desires that his brethren should not be ignorant. The "Penetrator" speaks of some twenty-four or five. It is not my good fortune to possess any of these gifts; therefore all thoughts come to me by hard, dry thinking, having none of that easy, graceful flow, peculiar to inspirational persons. Through the pens, or lips of these highly favored ones of the Father, I have gathered about all the mental store I have that seems worth possessing; therefore, however humble the windows may appear that let in the light, still I regard them with grateful and serious interest. Many of them may possess failings common to human nature. The mediumistic David had some shortcomings and oversteppings, not all told in his ungrateful lies to his friend and benefactor, King Achish. The "exalted" Isaiah, allowing him credit for his own account of his visit to the prophetic, must have been a man who sometimes yielded to the captivating impulses of nature, with less reluctance than virtue is supposed to demand. Saul was not very graceful in the giving out of some spirit manifestations, especially in his nudity. According to the record, "While the spirit of God was upon him, he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night." This would seem to exceed almost any complaint of in the latter-day manifestations. The zealous Peter was cowardly, in the presence of personal danger, and a little profane withal.

Now if our respected brethren of the churches can be so charitable as to overlook errors and decidedly unique peculiarities of character incident to the instrumentalities through which streamed their ancient spiritual sunshine, then we of to-day can well afford to step lightly and deal tenderly, teaching the faults of those who now bring us inspirations, both ready and profound. It is certainly well calculated to produce a smile when any one of the normal expounders of our faith finds it necessary to step backward, with averted face, from the presence of a "shut-eyed medium." Some of these gentlemen I esteem highly; but can they afford to look scornfully upon the rounds of the ladder upon which they step in reaching public consideration, or despise the intellectual gardens from which they have culled their richest thoughts? The man or woman who too lightly esteems these gifts, which in their "differences of administration are of the same Lord," might perhaps, with lantern in hand, find some weeds growing in a garden not far from home. The normal collector of spiritual facts has a wide and useful field before him, and I would not speak disparagingly of his duties. Still I am inclined to think conviction comes to the skeptic mainly through inspirational phenomena and teachers.

Some years since I resided in a town where a spiritual lecture had never been delivered. I sent for a young lady to deliver four or five lectures. I obtained a Presbyterian church for her to lecture in. The house had not, I presume, previously been crowded to its entire capacity. While the lady was speaking, the building settled upon its foundation. The first sound was like the firing of a pistol, or about as loud. The crowd surged for the door; but I being near the speaker, and the greatest distance from the door, saw no immediate chance of exit. The alarm being past, it was judged the building could settle no further, and the audience again took their seats. But amid all the excitement, noise and confusion, the lady spoke straight on, following out her argument without the slightest apparent knowledge of anything that was passing around her. Afterwards she assured me that she heard nothing.

In the evening, I invited, without distinction, Catholic and Protestant neighbors to come to my residence, and propound questions to the lady,

while in a trance state. All that could get into the house did so; and it being warm, we took out the windows, that the anxious crowd upon the outside might hear. The Catholics were foremost with their church dogmas for explanation or confirmation. One after another, as the pet ideas of the old Mother Church came forward, she demolished them with such matchless grace, yet so effectually, that the Catholic brethren became enraged, and fell into vociferous argument, becoming so excited as to repeat their questions over and over again. The Protestants thought that, as moderator, I ought to restrain these Catholics; but I thought not, for it must be very trying to the feelings of the devout sectarian to hear his darling ideas so terribly slaughtered. The discussion lasted for about two hours, and planted seed never to be destroyed. If these neighbors were all skeptics when they came in, they did not all leave in that state of mind, for some of them declared there was not a man to be found who could have stood the angry provocations of those two hours and exhibited no trace of excitement—so calm, so kind, yet withering in force of argument. My wife led the medium out of the room, and when aroused from the trance, questioned her as to remembering anything that had been transpiring. She said, "Nothing in particular," though she had a kind of impression of something unpleasant. In this medium I saw carried out my *beau ideal* of intellectual power. I have labored for many years to reach that which this young girl so triumphantly illustrated; that is, to meet the most excited disputant, coolly, logically and kindly, without the slightest excitement on my own part, but I am sorry to say I do not always succeed.

A few evenings since I received the following communication from a brother, who passed to spirit-life some years since:

"BROTHER—When we parted we little thought that you and I would traverse the paths of life side by side, in the years to come; yet so it is.

"There is destiny that shapes our ends,

"Rough how they come."

and the law of spirit works out for us a destiny little dreamed of in our plans. Like a caged bird, my spirit fluttered and pined when in the form; like the eagle, it soared aloft in ecstasy when liberated from the bonds of mortality; like the swallow, that makes its home in the air, it found its home under the eaves, so my spirit circled the prison-house of matter it was leaving behind, swept out into the bright realms of spirit-life to gather treasure, and then returns the bearer of tidings unto all men—the tidings of spirit communion, of existence and of spirit communion. As much of this is but book knowledge to your conscious perception is the work of a present but unseen brother. So hath been tasted the bliss of blessing and being blessed by spirit intercourse. The unfeigned spirit, like the unfeigned bird, is fed by gleanings of others, and he who cannot learn to receive the weakest, and least able to act and provide for himself. Like the oak of many winters, that sends out its roots, demanding of the soil nourishment equal to the necessities of its larger growth, so doth the spirit send up the invocation of desire, and bring down nourishing inspirations of truth, philosophy and morals, to concentrate and embody them in its own being. 'Tis the sphere of earth, and mine of spirit; and yet the two blend most harmoniously together. Thus let it be till life is swallowed up in death, and death in immortality—till on the shores of the immortal life we stand revealed each to the other's gaze."

I received this under circumstances that leave no more room with me for doubt, touching its spiritual origin, than I should have if the Angel Gabriel had presented it to me in person. I have received communications from this brother through different mediums in widely different sections of the country, and however divergent the mental qualifications of the mediums, still the communications always bear the characteristic stamp of an aspiring, patient, but earnest investigator of the laws of Nature.

I am quite well satisfied that the reason why many investigators fail, is because they possess so little knowledge of the laws ruling in these matters. At a time when I was residing in one of the Atlantic cities, a gentleman from Canada having business to transact with me, remarked that I had got ahead of him, because I believed in the immortality of the soul, and he did not, and asked what evidence could give him of its truth? I replied "None at all to him, or any one else; I obtained mine by patient investigation, paying as I went, and it is not transferable; each man must search for himself. If you are willing to pay out your money as freely to ascertain the truth of the soul's immortality as you have been to pay it out in this business transaction with me, you need not remain long in the dark on the subject." Then he inquired, "What would you have me do?" "Go to a first-class test medium; go in a pleasant day; go when you are in good spirits yourself; lay aside grim, pugnacious prejudices on the subject, that you may not fill the room with invisible antagonistic spears, thrusting them through and through a sensitive medium. Do not tell your name, where you come from, or where you are going, nor ask to hear from any particular spirit. Bear in mind that when the maiden lady went out to pray in the woods to the Lord for a husband, she did not stipulate any particular one. The solemn forest chanter of mass asked 'Who?' And she reverently replied, 'Anybody, good Lord.' This is the right frame of mind to go in: Simply say you wish to hear from the spirit-world, from any one who may be pleased to come." Having followed out my directions, two or three mornings after this conversation with me he came to my room, his bold, manly face, bathed in tears. I inquired the trouble, and the reply was, "I did as you told me, and I must say that, like Agrippa, I am almost persuaded. My deceased daughter took possession of the medium, and held control for an hour, and told me of every prominent circumstance in my life that had occurred to me on sea or land; that which I had forgotten was brought to mind; as well as that I had not forgotten. I loved that daughter as perfectly as ever daughter was loved, and that love was fully returned; but I had thought her lost to me forever. Last night I laid myself down to sleep, more composed in mind than at any time for the past five years." He continued his investigations until he expressed himself satisfied; but whenever he returned to the city he failed not to come in and thank me for frankly acknowledging to him my belief.

If men desire a favor here, they do not approach the subject in a fighting spirit; and if any individual wishes a favor from the spirit realm, he or she will not be likely to obtain it by any uncivil procedure. Spirits seem ever pleased with cheerfulness on our part, but never with contumacious insolence.

One of the reasons why our Orthodox clergy seldom receive satisfaction in their investigations comes from their eager search for and revelling twaddle about the devil. A Catholic priest, some months since, was telling me about a Catholic lady in the West, who was controlled by an unseen power. The priest was sent for, and a lengthy and learned essay upon the Scriptures was written through her hand for the priest; but he at once discovered, from its failure to correspond with Catholic doctrines, that the devil was present, and commenced exorcising the old fellow out of the house; but before he could get him

out, he (the devil) turned over the stove and broke it. It is quite certain that we need not go far to find persons still dwelling in the outer form, who, if charged with being the very devil, might not only turn over our stove, but very likely upset our physical tabernacle. Though this priest had been a resident of Philadelphia, yet he claimed never to have seen or heard a trance speaker, and did not know that there was any speaking of the kind in Philadelphia. I informed him of the hall where he could go and hear for himself. He thought it could be nothing short of the devil, and he could stop any one of those speakers by making the sign of the cross before them. I offered him one hundred dollars for a successful experiment of the kind. He thought the congregation would turn him out of the hall. I assured him they would not, and that the only possible danger I could conceive of in the matter would be that some of the audience might laugh themselves to death at the absurdity of the thing.

From conversations which I have had with Orthodox clergy of various sects, I am forced to the conclusion that in reference to spiritual phenomena they possess next to no knowledge at all. It is seldom I go to hear them preach now. The last one I heard preach said he was an ambassador of God, and stood before the people in the place of Christ. If he was correct in that, then his declarations were important, and if the general run of his statements prove ultimately true, then probably nine-tenths of mankind will migrate to a country so tropical that something cooler than Irish linen will be necessary for the coolest day of the season.

It may be all right that there should be in the religious world a freshman, junior and senior class, with various interblendings, but I do not see any necessity of always remaining in the freshman class.

W. C. W.
Dorchester, N. J.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address, No. 16 West 24th street, New York City.

"We think not that we daily see
About our hearts and souls that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(LION HEART.)

MINNIE'S CORRESPONDENCE.

DEAR AUNTIE—I was so glad to get your letter! You must know that I felt as if I could not read it in the house, and so I ran out under the tree where I could breathe just as fast as I wanted to, for in the house here I don't give real deep breaths; I can't tell why. It was a lovely morning; the sky looked just like Miss McVoy's turquoise ring, and the clouds like her wedding veil that I saw the other day. They seem to think that I am only a country girl and don't mind anything, and so take me in anywhere; but isn't it lucky? for in that way I learn lots of things; for instance, I learned the other day how they made such elegant braids of hair. I thought, everybody had so much hair, that it must be because of some of the wonderful Restorers I see advertised on the curb-stones and every vacant fence; but I discovered that they braided in great rolls of fuzzy stuff and cover it up with their own hair. I thought it was a great piece of good luck, and the first time I went out I thought I would buy some of the rolls, and I took a quarter of a dollar with me to get them and some hair pins, and they asked me a dollar and a quarter for a set; so you see there was no luck at all, as I thought. But a nice little shop girl told me, on the sly, that brown yarn would do very well, and I think I will try it, though I don't feel just right about it. It seems a shammy thing to do. I wish I knew whether it is just right to pretend to have what we really have not.

Well, I was going to tell you about the reading of your letter. I got on very well until you told me how lonesome you were without me, and that Tabby hunted the house all over for me, and that my rose-bush seemed to miss me, then I had a real cry, and I wished I had never come to New York. I cried until I cried all the tears out, and then I wiped my eyes and remembered that I could take the boat that very day and go to you. It was such a comfort to think that that I grew glad in a minute.

You are the dearest auntie in all the world to praise my letters, and to tell me how much cheer they bring to your quiet life. I have ever so many more things to tell you.

The first of all is about a little excursion Mr. Ames and I took on Saturday. He asked me if I would go to the Park or to Five Points. I said I'd go to Five Points, for Mr. Van had driven me all over the Park. He seemed very much pleased with my choice.

Oh, how splendid Broadway was! It seemed to me all the world was out walking. I had as much as I could do to find my path through the crowds, and I was always expecting to see some one I knew. I did not think it possible that I could meet so many faces and not see one familiar one.

Oh, auntie, if you could have seen some of the young ladies' dresses! and the old ladies', too! How would you look in frizzly curls and roses in your hat, and delicate kid gloves? I believe you would look lovely, but, oh, some of the frights that I saw all rigged up like a walking figure such as you see in the shop windows to show off their goods! I said to myself out loud, never thinking anybody would hear: "It do n't all make you one bit handsomer!" and Mr. Ames heard, and he said:

"That is so. All the laces and furbelows in the world don't make one wrinkle less, or brighten the eyes, or add charms to the mouth. All that has to come from within."

I said, "I don't know what you mean," though I knew I was stupid, but the truth was I was thinking about the trimming on a dress just before me. It made me think of Aunt Prim's flower garden, all cut up in squares and diamonds and triangles. But I was glad afterwards that I seemed stupid, for Mr. Ames explained it so beautifully to me. He said:

"If you put on a lovely hat you shade your face a little and thus hide a very little of its peculiarity, but the face is just the same. If it is a cross, ugly face, it is a cross, ugly face still. But if that person feels a thrill of goodness from within, it breaks right out all over the face. It shines in the eyes, and beams on the mouth, and glows in the cheeks, and that is beauty, and the only fiery twaddle about the devil. A Catholic priest, some months since, was telling me about a Catholic lady in the West, who was controlled by an unseen power. The priest was sent for, and a lengthy and learned essay upon the Scriptures was written through her hand for the priest; but he at once discovered, from its failure to correspond with Catholic doctrines, that the devil was present, and commenced exorcising the old fellow out of the house; but before he could get him

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W. C. W.
Dorchester, N. J.

Well, I shall never get to the part of the story I want to tell about. We went way down Broadway, and all the time kept meeting just as great crowds, till I thought there surely must be something the matter somewhere, when we made a sudden turn and went into a dull looking street, and in three minutes I felt as if I do when I wake from a beautiful dream of summer, on a cold winter's night and rush from flower and sunshine to rattling window panes, driving snow and the sad, sad winds, for you know the winds always make me homesick when they moan, just as if there was some trouble somewhere.

It was only a little walk from Broadway, 'till we came to sights I don't think I can describe. I never imagined such miserable-looking places as I saw. There were women only half clothed, and little children so dirty that I could n't tell whether they had noses or mouths, really, auntie. There were so many black smooches that I wondered if they were really like me, and I thought of what the Rev. Mr. Thorpe said last Sunday—that we were all made in the image of God; but then he was preaching to those elegant women, all dressed like a flower-garden, and no wonder he thought that everybody was related to God; but what would he have said if he had preached to these people—I do n't know, but I know what I should have preached: "Go, wash and be clean."

Do you know, auntie, I felt as if I was n't doing right at all to walk down there all dressed up so nice and comfortable before those half-naked people. I am so glad I went, though, for I had begun to think my brown dress and sack looked so plain—now I know they are elegant. But if I go to church again what shall I think then?

Well, right in this worst place—in the midst of all the tumble-down houses and horrid shops, some good men thought to build a great, clean house, where all these poor people could go and be washed and have clean clothes and be taught at any time when they would. When I went into that house and smelled the sweet, fresh air and saw the clean, just washed floors, that do you think I thought off of the time I got into the street down in that great mud-hole, and jumped up on to a bunch of fresh, soft, sweet moss, all dotted with little white flowers.

We went into the chapel, the school-room, the parlor, and they told us how they took poor little dirty children in here, and washed them and put on clean aprons, and took them into the school-room or the Sunday school, and taught them to sing and to read, and told them good and beautiful stories, and put pretty pictures in their hands, and made them happy first and then made them better. It was so like a fairy story that I read of once that I felt like jumping up and down and laughing because, after all, fairy stories were true.

But when they told us how they had to work to do all this, and to bear with the ill conduct and ill behavior of the children, and often receive no gratitude, but only harsh words, then I thought of the great angel that saved good children, and for nothing so much as blessing the sorrowful and giving comfort to the miserable.

I have often wished I was an angel, though I did n't like to think about the horns and the crowns, but I would n't like to be one of those angels at the Five Points. I mean I am not good enough to be. I could take the children, after they were all clean, and teach them a hymn or a song, but do you think I could ever go out and lead them in and get them clean?

If I could n't, why do you suppose I admire those that do? Don't we really wish to be like what we admire? It would be a thousand times more to give a lot of money to this mission—I believe they call it—and I wished I had a thousand dollars—I just wished for a million, for it was all the same, I had only a dollar, unless I gave up having a new cloak. Do you think, auntie, I ought to have given up the cloak? do write and tell

I learned that they all knew Mr. Ames, just as if he lived there, so I am sure he often goes. I must not forget to tell you of one sweet little child I saw there. She was taken in from the street one bitter cold night. Nobody ever knew where she belonged, and she seemed so afraid that they thought she did not know anything. But a little kindness, only a little kindness, waked her up just as if she had been asleep, and she is so bright and pretty that every one looks at her and loves her.

And then there was another found in a cellar all under ground, with a drunken mother, and no furniture but a wooden bench and a pile of straw, and the little girl was all covered with sores, because she had lived in the dark and had n't had anything to eat, and now she is just as fat as Baby Short, and looks a good deal like him.

I thought what if I had been brought up in such a place, and had such a mother, and then I began to wonder why I wasn't just as well as that girl, and I almost fell to crying thinking of you, and all you had done for me. Mr. Ames asked me what was the matter, and told him. He said that none of the children could tell why an all-loving Father that cared for all his children should ever permit a little child to suffer.

"But," said he, "do you not understand better how the Heavenly Father does all the work he has to do in this world?"

I said I did n't know.

"Why," he said, "you work through human hearts. Everybody who helps in any way one of these little ones, is doing the Father's work."

I said, "Mr. Thorpe preached that God could do anything he liked."

He said, "It is very easy to preach so, because then we don't have anything to do ourselves. We put it all off on to God, and that leaves us quite at ease. That is the way Mr. Thorpe's people like to be left. But look here, Minnie, (we were standing close by an upper window), there are within the reach of your eyes a thousand miserable, wretched creatures that God is doing all he can for, until he can get some good, kind, earnest people to do what he wants done. He wants angels on earth like those in heaven, who care more for one human soul, to see it made good and pure, than for all the fiery that float off the shoulders of all the beauties of Broadway."

I thought of my new ribbon that I bought that very day from the money you sent me, and how much pains I took to tie it nicely to fall off my shoulders, and I wished I had the half dollar it cost, to put in the hands of the superintendent here.

Well, auntie, I believe at last I got a little discouraged as I saw so much to be done, and I could do nothing, and I said rather crossly I wanted to go home, I was tired. Mr. Ames thought I didn't care for all the misery, and he did n't say a word, and we walked along to the door, and I went out like a great post, as stiff and unbending. I did n't like it because I was n't rich. I did n't feel happy about anything, and I guess I said to myself, "Well, after all, it's more God's business than it is mine."

At last I could bear it no longer and I began to cry, and then Mr. Ames seemed to understand me, I guess, for he said:

"We are not expected to do great things, Minnie; it is many little things that amount to the great ones. If we all do a little, a great deal will be done. We must not be discouraged because so much is to be accomplished in this, world, and so do nothing."

And then he began talking about the grass that grows so slowly, and yet covers all the barren places after a time, and then he talked about the grand forests that in the spring were all bare, and little by little were covered with beautiful green.

I suppose he was thinking about doing good so little by little, until everything got going, and we came home; but I can't tell you anything and thinking how beautiful it seemed to see those little children there in that safe place, and I dreamed about those little lambs we saw out in the fold, and that good Mr. Thompson took in and warmed and fed by his kitchen fire.

My dear auntie, write such long letters I am tired to death, but I love to tell you every thing. Your own MINNIE.

Spiritualist Camp Meeting at Harwich.

The attention of the friends is called to the notice in another part of this paper of the Spiritualist Camp Meeting which is to be held at Harwich, on Cape Cod, commencing July 20th. It will be seen that the individuals who have this matter in charge are, with one or two exceptions, citizens of the various towns on the Cape. Having become personally acquainted with each one of these persons in my late tour among them, I know them to be men and women of sterling integrity, earnest Spiritualists, who are influenced in this movement only by the best of motives.

I mention this on account of the disposition which, I am sorry to say, too often manifests itself whenever an effort of this kind is attempted, to accuse the parties who make it of doing so for speculative purposes. I am sure that in this case the effort of the kind is thought of. It is the spontaneous effort of these large-hearted and liberal-minded people, knowing that peculiarly it will be a loss instead of gain. They have already been to much trouble and expense in obtaining and fitting up the grove where the meeting is to be held. They generously propose to entertain all speakers free of expense, and even others so far as their means will permit. They declare themselves determined to leave nothing undone that will in any way contribute to the success of the undertaking. In view of these facts, it seems to me that we who are included in their broad invitation, "Spiritualists and all Friends of Progress," should make a corresponding effort to respond to it, and render all the aid we can "to make the meeting worthy of the good cause."

A trip down to the Cape in the heated season, to spend three or four days, would certainly be a most pleasant recreation for the people of Boston and other neighboring cities and towns, to say nothing of the social enjoyment derived in this coming together. The place selected is a very romantic and beautiful one, but a trifle over a mile from the shore of the Atlantic; only a short walk to a convenient entrance, and its wide-spread waters lie before you, flecked with its white-winged messengers, now on their errands of peace between the North and South of our country. Come, friends, let us go down to the Cape together, and while our bodies are invigorated by the respiration of old ocean's air, our spirits shall drink in and be made strong by the inspirations from the waters of life that lave the shores of the immortal world.

A. E. CARPENTER.

A La Planchette.

Some years ago a description of a contrivance to aid the invalids and mediums in séances for spirit communion was published in the *Harvard Progress*, New York. Soon after, an improvement on this was attempted, and a simple machine was constructed, which any intelligent person can readily make, and which will facilitate our intercourse with the departed ten-fold. It has been used by me for a long period, and given much satisfaction (to both parties) in the many conversations we have enjoyed by its use. I will try to give the reader a description of it.

Provide a piece of thin board of about twenty inches in length and ten inches wide; near one end draw a circle of the diameter of the board; then, at equal distances, and near this line, print or otherwise form the letters of the alphabet, which will give the appearance of a face of a clock having letters on its disk instead of figures. A small wheel of thin wood, four inches diameter, having an index or finger attached to it, is placed on the centre of this lettered disk and fastened close thereon by a screw, which allows it to revolve freely and cause the index to point to any letter. A wire or cord of one and a half yards is to be procured, to one end of which is tied a small plummet of lead; at the other end, is fastened a piece of wire, sharp pointed, and with an eye to tie the cord thereto; a screw is also attached toward the lower end of the dial board. These implements (apart from the table) compose all the apparatus needed.

This dial (as I now term it) is, when used, to be fastened by the two screws to the wall of a room, or any convenient place, (ours was screwed to the inside of a cupboard door.) When it is wanted for use, a small table is moved up to the dial; the pointed wire at one end of the string aforesaid is inserted into a hole made to receive it at one of the corners of the table near the dial; the cord, passing along under the lower screw, is carried up and over the small wheel on the dial, and which has a grooved edge to hold it, and its weighted end hangs down nearly to the floor. In short, we have now a table, placed near a partition or side of a room, on which is fastened a lettered dial, with a small wheel in the centre and flat against it. A cord passes from the corner of the table around this small wheel, which, with the weight, causes it to revolve, when the table is tipped and the index is pointed to any desired letter.

A medium at one end of the table has merely to place her fingers on the same, and a message is given without delay or noise; an assistant may note down the spiritual telegram. "INDEX."

Roxbury, 1868.

Another Hull Converted.

EDITORS BANNER OF LIGHT—Permit me, in as laconic a manner as possible, to let the readers of the *Banner of Light* know that my oldest brother, Elder D. W. Hull, has laid aside his Ad-vent clothes, having outgrown them, and is now an infidel to the superhuman origin and pleasurable inspiration of the Bible, and a full-fledged Spiritualist. In a private letter to me, he intimates that his devil went with his belief in the authenticity of the Bible, but as he has ever believed that the spiritual phenomena do occur, he has nothing left but to admit that they are what they claim to be.

Bro. Daniel has for years been an Advent minister of acknowledged ability, but now he is compelled to back out and take a new start. He is willing to enter the lecturing field and preach the truth as he understands it, but having neither purse or scrip, he is compelled to await calls that will a little more than pay his expenses. His address is D. W. Hull, Marion, Iowa. As ever, your brother, MOSES HULL.

Cambridgeport.

Mrs. M. M. Wood lectured for us the last two Sundays in June; her subjects were "Heaven" and "Hell," selected by one of the audience, and were handled by the controlling influence with a power of reasoning that was unquestionably beyond her ability in her own normal condition, and gave satisfaction. These influences are of that particular class that may be called philosophical and scientific, and meet the demands of the thinking world.

D. L. G.

The Paris Imperial Library has just procured a series of twenty-eight volumes of manuscripts called "Triplika," written on palm leaves in the old Pall language. This acquisition supplements and makes perfect a valuable collection of Buddhist works.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENGLAND. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The *Banner of Light* is issued on sale every Monday Morning preceding date.

Banner of Light.

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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH, LEWIS B. WILSON, EDITOR, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

Prof. Pepper on Spiritual Manifestations.

"Eureka! Eureka!" has been the periodical cry of the opponents of Spiritualism from the days of the Buffalo M. D.s, with their wonderful knee and toe joint theory, down to the last sensation which comes to us from the London Polytechnic Institute in the form of an announcement of the wonderful things Prof. Pepper has been doing for the detection of his audiences.

Besides explaining the latest discoveries in electro-magnetism, light, and so forth, we are told that he discoursed on spiritual manifestations, pointing out the extensive impostures that have been practiced on the public in the name of mesmerism and Spiritualism. It is asserted that he illustrates his lectures with startling illusions, such as floating in the air of hats, tables, and even stout ladies; and that he does not only everything that Spiritualists have ever claimed to do, but a great deal more. "With this difference, however," says the journal before us, "that he explains how it is done by well known natural and material means, whereas Spiritualists pretend that they do it by unknown, supernatural and spiritual powers."

Certainly, since the world began, there was never anything so many times explained, exposed and exploded as Spiritualism; but the pesky thing won't stay put. The Buffalo doctors strangled it in its cradle and left it for dead, as they supposed. But ere they had ceased chuckling over its death it stood before them a burly youth. Then came Giant Mahan and dealt it what he thought was a tremendous blow. There was no doubt at all but that this time the strapping was dead as a door nail. But, ere the dust which the great giant of the West kicked up in preparing and dealing his blow had subsided, it was found that the youth was unharmed by it; not a limb was broken, not even a bruise inflicted. Then came Rogers and Dods, and a host of others this side the Atlantic, and Faraday and Brewster the other, and finally venerable old Harvard joined in the conflict and decided that, with the prestige of her doctors of divinity and of science, it would be a very easy matter to put the finishing touch upon this interloper, now grown so vigorous and strong as to be threatening seriously to revolutionize theology and spiritualize science. So their batteries were brought to bear against Spiritualism, and their big guns discharged with a great deal of wind and noise and smoke, and when the atmosphere cleared again, it was found that not even a hair of the head of the foe had been injured, but that, erect and vigorous, he stood more invulnerable than fabled Achilles.

This last fulmination of Prof. Pepper's will undoubtedly accomplish just as much—and no more—as the efforts of his illustrious predecessors have.

Any juggler can perform feats of sleight-of-hand, and illusions that are really startling to behold. But the secret of his tricks can be bought for money. But there is not money enough in the country to buy of a half-starved medium the secret of one genuine spirit manifestation, for it occurs by means of a power that cannot be sold or delegated.

For Prof. Pepper, or any other scientific man, to claim to do all that is done by Spiritualist mediums, and a great deal more, by natural and material means that are well known, is an arrogant pretension that throws into the shade the impostures of false mediums; for the latter can plead ignorance and poverty oftentimes, in extenuation of their folly.

Take that one simple manifestation—the rappings; the combined wisdom of the schools has never yet been able to account for it on any other hypothesis than the Spiritualist's. Prof. Agassiz, at the time of the famous Harvard Investigation, asserted that in the fullness of time he would demonstrate how the raps were made, so that it would flash upon the mind with the clearness of the noonday sun. But ten years have passed away and that demonstration has not yet been given to the world. It will make its appearance about the time that wonderful report, which the *seance* of Harvard have been incubating upon so many years, shall be ushered into existence.

We trust that, for the honor of science in the future, Prof. Pepper's friends, in their zeal against Spiritualism, claim more for him than he claims for himself. For the day is surely coming when all the wise men who now are hostile to Spiritualism will stand before the world in the same position as that occupied now by those learned Professors of Padua who opposed the brilliant discoveries of Galileo. If Spiritualism had not at its centre a grand truth, infinite and eternal as it is all truth, it never could have withstood one-half the amount of opposition, ridicule and contempt that has been heaped upon it.

Place a diamond in the flint of the street and it is a gem still; its lustre is undimmed, its value not one whit lessened.

Just so is it with Spiritualism. Throw upon it all the ridicule and contempt possible; cover its pure garments with the defilement that vulgar minds know so well how to bestow, and still it is uninjured, unspotted thereby; it is a radiant angel still to countless human hearts—the Angel of Consolation.

The Spiritual Harp.

This grand volume, when ready for delivery, will fill a void in our public meetings and lectures, long needed. Bros. Peabie, Barrett and Bailey are hard at work getting it ready for the press. We have examined many of the original pieces, which have been set to music by Mr. Bailey, and pronounce them both beautiful and appropriate. The undertaking is a more arduous one than was anticipated, and will occupy a longer time in preparation for the press than at first expected. The book will not be ready, probably, prior to the first of September next.

The Lyceum Picnic.

Remember that the union picnic of ten Lyceums is to take place at Stanley's Grove, Beverly, on Wednesday, July 22d. See official notice in another column.

Wisdom and her Children.

The saying is, that Wisdom is justified of her children; and perhaps she is. But there appears to be some mistake about it up in New Hampshire, or else it is because all signs fail in dry times. It seems that Prof. Gunning, who is a popular lecturer on scientific subjects, delivered a series of discourses under the auspices or patronage of the "Christian Association," a Society, having a local habitation and name in the enterprising town of Keene. In the course of these lectures he brought forward the ordinary scientific statements and theorems respecting the nobility of matter, the age of the world, the birth of man, the characteristics of plants, and much more of the same sort. Upon which, immediately after the completion of the course, the young men of the Association met in very solemn convocation and resolved—what? Why, that they would not hold themselves as a Society "responsible" for the facts and theories advanced by the lecturer! That is a very loud declaration indeed. Who ever asked them to become "responsible" for what they positively know nothing about? And furthermore, what difference would it make whether they shirked such responsibility or adopted it? It is not they, nor anybody like them, who are responsible for the truths which science discovers. Not even the explorers and discoverers themselves have any measure of responsibility. It is the facts that support the theories, and if they fail fully and conclusively to do that, then the belief falls flat to the ground. That is the simple law of logic.

Mr. Gunning hits off these intrepid young men of science without knowledge in a very terse and pointed commentary in the columns of the *Keene Sentinel*. He reminds them that greater minds than theirs have been compelled to accept theories which they religiously discard, but that such minds are not the "atheistical" ones which they allege to be in their complacent resolutions. He tells them that their attempt to choke him off as a lecturer on account of their ignorant inability to agree with him, by sending out despatches to ecclesiastical papers denouncing his religious soundness, smacks very strongly of the work of the "Holy Inquisition," which it certainly does. And he winds up with the suggestion that they meet as a body before they forget it, and pass two additional resolutions: 1st, that they will not as an Association be held "responsible" for the rhomboidrons in the blood of a muskrat; and 2d, that they will not be held "responsible" for Saturn's rings or Jupiter's moons. After that, they ought to have a bowl of milk and go to bed.

In Other Worlds.

By referring to our Message Department for the current week, the readers of the *Banner* will observe, under the head of "Questions and Answers," explanations of two phenomenal truths which are speculated upon with more or less earnestness by almost every enterprising mind. The first relates to vegetation in the moon, and the second to the consciousness of the soul in any existence prior to that of its incarnation. A German professor asserts that he has discovered unmistakable signs of vegetation on our satellite. A number of astronomers have conceded that the moon has an atmosphere which would sustain vegetation, and the dark lines that are to be seen on its surface, long considered to be the beds of dried up streams or channels left by the torrents of lava, as belts of vegetation. He reaches that conclusion from observing that for a few months these belts, or marks, assume a green color, and afterwards lose it altogether. Should his observations be confirmed by those of others, he holds that it will prove that the moon has air, water and vegetation, and hence is capable of supporting animal life. The spirit's answer to the question is that the German professor's theory is correct, and that the moon is fast preparing for a population.

On the other subject the information given by the spirits is of profound interest to us all. It is asserted in reply by the spirits themselves, that they are conscious of an existence in other spheres prior to their existence as individuals in this. And the statement is advanced that it will not be a great many years before other spirits will come into the same view, and thus make a majority for a belief in what is now hardly the theme of serious speculation. The statement of facts which are given in illustration of the subject is one of a most striking character. The Indian's destiny on earth was no more than what had been foretold to him before he came to the planet. The admission of Jesus, in his fervent prayer to the Father, is cited as of great importances, which it undeniably is. Jesus says distinctly, in speaking to the Father of "the glory which he had before the world was," that he had a conscious life prior to this life, and that he was perfectly cognizant of it while here among mortals. The elucidation of this profoundly interesting subject by the spirits will be found worthy of a thoughtful perusal. It is a vast question, to whose answer all are at liberty to entrust their best attempts. Both passages from this week's Message Department will provoke thought on all sides.

Boston Dental College.

This Institution was incorporated at the last session of the Legislature. The Harvard College influence did all it could to defeat the bill, as an innovation, but it passed notwithstanding, and the college will be in good working order early in the fall. It will be the means of reforming the abuses which now exist among the profession. At a meeting of the Trustees of the College, the following named professors and teachers were elected, many of whom were personally acquainted with, and know to be gentlemen of scientific attainments: Wm. H. Atkinson, M. D., Professor of Dental Jurisprudence; A. Lawrence, D. D. S., Professor of Institutes of Dentistry; W. S. Miller, D. D. S., Adjunct do.; J. J. Wetherbee, D. D. S., Professor of Dental Science and Operative Dentistry; C. G. Davis, D. D. S., Adjunct do.; S. J. McDougal, M. D., Professor of Dental Art and Mechanism; H. F. Bishop, D. D. S., Adjunct do.; Rufus King Brown, M. D., Professor of Anatomy and Physiology; John P. Ordway, M. D., Adjunct do.; L. R. Sheldon, M. D., Professor of Pathology and Therapeutics; J. A. Follet, M. D., Professor of Surgery; F. W. Clark, S. B., Professor of Chemistry and Metallurgy; Ammi Brown, Demonstrator of Operative Dentistry; J. B. Coolidge, Demonstrator of Mechanical Dentistry; J. M. Daly, President of Board of Chemical Lecturers.

East Boston Society.

The Society of Spiritualists of East Boston held their annual meeting June 23d, and elected a new board of officers for the ensuing year, commencing the first of September. Those having business with the Society can address Benjamin O'Leone, Corresponding Secretary, 21 Lexington street.

We had a pleasant call from Hon. M. F. Blaney, of Elkhart, Ind., last week. He is on a brief tour through portions of New England.

Discussion in Stafford, Conn.

Moses Hull and Dr. Moran have just closed a five evenings' debate in Stafford, Conn., and from what a correspondent writes, we decide that could one such debate be held in every village on the continent, the cause of Spiritualism would be set before its opponents in such a light that opposition would die.

When Mr. Hull got off the cars in Stafford, ere he reached his boarding place, he was met by more than a dozen who told him he was whipped, and that Dr. Moran had been giving a course of lectures on Spiritualism, and had so thoroughly put it down already that all Orthodoxy were crowing in advance. Mr. H.'s laconic reply was: "Let not him that bucketh the armor on boast as he that taketh it off." "Spiritualism is like Banquo's ghost: it won't down."

The proposition for discussion was: "Do the spirits of departed human beings hold tangible and mental intercourse with persons now living on the earth?"

Mr. H. commenced his argument by showing from history that every nation under heaven had had evidence of spirit intercourse. To prove this, copious extracts were read from Dr. Johnson, Washington Irving, Lord Byron, Addison, Oberlin, Adam Clarke, Coleridge, John Wesley, Bishop D. W. Clarke, Bishop Simpson and others; then to show that Jews and Christians believed the same, he read from the Old and New Testaments, and Church History. He showed that the law of Moses positively forbids seeking to the dead for knowledge; then to prove that the Bible did not legislate against an *ignis fatuus*, he referred to the various cases of spiritual phenomena alluded to in the Bible.

It would have done one's soul good to have heard that Presbyterian minister eulogize the Bible and denounce all the Spiritualists as unbelievers, and then for twenty consecutive minutes beg of Mr. Hull not to go to the Bible or history for evidence. But the "man Moses" was impervious to all of his entreaties. He had proved ancient Spiritualism by both sacred and profane history, now the *onus probandi* was on the doctor to show that God had taken back the law, or admit that the dead can yet return.

Finally, Mr. H. came to modern manifestations, and gave such a flood of facts from such a variety of sources, quoting at length from numerous witnesses who had entered the arena of investigation on purpose to put Spiritualism down, but had themselves been "drowned" by it, that there could be no call for anything more in that direction.

It is not thought possible for an individual who attended that discussion to name an argument used by the doctor, for he did not in the whole discussion use one.

Mr. H.'s arguments were met by clownish buffoonery, low, vulgar, antiquated, blackguard, bar-room stories and obscene criticism, calculated to excite a "horse laugh" from the vulgar rabble.

All, of every party, say that Mr. H. acquitted himself in a gentlemanly and scholarly manner. He proved not only that he understood what he was talking about, but that the cause lies near his heart.

Dr. Moran treated Mr. H. respectfully; his vulgar anecdotes were at the expense of Spiritualism, and to fill his time, as well as to gratify the depraved appetite of his friends for a monkey-show rather than intellectual food.

The results of the discussion cannot now be told; the people of Stafford are thinking as never before.

A Society for the Indians.

The red man has rights, and it becomes the white man to at least respect them. We are sincerely glad to see the movements that are making to arouse attention to the abuses and frauds by which the Indian has been wronged for such a long course of years. The Indian chiefs themselves and their influential white friends not long ago held a public meeting in Cooper Institute, New York, at which Mr. Beecher made an excellent address. He said that the first time he ever wrote it was about the oppressions of the Indian people. They are to-day the most despised body of people on the face of the earth, and have no body to plead their cause. They are, in fact, said he, lower than the African. Having lived in the West for a number of years himself, he had enjoyed opportunities of learning much of the unfortunate people in whose behalf he spoke. He believed that if ever the name of Satan might be given to any one, it should be applied to the class known as Indian traders, who defraud the Indians in nearly all their transactions with them. He said the Indian Department itself was rotten to the core. Its operations consisted in dividing the spoils obtained from the Indians.

It is to organize in effective form the public sentiment of the country on this whole subject, that the United States Indian Commission has been recently organized in New York. As yet it has adopted no specific policy or course of action, but its purpose is to begin at once and do something for the Indians. First, it will collect the facts connected with the various "atrocities" which are regularly charged upon the Indians and as regularly proved upon the vagabond rascals of white men. Next, it will undertake to enlighten the public with the results of its own investigations, and afterwards work such influential machinery as shall insure a ready hearing for its statements and protests on the Indian's behalf in Congress. Its work is wholly philanthropic and humanitarian in its scope, and is a most timely interference with the course which politicians have been taking. A recent letter from Col. Tappan, one of the Indian Commission, assures us that Gen. Sherman is now in full accord with his own and the Commission's views relative to the management of the Indians, and that henceforward the red men will find no better or stancher friend among the pale faces than the Lieutenant-General.

Restellism—Fotfielde.

This fearful crime against nature and humanity attracts the attention here and there which it deserves, and the *Revolution* has taken it up in its own original and vigorous way. What comments we made some months since in these columns on the report of a body of medical men in a certain county in Maine, provoked still further remark, and a great deal of profound astonishment, among the papers that are really alive to the welfare of the social state. But the press need not think that a single impulsive assault on such a crime is going to eradicate it. If the pulpit still has influence socially, it will prove craven and treacherous to all Christian and civilized instincts, unless it preaches down this practice, with all its energy. It is more than a vice, it is a crime, and an unpardonable one at that. Mothers, too, should teach their daughters how heinous it is in the sight of God and Nature. It is so wholly evil, so radically indefensible, so thoroughly inhuman and devilish, that we can conceive of the continuance of no form of society for any length of time that tolerates such a foul spot of corruption within its being.

Cephas B. Lynn can be addressed at 9 Kingston street, Charlestown, Mass.

A Catholic Miracle.

The *Revue Spiritualiste* for April contains an account of what would be called a "Catholic Miracle," which seems well authenticated, from the Memoirs of Count Deugnot, who was sent in the commencement of the nineteenth century on important business into the Grand Duchy of Berg. His co-administrator in the same dukedom was the transcendental philosopher, M. Boederer, who had during the Reign of Terror assisted in publishing the *Journal de Paris*, denouncing religion and its priests. He was also knowing to this strange phenomenon. The Count writes thus:

"The Minister of the Interior communicated to me one day a letter he had received from the Prefect of Munster, which contained this detail of a miracle: There lived at Dalmar a young girl who had been brought up at a convent of the Carmelites, who had returned to her family after having passed through her novitiate, because her health would not permit her taking the vows. She had been educated in the most exalted mysticism. She had hardly taken any nourishment, deprived herself of sleep, and passed the time that the rules left her free at the foot of the cross, where she continually and with great fervor asked of God to grant her the same favor that had been accorded Saint Francis of Assisi; and apparently she had been found worthy of having the petition granted. On her return to her father's house, she had not strength to stand, and lay stretched upon the bed, where she presented the most extraordinary spectacle: Around her brow was a circle which distinctly represented a crown of thorns; on her hands and feet were the impress of wounds occasioned by the forcing in of nails, and her left side showed the piercing of a lance. Blood escaped from these wounds, especially from the brow. The condition of the poor girl was frightful. She made feeble sounds that resembled groans. A small quantity of broth was given her at intervals. The only token of life she exhibited was an effort to make the sign of the cross, when her hands would immediately fall back. Her eyes were mostly closed, and when opened looked extinct of life.

The Prefect of Munster had been informed of this by the Vicar of Dalmar. I wrote to him that he must investigate further, and he would find trickery or Westphalian credulity. It was replied that he should also believe so, had not the Curé or Vicar been an old friend and fellow-student of his, who disbelieved in all modern miracles.

A report was then demanded of two physicians upon the physical condition of the girl. The first confirmed the details that had been communicated by the Prefect and Curé. The second had made especial inquiries into the family, and upon the disposition and manners of the child since infancy. They both terminated their reports by this observation: that this phenomenon was but an accident furnished by the nature of the case, and no step had been discovered as to its cause. They advised the transporting of the girl to a hospital at Munster, partly to stop the agitation that her presence occasioned in the village. On receiving the report, both the Minister of the Interior and myself felt our curiosity so increased that we went ourselves to Dalmar. We were accompanied by the Bishop of Munster, a man of rare piety, and a mind eminently proper to insure the prudent measures we wished to take. My own account of what I witnessed is this: I saw extended upon a bed a poor dying girl, and earnestly observed the brands or wounds that had been announced to us. The blood flowed constantly, though in small quantities, from the wounds on the hands and feet and around the brow. The band by its form and the little points figured a crown of thorns, and the assistants, who were stationed around a singular round in the side. The unfortunate creature could neither speak nor move. The phenomenon or miracle seemed to be exhausting her poor humanity. The civil magistrates expressed themselves ignorant of the cause. The Bishop of Osnabrück and the other ecclesiastics expressed no opinion, yet the Bishop was of those who easily explain such experiences 'as the especial intervention of Dely,' but he was prudently quiet, calmed the minds of the people, and caused the girl to be transported to a hospital, where she died of exhaustion three months afterwards."

The phenomenon interested the Count, and he wished to have the attested documents of the case placed before the Institute for their investigation, but was unable to call their attention to them.

There is also in this number an interesting account of a haunted ship, translated from the *London Spiritual Magazine*.

The Belvidere Seminary.

The exercises of the Young Ladies' Seminary, at the close of the summer term, took place at Belvidere, N. J., the last week in June. This school, under the proprietorship and personal superintendence of Miss Belle Bush and sisters, has a wide and most favorable reputation, and this event created quite an interest. It has aimed at an elevated standard in the education and development of the moral, intellectual and physical character of the pupils, seeking to lay a firm foundation for a life of worthiness, and secure symmetry, entirety and a positive individuality to each. Public opinion, sustained by the critical judgment of eminent teachers, has accorded to it a position in agreement with this claim, and this opinion is fully corroborated by its own results, which have heartily enlisted the praise of its patrons, and won the enthusiastic admiration, attachment and love of all who have observed its influence and have been permitted to share its benefits. It must command, as it properly should, the profound appreciation of the wider public, and especially does it commend itself to the consideration of all classes in the community where it is located, as an essential element and exceedingly valuable auxiliary to its moral, liberal, social and civil appliances and institutions. It should be generously sustained with patronage, and cherished with commendable pride, not only by citizens of Belvidere, but by all who have the true interest of their children at heart.

We have not room for a detailed account of the exercises. It is well, however, to remark that the scholars acquitted themselves with great credit both to teachers and pupils. At the close of the exercises, the accomplished scholar and teacher, Theodore D. Weld, of this city, addressed the audience on the theme of "Shakespeare in the school-room." His address was replete with the clearest insight, discriminating analysis and purest criticism, illustrated and enforced in his peculiar terse, crisp and masterly style.

The lesson of his address was the imperative necessity and importance of cultivating and developing the dramatic elements of the human mind, as an essential basis and necessary help in the prosecution and the study of any and all the branches of human attainment, and their practical, efficient application; urging the use of Shakespeare, not as a reading book, but as a text book, as the most perfect and pure standard and assistant in the study and appreciation of art, science and literature. It was elucidated with appropriate illustrations and example, forcible logic, fresh, fervid, rich and most impressive elocution.

Mr. Weld conferred the Diplomas upon the graduating class, accompanied with remarks breathing the sweetest, wisest counsel, and the most touching interest, full of encouraging sympathy, and enforced with a deep sentiment and pathos that won the admiration of all who heard him.

The fall term of this excellent school will commence in September.

The effect of cheap travel was well demonstrated on Friday night, 3d inst., when the steamer Bristol brought over 2,000 passengers from New York. A floating village!

New Publications.

THREE VOICES. By Warren S. Barlow. Boston: Wm. White & Co.

This is one of the most trenchant yet sensible satires on the notions, superstitions, dogmas, and inconsistent practices of ecclesiasticalism extant. Being the latest in its peculiar field, it has the advantage of all other analyses of the system of bigotry which so tortures and ties in hard knots the free faculties of man, and pays on with power and a remorseless weight of blow upon the accepted dogmas and fractional truths that are forced upon human credulity. In this trilogy of verse there is philosophy, as the truth is professed and as proven. The author divides his poem into three parts, and entitles them respectively—The Voice of Nature, the Voice of Superstition, and the Voice of a People. We had marked extracts from each on purpose to furnish them to our readers, but find that we were forbidden by our limits. We can only say of the poem, which will arrest general attention by its own rare characteristics, and make an impression on the popular mind and heart not easily removed. It is bound in elegant style, making an attractive book of one hundred and eighty-four pages.

FROM THE OAK TO THE OLIVE. A Plain Record of a Pleasant Journey. By Mrs. Julia Ward Howe. Boston: Lee & Shepard.

Mrs. Howe has the talent for seeing, and the skill for communicating; and in this very handsome volume she has made an attractive and rare record of what passed before her eyes and through the alembic of her reflections, on her journey from New England to Egypt. All that the world is not all the rest of it, knows that her husband, Dr. Samuel G. Howe, interested himself above other men in the affairs of the oppressed Crete, and succeeded by the most laborious perseverance in raising some twenty thousand dollars for them through the aid of a Fair held in this city, besides clothing, provisions, and material comforts of every sort. With this cargo of relief he set sail for his benighted beneficiaries, among whom he proceeded to distribute in due proportion the bounty of our people. His gifted wife accompanied him on his errand of mercy, and this is the result of her visit. She has presented the peculiar features of the Greeks to us in a strikingly fresh and inclusive manner, and so inwrought classic associations with the prose of modern life, with abject poverty and general wretchedness superadded, that her narrative is really as reliable, if not as exhaustive, as it is fascinating. She has made a most attractive book on a theme of which the cultured world will never tire. Her own literary training and accomplishments admirably qualified her for the task she has performed so worthily. And her enterprising publishers have seconded her efforts most handsomely.

HENRY POWERS (Banker). How he achieved a Fortune and Married, is the title of a very pleasant novel from the pen of that favorite author, Richard B. Kimball, who wrote "St. Leger," "Undercurrents," "Romance of Student Life," and other rather fascinating books. In this tale he tells how a country bred youth sought the city, and why; his course in affairs; the incident that led him to find a wife; and other matters which go with such tales and heighten their interest. It is a taking story, and will find a great many readers. Mr. Kimball holds a fascinating pen, and keeps his friends fast. Published by Carleton, and for sale by Williams.

Carleton, of New York, publishes, and A. Williams & Co., of this city, have for sale the last collection of the humor of Josh Billings, entitled "JOHN BILLINGS ON ICE, and Other Things." The other things are altogether too numerous to mention even in brief. Josh is an author who can be read, not criticized. As he makes his own fame as he goes along, so nobody has any right to meddle with it. The inimitable drolleries of this philosopher and wag are not to be resisted by any man who has a heart, an eye, or a diaphragm. The book is cutely set forth with illustrations, as laughable as the text.

Another edition of Andrew Jackson Davis's "DIVINE REVELATIONS" has just been published by Bela Marsh, which is fresh testimony to the steady popularity of this great work, and the permanency of its reputation. This book is read in all parts of the civilized world. It is the companion of the scholar and the solace of the man who might, but for its illumination, deem life a series of unending disappointments. We need not apply to it at this late day any phrases of commendation. The volume commends itself evermore. Its inspired utterances breathe the spirit of the true religion for the human soul.

THE CRUISE OF THE DASHAWAT, or, Katy Putnam's Voyage. Is the name of an exciting nautical story for the young folks, by May Manning, whose "Climbing the Rope" and other volumes of the same character have been welcomed with much youthful enthusiasm, and still hold their place in juvenile favor. To get at the point of the story, the reader will have to read the book to have the whole of it out in homeopathic doses. It is a dashing tale, and a good one. Lee & Shepard are the publishers.

MERRY'S MONTHLY for July continues its attractive variety of contributions to the pleasure and improvement of the young folks, and is a truly elegant juvenile monthly. H. B. Fuller, the publisher, is taking great pains with it, and will win over a very large share of the boys and girls to his side in his conscientious efforts to please them.

DOTTY DIMPLE AT HOME is another of Sophie May's pretty children's books, its predecessor bearing the name of "Dotty Dimple at her Grandmother's." Next furnishes the illustrations for these pleasant juvenile papers, and Lee & Shepard are the publishers, as they are of the rest of the popular "Dotty Dimple" series.

THE RADICAL for July offers a marked variety of articles, light and labor, to its regular readers, on an equal variety of topics. Wasson and Wells are contributors of a paper apiece.

UNDER DOWN, or, Will and Work, forms still another of the attractive "Rose Abbott Series" of popular juveniles, which Thomas Nash illustrates with the pencil and Lee & Shepard publish. It will go like hot cakes on a winter morning.

From the Age office, Hopedale, we get THE LITTLE ANGEL, a temperance story, from the pen of Mrs. Greene, who wrote the popular "Pine Cottage Series."

California.

Miss Eliza Howe Fuller, who recently left this city for San Francisco, arrived there in safety, and on Sunday, June 14th, lectured before the "Association of Spiritualists," in Central Hall, where she is engaged to speak for the present. The *Banner of Progress* speaks of her as follows: "Miss Fuller has a round, full, deep voice, not unmusical, and a thoroughly earnest manner, not without grace and pleasing elocution. Her subject-matter, on the two occasions referred to, was more theoretical and devotional than practical and philosophical. She has not, however, shown herself incapable, as yet, of giving us an abundant supply of mental food of the latter sort, and we hope she will prove to her hearers that her powers as an impressionable speaker extend to the illustration of Spiritualism in such a way that the most skeptical mind will be satisfied. Her pleasing manners have already secured her hosts of personal friends; and, with so much prestige in her favor, she must be encouraged to allow the highest spiritual influences to control her mind when speaking to the people, with the best results for herself and her hearers. The lectures already given were mostly upon the changes in religious opinion, and the development of scientific facts having an influence in producing those changes, during the past twenty years. Her references to facts in the history of Christianity were very pertinent, and invested the subject with great interest. There was some difficulty manifested on the part of the lecturer, which will give way on further acquaintance with her audience, and as she becomes more passive to the spirit influences which control her utterances. So far, she has made a good impression, and will be listened to with pleasure on each succeeding Sunday morning and evening, as long as there shall be a desire to hear her discourse."

We learn from the same source, that Mrs. Laura Cuppy delivered a lecture on Spiritualism and its phenomena, the same evening, at Maguire's Opera House. The house was well filled, and the audience very attentive and much interested. Spiritualism does not appear to have died out in San Francisco.

A New Paper.

We are informed by Dr. A. B. Child that a weekly paper, entitled "ALL IS WELL," and advocating the doctrine whatever is, is right, will be issued in about four weeks, from Elmira, N. Y. The price will be one dollar and fifty cents a year, or seventy-five cents for six months.

"History of the Supernatural."

We have received a new supply of William Howitt's exceedingly interesting and popular "History of the Supernatural," and shall at once fill the orders which have been waiting, and also promptly supply all new demands.

Another Spirit-Artist.

The spirit-world, anxious to demonstrate immortality and the identity of individualized existences, makes use of all the methods in its power. Among these are spirit paintings and pencilings.

Recently, Mr. H. Ward Williams, a young man from Galesburg, Ill., who has just commenced taking spirit pictures, called upon us, exhibiting photographic copies of his work. He has had no lessons from mortals. His control is entirely mechanical, and rapidly improving in the line of developing him for the work that lies before him. He has our best wishes for success.

Mrs. Jeannie Waterman Danforth.

A good clairvoyant medium is a blessing to humanity. We know Mrs. Danforth to be such. While practicing in this city she established a good reputation. She is now located at 313 East 33rd street, New York. One of her controlling spirit-guides, (Dr. William Clark, well known in this city as a most excellent physician,) has prescribed through her several good remedies for those afflicted, the particulars of which will be found in another column.

New Songs.

"Isle of the Blest," solo or quartette and chorus; poetry by H. Clay Preuss, music by Alonzo Bond. This beautiful gem, (published originally in our paper, a few months ago,) has been clothed with a garment it richly deserves, by Prof. Bond. Bernard Covert has set to music C. C. Leland's song, "The Farmer he must feed them all." It is a very clever song. Mr. Covert is the author of several popular songs.

Holmes's Alphabetic Planchette.

This new instrument, advertised in our columns, is attracting considerable attention. It is no humbug. We are acquainted with Mr. Daniel Holmes, the inventor, and know him to be an excellent medium and a gentleman who can be relied upon to perform all he agrees to in his advertisement in regard to the planchette.

ALL SORTS OF PARAGRAPHS.

The spirit message of Mr. Gillett, on our sixth page, is characteristic of him, and no doubt will be fully recognized by his personal friends. A previous message from him, published some time since, was fully recognized by his son, a prominent cigar dealer in this city, who a few days ago informed us that the points treated upon in it have been literally fulfilled.

We are getting in a lot of nice new nonpareil type, expressly for the accommodation of our friends who desire full reports of public meetings, Conventions, etc., etc., in the *Banner of Light*.

By reference to Dr. Gardner's card in another column, it will be seen that his picnic excursion to Island Grove, Abington, has been postponed to the 28th inst., so as not to interfere with the Children's Lyceum Picnic which comes off on the 22d, at Beverly. This concession will be advantageous, for by that time the city-bound thousands will be eager for a day's recreation in the woods.

By a notice in another column it will be seen that Mrs. Laura Hatch has changed the time for holding her musical circles.

L. A. Greenlund publishes a card in the *Milwaukee News* denying the truth of a statement made in that paper that "every other woman in Norway, Denmark and Sweden, is unchaste." He says it is a "monstrous assertion, which no one that has moved beyond the very dregs of society in those countries can have the slightest excuse for making."

Can't go on that excursion. Would like to much. Editors are obliged to toll when those of other professions recede.

Will the sister of Geo. A. Redman, when her convenience permits, have the kindness to call at this office?

The eight hour law, recently passed by Congress, went into practical operation in the Brooklyn Navy Yard, on Monday. The wages remain the same as for ten hours.

Horatio Seymour, of New York, was nominated last week, by the Democratic National Convention, as candidate for President.

In the French Corps Legislatif, July 7, Marshal Niel made an eloquent defence of the army and the military power of the nation. He declared that in 1867, France would have been unable to cope with her neighbors, but now her power was such that none of them could compete with her.

"Why is it the happiest of the vowels?" The answer is: "Because it is in the midst of bliss; e is in hell, and all the others are in purgatory."

Rev. David A. Wasson has been appointed to an office in the Boston Custom House.

Lieutenant Stanton is reported to have captured a party of sixty-one Indians in Idaho. It does not appear why they were captured, as they have been peaceable and were not engaged in hostilities at the time of their arrest.

Our city is to have a skating rink on rather an extensive scale. The company have a capital of one hundred thousand dollars, and have begun to build a brick building in an ornamental style to accommodate fifteen hundred skaters and seat five thousand spectators. They mean to finish it by September 1, floor it, and make it of use in the political campaign for mass meetings. The spot selected is on Tremont street, just above Lenox street and Chokering's factory.

The Grove Meeting at Sumner, Me., came too late for insertion this week. It will appear in our next issue.

Rev. Dr. Barnard, now permanently located at Lansing, Mich., is engaged to speak every Sunday for the society of Spiritualists.

Prayer is explained by one of the invisibles on our sixth page.

Brussels is about to make trial of the American street railway system, with good prospects of success.

Portland boasts that it has the best hotel in New England, in the new Falmouth, which cost \$400,000. It is a six-story edifice of Nova Scotia sandstone, with 180 guest rooms, and the furniture cost \$80,000.

A. S. Hayward will heal the sick at Saratoga Springs during the season.

The time for holding the annual grove meeting in West Windsor, N. Y., has been changed from July 19th to August 9th.

An editor says that a friend of his carries his sense of honor so far as to spend all his time in perfect idleness, because he does not like even to take advantage of time.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 Broadway.

WARREN CHASE, LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three paper, Natus a Divine Revelation, with edition, just out. 3 vols. Great harmonies, each complete. *Psychic, Teacher, Reformer, and Thinker.* Magic Staff, an Autobiography of the author. *Penetration, Harbinger of Health, Answers to River-crossing Questions, Moral Lectures* (20 discourses). *History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spiritual Providence, Harmonical Man, Free Thought, Intoxication, Religion, Present Age and Inner Life, Approaching Crisis, Health and After Life, Children's Progressive Lessons, Manual, Archaic Divining, and a Book of Spells for the Summer Land.*—Last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable treat for a valuable publisher, or a set of large pages are mostly taken up with the engravings.

Complete works of Thomas Paine, in three volumes, price \$35 postage 50 cts. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book cost. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new London monthly, *Human Nature*, edited by J. Burns, London, price \$3.00, postage 20 cts. "Idealist," a being recorded in this magazine as a story but is not concluded yet. *Human Nature* is a radical and well conceived monthly, and devoted to scientific and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail, *Archaic, Stellar Key, Memorabilia, and the Large and Small Diagrams* of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount request send soon. There has been expended for printing, postage, space, etc., price \$5.00. Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value, but as a library book it is not valuable for reading, as it is large pages are mostly taken up with the engravings.

A Brief Temperance Lecture.

When the great German Picnic and target-shooting, announced as the ten day's celebration of the Schutzenfest, had caused the death of four persons, one a child shot in its mother's arms while walking the street, the Chief of Police finally put a stop to the dangerous sport.

How many persons were killed this year in celebrating the Fourth of July we do not know; but our Nation makes an annual sacrifice to this day of excitement, passion and unrest of millions of dollars and usually several lives. When all these causes of sudden death are summed up, and those caused by liquor sorted out and added to the enormous list of murders, suicides, freezing, drowning, burning, &c., caused by intoxicating drink, we believe this will swell the number over all that are produced by all other causes combined. It seems to us strange that all that candid and sober persons do not unite in one grand effort, backed by all religions, and permanently secure the cause of temperance.

Picnic.

Without much noise, stir or notice, the Children's Progressive Lyceum of New York, and many of its friends, including its founders, Mr. and Mrs. Davis, repaired to Elm Grove Picnic grounds, on Tuesday, June 30th, and enjoyed one of those soul and body recuperating treats, so pleasant for those who live on the rocks and in the noise and bustle of city life. The day was the best that God could make, and the trees, too, of his make, were good and great; and what was added to the ground made up for dancers and speakers and enters all that was required. A large number were present, and all seemed to enjoy the occasion. Speaking, singing, and Oliver Johnson's Quaker and Hard-Shell sermons made variety and mirth for old and young. We all came away with a desire to go again and have another, and trust Brother and Sister Farnsworth, who are the most successful and popular leaders in these movements, will find it agreeable to look up several other as good times for the children and adults.

A Crowd.

One hundred thousand visitors were said to be in New York city and suburbs on the 4th and 5th of July, two of the hottest days of summer, and yet there was no extra sickness. A citizen could give something of a guess of who and what a large number of them were, by the extra size and quantity of tobacco in quills and solution on the sidewalks, and the extra number of "damns" he would hear in the conversation. It was mostly politics, not religion, that brought them, and a more independent set of men, or one more capable of defending itself, has seldom if ever assembled in a great city. We have heard of several cases where pickpockets found more than their match, and on Sunday several of these gentry got terribly hurt, on the Long Island excursion, by those they thought green enough to have pockets picked. It seems to have been a rule with them to defend themselves and punish their enemies.

Mrs. S. A. Byrnes.

This able and eloquent speaker has won for herself many compliments during her stay in New York, and would be furnished with all the recommendations the society could give her as an able and instructive lecturer. Few speakers have had as many words spoken in their praise by visitors in our office as Mrs. Byrnes, and our own endorsement goes heartily with them in recommending her to other societies. She is strong and full of the Gospel; keep her pouring it out on the heads of audiences.

Our friends in Brooklyn are building up two societies, each stronger than when there was but one, and yet there is room for more. We bid every movement "God-speed." It shall have our hand and help, for our heart is in the cause. All around us the cause is looming up and brightening for a glorious future, and Sarah A. Byrnes is one of the builders.

Recklessness.

The frightful accidents on railroads and steamroads do not seem to decrease with all the efforts of the press and the people to show that most of them are by carelessness, and many the direct effects of intoxication. Somehow there seems to be a recklessness of human life increasing in our country, and threatening to set aside the better principles of civil and religious government.

We think the better course to be to stop the cause of intemperance at the still.

Books.

We have renewed our hold on two valuable books of our literature, which have been out of print, and can now send them by mail at 80 cents each, both in paper covers. One is "The Pilgrimage of Thomas Paine in the Spirit-World," and the other, "Life in the Spheres," by Hudson Tuttle. They are both such works as have too much merit to be allowed to go out of print, and we are glad Mr. Partridge has reprinted them.

The price at the office is 75 cents. They should be in every Spiritualist's library, where skeptics and doubters can reach them.

We have also a new supply of the "Seers of Prevoists," a book that has done a great work among skeptics, and will continue to do good service for many years to come. Drop in and see

our large assortment of books; you will easily find our new sign, over our windows at 544 Broadway, "BANNER OF LIGHT BOOKSTORE."

A writer on capital punishment thinks imprisonment for life is too cruel, since the records show that not more than twelve out of every one hundred survive it. This reminds us of the man who declared that red cedar posts would last one hundred years, for his father tried it out and out.

We have just received a large supply of Pope's "Essay on Man," in a cheap, substantial binding, and will send copies by mail on receipt of fifteen cents. Everybody should have it.

The Genesee Association.

In accordance with a request made at the last meeting of the Genesee Association of Spiritualists, held at Buffalo, N. Y., on the 6th day of June, 1868, at which time the Association was merged into the New York State Association of Spiritualists, then in session at Buffalo, I herewith submit the following report, as Treasurer of the Genesee Association of Spiritualists: There has been collected, since the organization of this Association, by subscription and contributions, \$236.53. There has been expended for printing, postage, space, etc., \$16.57. There has been expended for missionary labor, \$15.28. Total expenses, \$48.38. Balance due Treasurer, \$187.15.

Believing that much good has been the result of our feeble efforts as an Association organized for the purpose of opening the windows of light unto the darkened and creed-bound souls of earth, and that seeds have been sown in soil that will be productive, we patiently wait the coming harvest. A. C. ENGLISH, Treasurer.

Batavia, N. Y., June 30, 1868.

Complimentary Extract.

Every man who labors for the rights, the elevation, and more particularly for the emancipation of the opposite sex from the cruel bondage which ignorance, law and custom so often imposes, is entitled to the name of philanthropist in the full sense of the word. And no one is more deserving of that name than the author of "The Fugitive." And if the present age does not appreciate his labors, the future will.

Postponement of Picnic.

EDITORS OF THE BANNER OF LIGHT.—At the picnic held in Abington Grove, on the 18th ult., announcement was made that the next Grand Picnic would be held at the same grove on Wednesday, July 22d. In your next issue you gave the same notice, and have repeated it in every issue of your paper since. After your last number went to press, I learned, with great surprise, that the managers of the Children's Lyceum Union Picnic had, with a full knowledge of the above arrangements, appointed their annual picnic for the same day, July 22d, at a grove in Beverly. Not wishing, even in appearance, to be in opposition to the Lyceum movement, I have succeeded, after much trouble and loss of time, in securing Island Grove and special trains for Tuesday, July 28th, and on that day all who wish to enjoy a good time, in an orderly manner, are invited to attend. Further notice next week. "All persons interested will take due notice and govern themselves accordingly."

Truly yours, H. F. GARDNER.

Pavilion, 57 Tremont street, July 8, 1868.

A Picnic.

The first grand picnic of the G. A. R. will take place at Island Grove, Abington, on Tuesday, July 14th. Excursionists from all way stations will take the regular trains to and from the grove for one fare. Good music for dancing will be in attendance. In the afternoon there will be short addresses by prominent speakers. The object of this picnic is to increase the Charity Fund of Post No. 7. It is hoped the members of all the different Posts, and their friends in Boston and vicinity, will be present on this occasion. Special trains leave the Old Colony Depot, Boston, for the grove, at 8:30 A. M., and 12 o'clock. Fare for the round trip, \$1.00. Tickets may be obtained at Room No. 6, 67 Tremont street, or at the depot, on the morning of the excursion.

G. H. GARDNER, Manager.

The Lyceum Picnic.

The Grand Union Picnic of the Children's Lyceums of Massachusetts, will take place on Wednesday, July 22, at Stanley's Grove, Beverly. Cars will leave the Eastern Railroad Depot at nine and half past ten o'clock A. M. Tickets for the excursion—children five cents, adults seventy-five cents—to be obtained of Conductors of the several Lyceums. Ten Lyceums at least are expected to be present. Parents, friends and public speakers are cordially invited to attend. Per order of the Committee, DR. A. H. RICHARDSON, Sec.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

L. E. D., JACOB, Mich.—Much obliged for your good, long, cozy private letter. We haven't time to write, and so take this method of returning thanks.

Married.

At the residence of Mr. J. Hardy, 93 Poplar street, Boston, Mass., July 8th, by Alfred E. Olney, Esq., Mr. Charles Cleaves to Miss Lucette Burgham, both of this city.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 Broadway, New York. Jy.

THE HERALD OF HEALTH for July—price 20 cents per copy—is for sale at this office.

THE RADICAL for July is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1.50.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 10th street, New York. Terms, \$5 and four three-cent stamps.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonical Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

THE BEST PLACE.—THE CITY HALL DINING ROOM, for Indian and Occidentals, Nov. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jy4w

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the *Banner* is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

Special Notice.

Spiritual and Reform Books.
MRS. H. P. BROWN, and MRS. LOU E. KIMBALL,
131 MADISON STREET, CHICAGO, ILL.

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices.

July 18.

ADVERTISEMENTS.

Our terms are, for each line in *Agate* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

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JUST PUBLISHED BY WILLIAM WHITE & CO., of the *Banner of Light* Publishing House,

THREE VOICES.

By Warren S. Barlow.

A POEM IN THREE PARTS.

Part I—The Voice of Nature. Part II—The Voice of Superstition. Part III—The Voice of a People.

IT is one of the keenest satirical expostitions of the superstition, bigotry and false teachings of the age, which has appeared for a long time.

Recently printed on heavy, fine paper, bound in heavy boards, in good style, nearly 200 pages. Price \$1.25; postage 10 cents. Liberal discount to the trade.

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WHATEVER IS, IS RIGHT.

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'Tis a Mysterious Writer!

COMPOSED of a combination of Wood and Metals. Writes intelligently. Answers mental questions. It will be a great assistance to mediums. Sent by express. Price \$1.00. For sale by 11 Broadway, Boston, Mass.

July 18.—3w

SOUL READING,

Or Psychometric delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will them in person, or send their photograph or look of eyes, will give an accurate description of their

Q.—Are the trance and the clairvoyant state both one and the same?

learned by sending a stamp for circular. Thousands have been cured. 4w-July

